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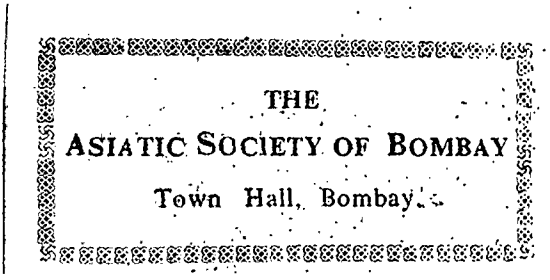

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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

Members of the Established Church,

143051

FOR

THE YEAR 1837.

LONDON:
PUBLISHED BY J. HATCHARD AND SON, PICCADILLY.

MDCCCXXXVII.

Gen
430.05
Enc/Chr
143051

PRINTED BY NUTTALL AND HODGSON
(Successors to Mr. Ellerton,)
GOUGH SQUARE, FLEET STREET.

PREFACE.

THE conductors of the Christian Observer respectfully announce to their friends and subscribers, that they intend, on the first of January, 1838, to commence a NEW SERIES of that long established and approved periodical Publication. This measure does not originate in any change whatever in the proprietorship, editorship, or principles of the work. The present writers and correspondents consider it a privilege to continue to be associated in its pages with their departed friends and coadjutors, Mr. Wilberforce, Mrs. Hannah More, Mr. Henry Thornton, the Rev. Thomas Scott, the Rev. Dr. Jowett, the Rev. J. Venn, Bishop Heber, Mr. J. Bowdler, Mr. John Pearson, the Rev. John Owen, the Rev. Legh Richmond, Dr. Claudius Buchanan, the Rev. Henry Martyn, Lord Teignmouth, the Rev. C. Simeon, the Rev. John Scott, the Rev. Professor Farish, Mr. Babington, Bishop Burgess, and many others, whose writings have enforced, and whose lives have adorned, the gospel of their Saviour. They determine, God being their helper, to continue to advocate those essential doctrines of Christianity, and of our revered Church, for which our Reformers struggled, and our martyrs died,—such as the fall and ruin of mankind by nature; recovery by Divine Grace, through the atonement of Jesus Christ; Justification by Faith; the need of regeneration and turning to God; the sanctifying influences of the Holy Spirit, and the duties and the blessedness of the Christian:—to support the cause of religious and charitable Institutions:—to uphold the powerful claims of our national Establishment: and to endeavour to present a wholesome monthly repast of useful and interesting fact and discussion, connected with matters of literature, science, and the affairs of Nations, under the guidance of Christian principles.

The proposed arrangement is chiefly with a view to convenience in introducing the work into new channels; there being a strong objection, upon the part of many persons, to commence taking in a periodical publication in the course of a series. Hence almost all such publications have adopted this measure; many far junior to the Christian Observer having had several new series; while few, if any, have proceeded so many years without one, as a starting point for new subscribers. The conductors of the Christian Observer have far more to be thankful for, than to complain of; for no periodical work was ever, perhaps, during so many years, less subjected to fluctuations; but at the same time it is obvious that in the course of thirty-six years a large proportion of its early friends and subscribers must have been gathered to their fathers; and though many new ones have successively taken their places, so that the work has always maintained a highly respectable standing; yet, amidst the vast accession of new publications, a steady effort is necessary upon the part of the friends of old ones to prevent their claims being forgotten. The commencement of a new series will afford those who approve in general of the principles of the Christian Observer, and consider it important that such a work should be firmly upheld, an opportunity of introducing it into families and reading-societies, where it is not at present known. Our Clerical friends, in particular, may render it essential aid, by recommending their lay acquaintance to take it in. A lay gentleman, who lately procured a considerable number of new subscribers in his own circle, from among persons who previously knew nothing of the work, states, that he has since received their thankful acknowledgments; and adds, that nothing is wanting but similar exertion upon the part of other friends and subscribers, to render it far more widely known, and to extend its usefulness. It is in this manner, that the circulation of a publication intended for instruction and edification

rather than for idle reading, must be chiefly sustained. "A young civilian," says Henry Martyn, in his journals recently published, "wished for advice, and promised he would begin the work of seeking his salvation: I lent him the first volume of the Christian Observer." Hannah More said, in recommending a selection from the Christian Observer Family Sermons: "The volume will be most acceptable to present to families in which the Christian Observer is hitherto unknown. I have taken the work from the very beginning, and I continue to prize it as highly as I have ever done, and count its *now long* range of volumes not among the least valuable part of my library." The late Mr. Wilberforce writes, on the same occasion, "Would you not also extract some other articles from the Christian Observer? I know of no publication of the kind which contains so many of superior merit. I must rejoice in any circumstance which will be likely to draw it into augmented notice." Many pious foreigners have concurred in this opinion. Thus the lamented Baron De Staël, in recommending the work to the "Société de la Morale Chrêtienne," says: "Le plus important des ouvrages que j'ai l'honneur de vous envoyer est la collection, dès le commencement, du *Christian Observer*, écrit périodique fort répandu en Angleterre, où il exerce depuis plusieurs années une grande et salutaire influence. J'ose croire que vous penserez, comme moi, qu'il serait fort important pour notre Société de recevoir désormais les numéros de ce journal à mesure qu'ils paraitront." In like manner, Dr. Dwight, far from disapproving of a work which he considered useful to our common Christianity, because a Porteus and a Barrington thought it more especially useful within the pale of their own church, recommended its republication among his countrymen, concurring with the late Archbishop Magee, who left his testimony on record, that "it is distinguished" not only "for the talent," but "the *uprightness* with which it is conducted." Dr. Dwight's statement respecting the plan and conduct of the work was as follows: "I have taken this work from its commencement, and, throughout the whole of its continuance, have considered it as the best periodical publication within my knowledge. It has also been more uniformly supported than any other production of a similar nature. The religious doctrines countenanced by the Editor and his principal supporters are generally those of the Reformation." "The spirit which reigns in this work is, I think, singularly happy. Catholicism and zeal are, perhaps, no where more successfully united. The piety of the Gospel is here strongly as well as amiably displayed; and even controversy is carried on without tarnishing the Christian character. The plan of the work includes Religious and Miscellaneous Communications, Reviews, Literary and Philosophical Intelligence, a View of Public Affairs, &c. &c. The heads are well chosen, and are filled up with advantage. The re-publication of this work in America is a public benefit."

These testimonies, which might be multiplied manifold, without alluding to the numerous attestations of living authorities, are not introduced in the confidence of boasting, but as an apology for urging the friends of the work to aid its circulation in their respective localities. No individual is pledged to every sentiment contained in a periodical publication; and too well we know the many things that need to be forgiven in our own; but in days like these there are certain broad lines of religious opinion, on the one or the other side of which the professed followers of Christ must range themselves; for it is impossible to be neutral without a violation of Christian faithfulness.

And here then we may add another reason for commencing a new series of the Christian Observer; for though the principles upon which it was constructed, so far as they are scriptural, are immutable, times have changed, and new duties have grown out of them. At the period when the conductors commenced their labours, war was desolating the present world; while infidelity and irreligion, scarcely checked by counteracting influences, were spoiling men of their hopes of another. The Church of England had not then awakened to those zealous labours which now

so widely animate her members. The doctrines of the Reformation were very inadequately insisted upon by her clergy: and, with the exception of two or three of the older societies, reduced almost to the torpor of the surrounding mass, scarcely any thing was done to educate the poor, to send the gospel to the heathen, or to better the general condition of mankind. Our vast foreign possessions were almost destitute of religious instruction; and the vessels which now leave our shores freighted with Tracts and Bibles and Missionaries, or with the productions of a peaceful commerce, were then seen bearing down with warlike equipments, or with chains and cruel arms to desolate Africa. On all these points the eye of a Christian Observer could not but be intently and painfully fixed; and not a few of the pages of this work were devoted to matters connected with them. We live now, in many respects, in brighter days. Notwithstanding our many national sins and strifes, we have enjoyed more than twenty years' exemption from war: the slave trade and slavery are abolished; and we have witnessed an increased attention to moral and political questions, with a view to better the condition of mankind; and the extension of societies for the promotion of religious and benevolent objects throughout the world; especially Bible, Missionary, and Educational institutions. Nor is it the least pleasing or important feature of the events which we have witnessed and recorded, that the clergy of our national Church have more decidedly enlisted themselves in increasing numbers under those Scriptural banners which our martyrs and Reformers delighted to bear; and that of her laity, multitudes, influenced by Christian motives, aspire to promote the glory of God and the spiritual welfare of mankind, of which the numerous new Churches which gladden the land are one among many proofs.

But amidst these auspicious signs of the times, the enemy of souls has not been slack in sowing tares in our Lord's vineyard. In reference to this, there are two points, to which the attention of the reader is requested; since to these, in addition to questions bearing upon "the common salvation," the pages of the Christian Observer have been, and will continue to be, devoted. The first is the defence of the church of England *against its impugners*; *the second is the advocacy of its doctrines within its pale*. Both these objects were specially included in the original prospectus of the work. The desire of the conductors, it was said, is "to embrace information upon general subjects, with religious instruction, so as to furnish such an interesting view of religion, literature and politics, free from the contamination of false principles, as a clergyman may without scruple recommend to his parishioners, and a christian safely introduce into his family." The chief object of the work, it was added, is "to promote the increase of sound theological knowledge, and to delineate the character of primitive and unadulterated Christianity." The conductors, as members of the Established Church, proposed to discuss and uphold "the principles of that church, and to explain and enforce the pious tendency of her rites, ceremonies, and liturgy;" at the same time avoiding those asperities of controversy which might diminish that Christian affection "which ought to unite the members of Christ of every denomination;" and making it their constant aim "to cherish the affections of charity, piety, and fervent devotion, and to direct their fellow-christians in the paths of truth and righteousness."

These proposals immediately led to discussions, in part respecting "the common salvation;" and in part concerning the two particulars above alluded to. In regard to the first, the defence of the church of England,—the preface to the first volume stated that some churchmen "have complained of our manifesting too great mildness and conciliation towards dissenters and separatists;" while, on the other hand, "some dissenters have charged us with being bigoted, persecuting churchmen, and have not only treated us as adversaries to the dissenting interest, but as the enemies of Christianity itself." In regard also to the second—the advocacy of the tenets of the Reformation within our own pale, especially the Scriptural doctrine of Justification by Faith—much discussion ensued; and it was remarked, in the above mentioned

Preface, that "In respect to doctrine, we acknowledge no *supreme authority* but the Holy Scriptures, approving, at the same time, that exposition of them which is contained in the Articles, the Liturgy, and the Homilies of the Church of England."

These two discussions have continued ever since in our pages, as circumstances brought the questions forward. But never were they so necessary as at present. With regard to the first, the Dissenters have of late combined to raze the Church of England to the ground, as an unscriptural institution, which destroys more souls than it saves; and it is highly important that they should be met, not by harsh invectives, or by untenable claims derived from the doctrines and practices of the Church of Rome; but in a Christian spirit, by sober and scriptural arguments, comporting with the Protestant Reformation and the principles of the Church of England. With regard to the second, notwithstanding the great increase of scriptural knowledge among our clergy and laity, zealous efforts are in progress to undo what God has so graciously effected in our church; not indeed by bringing us back to the spiritual torpor and gross ignorance which were so common thirty or forty years ago; but by setting up a system professing to be accordant with Catholic antiquity, but avowedly disclaiming to be Protestant, and only Anglican upon the plea that the articles of the Church of England, though they do not inculcate it, are so drawn up as not to oppose it. We have written so largely upon the doctrines alluded to, and have so much more to say upon them, that we need not dilate at present; all that we will add is, that however irksome may be the task of opposing these alarming errors, which are so diligently inculcated in various publications, we cannot conscientiously shrink from the onerous duty; and we trust we have some claim upon those who think that the labour which we have undertaken is important and useful to circulate our pages. We have no hesitation in admitting, that, in days like these, a work which, on the one side, supports the Church of England, and exposes the machinations of her opposers; and, on the other, upholds the scriptural doctrines of the Reformation according to the Articles of the Church of England, and opposes the innovations of that second school which endeavoured to engraft not a few of the doctrinal and practical delusions of Popery upon them; will continue to be assailed with so much perseverance, that the zeal of its friends will not be superfluous. We will only humbly repeat, after the long experience of thirty-six years, what we said in the Preface to our first volume: "Having engaged, as we think, in the cause of truth, piety, and charity, we rely on the Divine Providence to give success to our endeavours, and stability to our labours; nor are we either to be intimidated, or depressed, by the voice of indiscriminate censure, or the clamour of intemperate zeal. We feel no ambition to become the leaders of any party. We have no interests to serve but those of true Christianity; no schemes to prosecute, but those of making our fellow-creatures good subjects and good Christians; and, we will add, good churchmen; teaching them to fear God and honour the king." We entreat the prayers of our readers for us to Him

> Whose frown can disappoint the proudest page;
> Whose approbation prosper even ours.

*** The Christian Observer *is published on the 1st of each month, by* J. Hatchard & Son, 187 *Piccadilly, price* 1*s.* 6*d.; and may be procured of any Bookseller in town or country. The printing having been thought, by some readers, too heavy, it is proposed to lighten it, and to make some other improvements, both typographical and literary.*

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THE

CHRISTIAN OBSERVER.

No. 421.] JANUARY. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

THE RETROSPECT OF TIME AND GRACE NEGLECTED.

The harvest is past, the summer is ended, and we are not saved.—Jer. viii. 20.

THE regular periodical return of the seasons, and still more of the great festivals of the Christian Church, is calculated to exert a far more beneficial influence on society than is generally supposed. It is true that it may be abused to the purposes of superstition; and that all that merely formal devotion, which, like the periodical access of some constitutional disease, comes and departs with the season, is hollow and unsound. But this very oblivion of the Divine authority at other seasons, furnishes a strong argument in favour of these annual calls even to a profession of allegiance. These maintain in the mind a redeeming memory of the paramount claims of a neglected God. They disturb the monotony of a worldly life, as with a voice from the invisible world. They bring home to the mind of the ignorant and careless a familiar epitome of the history and theory of religion, brought down to a level with the senses, and which he who reads may run. They furnish spiritual measures of time, to strike upon conscience the knell of its passing hours. They give to its undefined and fleeting shadow a body and a substance. They furnish memorable epochs in the life; landmarks in the waste ocean; and solid footing in the baseless void of the past, by which the mind may retrace the steps of its course to the days and feelings of infancy.

And if, in this review, when we would think upon the days of old and the years that are past; and often, like the Psalmist, in present heaviness, would call to remembrance our song;—if, when we would rest upon the sanguine hopes and fond anticipations of undisciplined and inexperienced youth, when the world was yet new, and life's elastic spring had not yet sunk beneath its rough pressure; we would but contrast the dreaming imaginations and lively feelings of those festive seasons with the present —with the tame realities, and ever-recurring disappointments, of actual life—we might at length, on the testimony of our own experience, credit the revealed truth, that all below is vanity: we might bring to some of these dedicated seasons a mind subdued into harmony with its sacred solemnities: and thence learn to exercise the affections and repose the heart upon those realities of eternity which alone can never disappoint us. We might be Divinely taught to rejoice at a Saviour's birth; to sympathize with a Saviour's sufferings; to hope in a Saviour's resurrection; to await, with earnest desire, the promised Comforter; to ascend in heart and spirit, with the risen and glorified Saviour, to the mansions of the blessed; to experience the power of his resurrection, and the

fellowship of his sufferings, and be made conformable to his death. Then should we soon rise again to a better life, even here below; and at length attain to that happier scene, where all the clogs and fetters which mortality, the world, and sin, have cast around perfect and unrestricted enjoyment, shall be struck off for ever; where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; where God shall wipe away the tears from all faces; where the wicked cease from troubling, and the weary be at rest.

Among those greater festivals of the Christian church, viewed in the light in which we have now considered them, as silently exerting a redeeming and maintaining influence upon the religion of society, that festival which we lately celebrated assumes a prominent place. And this, not only on account of the intrinsic character of the mysterious and important event which it commemorates—the incarnation of Godhead! the humiliation of Deity!—but also on account of the various accessories of season and circumstance, which relieve and heighten, by an extrinsic solemnity, the hallowed joy which its subject is calculated to produce. To *us*, amid the glooms of winter, the Sun of Righteousness arises, bringing glad tidings of great joy. To *us*, amid the ruins of nature, and from the tomb of a departed year, a Saviour is born, bringing life and immortality to light, by his Gospel.

Another year has fled. With all its sins and sufferings, with all its hopes and fears, anxieties and disappointments, it has followed its predecessors; sunk into calm repose upon the still bosom of the all-absorbing ocean, and disappeared for ever. Its accounts are now fairly closed, and balanced for eternity. Are we prepared to appear with them before the judgment-seat of Christ, and to submit them to the scrutinizing eye of the heart-seeing God? How stands the sum of the great account? Has this portion of time, in its expenditure, been gaining for us from eternity?

The truth is, so little is eternity an object which the world habitually contemplates, that few reflect upon it sufficiently to perceive whether, in any given period of their course, their path, as respects this, the great end of their existence, is direct or retrograde. Few consider whether they are *now* better men and riper Christians, more dead to this present evil world, more alive to God, and more ripe for heaven, than they were ten, twenty, or thirty years ago. To such we would suggest one solemn and important hint. Religion professes to be the gradual restorer of a depraved soul to a perfect conformity with the Divine image: and this it professes to effect by the constant operation of a holy discipline, animated and directed by a new and Divinely imparted principle. Hence it is utterly impossible to be stationary in religion. The best and happiest result of a self-examination would be, that we had *advanced* in the heavenward path. The next best—and we do not scruple to assert it, awful as that state assuredly is—that we had *fallen back!* But to find that we are now what we always were, and what, with some few formal regrets at our short-comings, we are practically satisfied to continue—this is a stupor of living death, which, unless awakened here by the lashes of conscience or by the piercing sword of the Spirit, will awake but to perdition.

To such a solemn and candid self-examination the opening of another year invites us. So much of time has been diminished from the sum of life. So much has been spent of our day of grace. So much of our harvest is passed, our summer ended: Are we saved?

Once the prince of this world, in some one of his infinitely varied forms, was the idol of the heart's affections to each of us. Riches,

pleasures, honours—each or all of these—swayed every feeling and guided every action; furnished the main pursuit of life, the practically admitted end of our existence. And if educated habit, innate principle, or awakened conscience, sometimes arrested the march of selfishness, and told of some paramount authority which interposed its superior and opposing claims, it spoke with the harsh voice of an unwelcome intruder upon our happiness. Have old things passed away, and all things become new? Have we discerned, beneath the gilded surface, the hollow and unsatisfying nature of this world's riches? Have its pomps and vanities, and all its honours, been stained, in our view, by the humiliations of Deity, and by the blood of the Cross? Does its boisterous merriment grate with discord upon our souls, familiarized, by holy contemplation, to the deep-toned expression of a Saviour's agonies, and to the calm anthems of the blessed? Has the false glare of those artificial lights which illuminate this night of earthly carousal, grown dim and pale before the pure light of heaven's dawn breaking in upon the soul? Has Mammon bowed down to God in the sanctuary of the heart? Has time, to the eye of faith, expanded into eternity. Has the cross thus done its work? has the world been crucified unto me; have I unto the world?

These—and would that we could propose them with more expressive simplicity and awakening power—these are important questions. The days of each of us are numbered. The precise moment when each shall stand before the tribunal of judgment is fixed in the unchangeable decrees of the Eternal. Each year, as it passes, bears away with it a portion from the sum of this mortal life—a sum, in itself, fixed as the pillars of heaven, unalterable as the counsels of God; to us, uncertain and undefined: at its largest, small to most of us, in comparison with the past; nothing in comparison with eternity. Will we not then seriously ask ourselves, while the shades of evening are descending upon us, and the night is coming when no man can work; when our harvest is perhaps just past, and our summer ended; Are we saved?

Are we, in the first place, saved, by faith in the atoning sacrifice of Christ, from the guilt and threatened punishment of sin; from the clamour of an evil conscience; from the intolerable yoke of bondage to a law without us, against every requirement of which the heart revolts, and yet through obedience to which we vainly look for a justifying righteousness? Are we saved from the painful sense of enmity between us and an offended God; from the fear of death; from the horror of appearing before the judgment-seat of Christ; and of the consequence, which conscience tells us must inevitably follow—a wretched and undone eternity?

Are we, in the next place, saved, by the indwelling and sanctifying influences of that Spirit of holiness which raised up Christ from the dead, from the pollution and power of sin; from slavery to popular opinion, and the fear of man; from the anarchy of ungoverned tempers; from the tyranny of unbridled lusts? Are we thus saved with a full salvation: saved not only from the guilt, but also from the power of sin; partakers of the death and of the resurrection of Christ; not only justified by his blood, but also sanctified by his Spirit?

Remember, too, that *now* is the accepted time, now is the day of salvation; and if you purpose ever to attend upon the great business of life, to-day, while it is yet called to-day, harden not your heart. Remember, that an angry God may send forth the decree, "This night thy soul shall be required of thee:" the Spirit of grace and of holiness, resisted, grieved, and quenched, may strive with you no longer: a jealous God may pronounce that sentence of reprobation, which would cast you

out of the pale of grace, and consign you to a living death, "He is joined to his idols; let him alone." Oh remember, that time, divided off from eternity for the purpose of man's probation and discipline, bears upon its front, inscribed by the finger of God himself, Now, or never! Remember, that there is no repentance in the grave, whither thou hastenest; while yet, unless you repent, you must perish. Remember, that as the tree falleth so it lieth; that such as death finds you, so also will judgment; while yet, unless you be converted, you cannot enter into the kingdom of heaven; unless you be born again, you cannot see the kingdom of God. Remember, that when death has once removed us from this school for eternity, and fixed its unalterable stamp upon the character of the soul, he that is unjust will be unjust still, and he that is filthy will be filthy still; while yet, "into the new Jerusalem nothing unclean can enter," and "without holiness no man can see the Lord."

If, then, the soul must be justified by faith, and regenerated by that good seed which liveth and abideth for ever; if a work of sanctification must be wrought in it by the Divine Spirit during its sojourn upon earth, and without which it must inevitably perish; and if the time of its sojourn upon earth be short and uncertain; of what incalculable importance must it not be, to work this work of Him who sent us—and for this very purpose—into life, while it is called to-day, before that night cometh when no man can work? Of what importance to ascertain, ere our harvest is past, our summer ended, Are we saved?

In traversing a deep and shaded valley, buried amid the interior recesses of a wild mountain, I lately marked a patch of thin and stunted corn, but imperfectly fenced in from the jealous encroachment of the surrounding heath. It seemed as if unnaturally forced upon this cheerless aspect and ungrateful soil, and still exhibited a pale and sickly green, amid the yellow ripeness and fading maturity of the declining year. The year had now arrived at the crisis of its great change; about to labour in the birth, and die. The slanting beams of a horizontal sun shed that softened lustre, but without its prolific warmth, which carried memory back to the summer evenings of its more youthful and vigorous days: and even the heat which still lingered in its noontide rays, passed over this deserted spot, and rested upon some more favoured object on the opposing hill. The sun had now wholly withdrawn its ripening influences: the soft dews of heaven congealed as they descended: the warm zephyr breathed no more upon it; but the chilling frost and biting wind proclaimed that the harvest was past, the summer was ended. And, to complete the desolation, the summer rivulet, which lately betrayed but by gentle murmuring its modest and unobtrusive course, veiled with the luxuriance of the valley, was now swollen into a rushing and thundering torrent, by the floods which heralded the coming winter, and threatened sudden and inevitable desolation to the scene.

Such an object not unfrequently meets the eye of him who wanders among the neglected wastes of nature's wilder haunts; and it seldom fails to solemnize the spirit. Even the most thoughtless will at least pause to think, how this abortion of nature—who has just come to the birth, and has not strength no bring forth—will mock the anxious hopes and patient toils of the disappointed husbandman, doomed to

"force this stubborn soil for scanty bread;"

and how its unprofitable crop will be to him as the grass growing upon the house-top, whereof the mower filleth not his arms, neither he that bindeth up the sheaves his bosom.

Such was the lively emblem of the barrenness of an unsanctified soul, which some rugged and gloomy valley of Judah's land suggested, and which filled the weeping prophet's mind when he uttered his pathetic la-

mentation: such the gloomy picture of moral desolation which Judah's people suggested, when the day of grace has closed for ever; when the sun of spiritual light and life has set, and the shades of its evening have descended upon the soul; when the thick glooms of spiritual night have enveloped it, and it is reserved, in chains of darkness, to the judgment!

To the animal nature and unawakened mind, earth has much to minister of sordid and base enjoyment; and when the higher principle has been put down in the soul, it may wallow amid the impurities of sense, and riot amid the low gratifications of a short-lived paradise. Imprisoned, indeed, within its own contracted limits, it will sometimes be disturbed by the clashing interests and opposing pleasures of its fellows; by the conflicting appetites and passions which agitate and torment it; and by the counteracting dispensations of an overruling and hostile Providence. Still, the animal nature *is* at home on earth, and has its pleasures. But who can adequately describe the great famine which shall be in that land, when the soul has cast off for ever this grosser body, and yet retained all those craving appetites—nursed, too, in the lap of indulgence; trained to habits of arbitrary and insatiable tyranny—and to which that body alone can minister? What must be the gnawing hunger which will prey upon the soul, when every avenue to this paradise of sense is barred against it; and thus, shut out for ever from its accustomed haunts and sole enjoyments, it famishes in want of its congenial food? What, for instance, must be the drunkard's misery, when his parching soul shall pant for its accustomed gratifications, and he cannot, by the very constitution of his unembodied essence, receive one drop of water to cool his tongue, tormented in this flame? When those who love the din and riot of dissipated pleasure, and the harp and the viol, the tabret and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the operations of his hands—when these lovers of pleasure more than lovers of God, shall anxiously look around for the materials of that animal excitement which was the source of all their enjoyment while upon earth, what will be their agony, when, instead of music, and mirth, and laughter, and the jovial song, and shout of revelry, they shall hear but the calm Hosannahs of the redeemed—and these wafted, in the heart-sinking faintness of immeasurable distance, across the impassable gulf? And if there be any voice, or one that answers to the piteous cry of him who lifteth up his eyes, being in torments, it will serve but to aggravate his misery and despair, by referring him to the calm decisions of retributive justice, and to the memory of pleasures lost for ever: "Son, remember that thou in thy life time receivedst *thy* good things"—the things, earthly and sinful though they were, in which alone your affections were *then* centred; and which alone, since your nature is unchanged, you could even now enjoy; and in the necessary and unavoidable absence, the strict and eternal exclusion, of which from the realms of a holy God, "thou art tormented."

All can form some conception, however faint, of that bitter sorrow which depresses and rends the heart when some afflicting loss, or some serious ill, has been irremediably sustained by our own fault or carelessness; or when the opportunity of obtaining some important and highly valued object, once within our easy grasp, has been irretrievably forfeited; when hope, supplanted by remorse, has passed away for ever. He who has just received intelligence that his property, or his appointment, has been hopelessly lost, through some defect, of which his indolence or misconduct was the sole cause—he who sits by the dying bed of a beloved friend, while conscience stings him with the reproach that *his* negligence, his waywardness, his unkindness, has prepared it—*he* can keenly feel, and thoroughly understand, this. But, in fact, all can, in some measure, understand it by their

own experience. This anguish for temporal happiness irrecoverably thrown away, we all have faculties and experiences which enable us in some degree to conceive. But who can paint the hell of horror and desolation which the soul of an unpardoned and unsanctified sinner anticipates, while he yet stands, reluctant, self-condemned, and hopeless, before the bar of final judgment; when he sees around him the waste and howling wilderness of infinite space which is to be his unchangeable prison; which his selfishness has desolated of every object of affection; which his guilty conscience has peopled with enemies; and which his carnal imagination, hostile to every spiritual object, has filled with ghastly beings, and with sounds and forms of terror: while he feels eternity within him, without enjoyment and without hope; looks back, upon the last parting rays and warm glow of earth's setting sun; looks forward, upon the blackness of darkness for ever.

But no language can describe the agonies of that moment—agonies never to be relieved: no colours can depict the desolation of that state, when, the sun of this day of grace setting, for the last time, in mild majesty, behind the everlasting hills, has left the scene to the blackness of darkness for ever: when the sinner, isolated by death, as he enters upon the dark valley, may adopt, with fearful emphasis, the poet's expressive words,

"The curfew tolls the knell of parting day,"
"And leaves the world to darkness, and to me."

What must be its agonies, when the soul suddenly finds itself, as if by some magical transportation, on the other side of a great gulf fixed, and never to be repassed! surrounded by strange and ghastly objects, and filled with new and horrific experiences, of which the fearful illusions of a troubled dream can give but a faint and shadowy conception! Oh! what eternal agonies may be crowded into that moment, when the soul has fully awaked to that deep sense, that abiding conviction, which experience alone can give, of the utter misery and hopelessness of its condition; and when despair, flashing upon it from the light of actual hell, wrings from the soul that bitter exclamation, Yes! all is true, and I am lost for ever! The day of grace *has* closed: the night has come when no man can work. The harvest is passed, the summer is ended; and I am *not* saved!

But even time and space forbid to disclose these secrets of the prison-house; to penetrate into the bottomless abyss, and drag to hated light a lost soul. The task were painful; the duty unacceptable—perhaps too unprofitable—"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

No year passes, in which our various parish registers do not receive the names of some from amongst us, whose bodies have been committed to the ground: "earth to earth: ashes to ashes: dust to dust:" and whose spirits have been summoned to appear before the judgment-seat of Christ. Should it not be a solemnizing thought, that death is, even now, among us, selecting his victims for the coming year—and we see him not: that the dying are, now, among us, in our homes and in our hearts—and we know them not. In all human probability, the eye of God marks many a one, among those whose eyes these lines will meet, of whom it is written, in the immutable decrees of eternity, that a few short months, and his place shall know him no more. Perhaps the hand of God is now turning, with the revolving year, that page in the book of providence which sums up and closes *your* mortal history, by consigning your body to the grave, and summoning your naked spirit to appear in the unveiled and unclouded presence of God. Oh! remember that there are but two states, in either of which we must stand before the bar of judgment; and that those two states are separated by a clear and broad line of demarcation *here*, and by

an impassable gulf hereafter. We must be born again of the Spirit, or we are dead in trespasses in sins, in the darkness of nature's night, in the blindness and ignorance of unbelief. We must be reconciled to God through the blood of his Son, or our carnal mind is enmity against God. We must love God, and walk by faith, and set our affections on things spiritual, invisible, and eternal; or we must love the world, and the things which are in the world; and the love of the Father be not in us. When the midnight cry, "Behold, the Bridegroom cometh," summons us to death and judgment, we must look up, and lift up our heads, knowing that our full redemption draweth nigh; or we must call upon the mountains to fall upon us, and the hills to cover us, to hide us from the face of the Lamb, when the day of his wrath has come.

We have now closed, and are about to commence, another year. Whether we shall live to see its termination, is, to each of us, most uncertain—to some, comparatively unimportant. God's people would not disturb with a single wish the arrangements of unerring Wisdom and infinite Love: for all things are theirs; whether life or death; things present or things to come: all are theirs, for they are Christ's: all things work together for good to them that love God. But one thing is most important: our day of grace has not yet closed. Still does the Saviour freely offer the dear-bought purchase of his sufferings and death; the full atonement, the free pardon, the sanctifying grace. The year indeed has vanished; but our harvest has not yet passed, our summer has not yet ended. The ripe fruits of Paradise still hang from every tree. No flaming sword of cherubim yet bars from us the avenue to the tree of life: but still does the Angel of the Covenant freely, earnestly invite us, to take, eat, and live for ever!

J. M. H.

ON THE APOSTLE'S DECLARATIONS, ROMANS VII.

To the Editor of the Christian Observer.

I PERCEIVE that you consider the Apostle Paul, in the latter part of the seventh chapter of the Epistle to the Romans, as speaking of himself, in his capacity of a believer of the Gospel. I feel a high respect for your opinion on any subject that you may discuss in your ably conducted periodical, but I am constrained to express my dissent from your judgment on this question: and I do it with that deference to which you are well entitled, as my superior in what constitutes a fitness for theological discussion.

Before I proceed to give my reasons for the view I take of this interesting passage, I beg leave to say, that my system, if system I have, is what is called *Calvinistic*, and that I feel no difficulty in admitting that all that this passage says, respecting the internal struggle, is quite applicable to the state of a believer in Christ. On this ground, then, I am under no temptation to put any construction upon the passage different from that which Calvinist writers have generally put upon it. Indeed, were this passage out of the Bible, unless the seventeenth verse of the fifth chapter of Galatians were also expunged, the doctrine in question would still be the Apostolic doctrine on the subject. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Here is the will controuled by the effectual opposition of the flesh. Beyond this we do not contend for any thing; and to stop short of this, under any notion of sanctification, is to refuse to agree with the Apostle in his unequivocal statement of a positive fact.

You say (p. 174), "We understand Professor Stuart mainly to rely upon the hypothesis that St. Paul's object is to prove the advantage of the Gospel over the Law, by shewing that under the latter there was that ineffectual struggle, whereas under the former there is holy liberty and devout obedience." In this view of the subject you differ from him. The Apostle's argument, you say, "though touching upon sanctification, has a reference throughout to pardon. He is shewing, that, under all states, including the most advanced stages of the Christian life, there is still a struggle between the old man and the new; and that, in the language of another Apostle, 'in many things we offend all:' so that we cannot be justified before God by our works—no, not by the works even of the most spiritually-minded believer; since even he is still compassed about with a body of sin, and is subject to innumerable sins, errors, and negligences." Now, dear sir, as I said before, so say I now again; if I differ from you in opinion on the subject before us, it is with diffidence. The difference, however, does exist; and I will, as enabled, endeavour to point out the reason of that difference. Never having as yet read Professor Stuart's Commentary, I assume your statement of his hypothesis to be correct. It is, I believe, not only his, but that of most persons who have embraced his view of the passage in question. Now, though I think him right so far as the fact is concerned—namely, that the Apostle is not speaking of the regenerate man—I do not think him right as to the drift of the Apostle's statement. It appears to me that the Apostle's intention, in the concluding part of the seventh chapter, was to shew that his doctrine respecting the Law was not fairly chargeable with the inference which he saw that the Jew would be ready to derive from it. Having disposed of the question of justification, and answered the objection to which his doctrine was apparently open—namely, *that he was making void the law through faith*—he proceeds to treat of a new subject, involving, at first sight, a serious imputation upon the law. The law, he says, is not only incapable of furnishing a righteousness to the sinner, but it is the very occasion of that sin which is the cause of his ruin. It is the mill-stone about his neck that hurries him to perdition. "Where no law is, there is no transgression."

In the former part of the seventh chapter, the Apostle, in justifying the Jew who should believe on Jesus, represents him as bound to the law during its continuance, in the same manner that the woman is bound to her husband as long as he lives. He admits, that during the life-time of the husband, if the wife be married to another man, she shall be called an "adulteress;" but, on the other hand, he asserts that if her first husband be dead "she is free" from the former obligation, "so that she is no adulteress though she be married to another." Nothing but the death of the Law (that is, of the Jewish dispensation) could liberate the Jew from the obligation of adhering to it; but on the occurrence of that event he was at full liberty to unite himself to another, "even to him who is raised from the dead." Pursuing the analogy of the marriage relation, he describes the fruit of both alliances. During the continuance of the first marriage, he says, "The motions of sins, which were by the law, did work in our members to bring forth fruit unto death." The fruit of the second marriage is of a very different kind: it is, as the Apostle expresses it, "fruit unto God;" and in another place, "fruit unto holiness; and the end, everlasting life."

It is very evident that this exposition of the subject must have appeared to the Jew to be open to a very serious objection. If the fruit of an alliance with the Law was "sin," and that too "unto death," the consequences would seem to be, that the Law, from which this fruit derived its exist-

ence, must be "sin"—that is, that, the parent being of the same nature with his offspring, and the offspring being "sin," the parent could not be any thing else but "sin." That the Apostle expected this inference would be deduced from his doctrine is plain; for he proposes the objection in form, and answers it: "What shall we say then? is the law sin?"—that is, Do I mean to say that "the law is sin?" or do I say any thing from which this is a legitimate inference? "God forbid!" μη γενοιτο: far from me be such a thought.

Now, dear sir, it appears to me that this is the key for opening the remaining portion of this chapter. The Apostle's object is not, I conceive, at all, to compare the Law and the Gospel, in order to establish the superiority of the latter; but to shew that any inference unfavourable to the Law, drawn from any thing he had said upon the subject, was not legitimate. As I said before, the Apostle, in stating the fact as it respects the law, had apparently charged the law with being the propagator of sin, and, lest he should be misunderstood, he proceeds to explain himself, so as to remove any false impression that might by possibility have arisen from his previous statement respecting the law. Who would have thought of asking the question, "Is the law sin?" unless the Apostle had said, "When we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death." The Law is "the husband." The fruit of the marriage is "sin:" the apparent inference is, *the law is sin*. But, "Is the law sin?" says the Apostle: μη γενοιτο. He not only denies the fact, but he repudiates the idea, "God forbid" that such an inference were fairly deducible from my doctrine. Was his statement then unguarded? Assuredly not. This could not be, seeing "he spake not of himself," but as "moved by the Holy Ghost." He retracts nothing: he only enters into a fuller explanation of his meaning. The Law is not directly, but incidentally, the cause of sin. "Sin," he says, "taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, just and good." This is then the answer to the question, "Is the law sin?"

But another question arises: "Was then that which is good made death unto me?" The Apostle had said, "I was alive without the law once, but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death:" or (if such a one as I am might venture to suggest a change in the translation), "The very commandment, which *I thought* to be unto life, was found by me *to be* unto death." The emphatic ἁυτη, for which no adequate expression is found in our version, being, as I conceive, virtually represented by the word *very*. The sense, however, is substantially the same, whichever translation of the verse may be preferred. From the charge of being the direct cause of death, after he had pronounced it to be "holy, just and good," the Apostle vindicates the Law, by shewing that it is no more accountable for the consequences of its exact fulfilment of its functions, than the plumb-line for that deviation from the perpendicular direction which it only ascertains and detects. "Sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful."

Here I shall beg leave to close my letter, lest its length alone should bar its admission into the columns of the Christian Observer. You may perhaps reject it on the ground of its intrinsic unworthiness: if you should, I shall make no appeal from your decision; if you should not, I shall beg leave to trouble you with another letter, which I hope will

complete what I intended—namely, to give an exposition of the passage in question, with my reasons for differing in the present instance from those who are so much my superiors in knowledge and talent. T. K.

Dublin.

For the Christian Observer.

THE JUDGE AND THE SUGAR-PLUMS, OR THE EVILS OF EXAGGERATION.

READER, have you ever dressed up, or embellished, a story? Have you ever tried to make it more witty, or pathetic, or humorous, or picturesque, than simple truth would warrant? And if you have, did you ever consider, that if you add one item, and your neighbour another, and so on through half a score relators, fact will be mangled by instalments into falsehood, and, besides the criminality in the sight of God of each successive perversion, great evil may arise to society from a story thus distorted?

The exaggerations to which I allude may be traced up to various sources: sometimes to selfish purposes, to benefit ourselves; as when a traveller invents or colours to make his book saleable;—sometimes to malignant purposes, to injure another; as when a political partizan distorts a story about his opponent;—sometimes to sheer imbecility, misapprehension, or forgetfulness;—but oftener perhaps than all to personal vanity,—the love of being listened to, of exciting wonderment, of "telling a good tale," having the first news, making the most of it, and being accounted pleasant company.

But a narration may illustrate the subject better than argument. Take, then, the following; only make no comment on the truth of the story, or the veracity of the narrator, till you arrive at the conclusion.

The late Judge Garrow, when he went the Western Circuit, used generally, before he left Exeter, to call on Mr. Pound, a respectable and opulent tradesman, whom he had known as a fellow-townsman and school companion when a boy, and whom he respected as a man, though their pursuits in life had thrown them far apart. One evening, at the barristers' dinner at the hotel, Mr. Best said, "I just now saw Garrow come out of Pound's shop;" to which Erskine, whom the Judge had rather ruffled by a sharp word in court that morning, replied, "Ah, he went, I suppose, to buy some sugar-plums" (Mr. Pound was a grocer); "I am sure he needed them; and all Pound's stock would not have over-dosed him."

A pompous, loquacious country 'squire happened at that moment to tap at the door to remind his counsel of something which he was afraid he would forget, and, while he was whispering with the door ajar, overheard, without comprehending, the conversation; and went forthwith to the coffee-room, and told the landlord that the *Nisee Prisee* (Nisi Prius) Judge had bought a pound of sugar-plums that morning. "A pound's worth of sugar-plums," soliloquized a gaping stage-coach passenger at the other end of the room, who was listening to the landlord's narration to a gentleman in the next box: "A pound's worth of sugar-plums! I can scarcely believe it. He might have bought three penny worth; but a pound's worth—I don't believe it; I'll ask the gentleman himself. Is it true"—raising his voice, and looking at the 'squire six tables off—"Is it true, sir, what they are saying about the Judge and the sugar-plums; for the landlord says the story came from you?" "Perfectly true, sir; I heard Mr. Erskine himself tell Mr. Best so." "Thank you, sir," said

the passenger, "I am perfectly satisfied; the authority is indubitable, for I am myself one of Mr. Erskine's clients in the great turnpike cause; otherwise I should not have believed it."

Upon rejoining his companions in the stage-coach, the traveller told his story; but could not avoid embellishing it, by saying that the Judge bought he knew not how many guineas' worth of sugar-plums that morning; giving Mr. Erskine as his authority. An ignorant, conceited young man, who was too silly to discern the ridiculousness of the tale, and too vain not to take every opportunity to talk and be somebody, replied self-sufficiently, "Oh, I am not at all surprised at that; it is his constant habit; one of his friends once told me that they call him in London, the sugar-plum judge." "Indeed," said a good woman in the corner of the coach, "that confirms it; otherwise, when the first gentleman mentioned it, I thought it rather queer." "Not at all," said the young man; "two guineas a day would be only about six hundred guineas a year—bating Sundays, when the shops are shut—which is not a shilling in the pound, to my knowledge, in a judge's income, and would be no more than like one of us taking a few pounds of snuff." "Very true, sir," said the good woman.

By what stages the story progressed, or through how many lips it passed, I cannot tell; but the next form in which I heard of it was at an evening party, when it had become nearly full-blown. "I cannot understand," said an elderly lady, "that odd story about one of the judges—I think they say it is Lord Ellenborough—and the sugar-plums; I am told he spends thousands of pounds upon such trash." "Pardon me, madam," said a stout gentleman with powdered hair neatly towelled over his brow to a semicircle; "the story is undoubtedly true; but you have been misinformed as to the name, for it is either Judge Graham or Judge Erskine, I am not sure which." Much conversation passed upon the subject: some of the company treated the whole tale as a ridiculous fabrication; but others agreed that it came from too many quarters, and with too many corroborations, to be altogether fictitious; and it was agreed that the gentleman with powdered hair should send a query upon the subject to one of the provincial newspapers.

Next week appeared the following editorial article: "In reply to the inquiry of our intelligent correspondent, Philalethes, we beg leave to state that we have inquired carefully into the facts, and find the main features of the story correct; only that the articles were not purchased for home consumption—as indeed the amount might shew to any reflecting person—but for some commercial speculation; the learned individual referred to having still considerable taste for the dot-and-go-one employments for which he was originally intended, before he forsook the waste-book and ledger for Coke upon Lyttleton."

Three days after appeared the following article in the rival county newspaper. "Our sapient contemporary is always good at finding out a mare's nest. Of the rich one in his last number, with addled sugar-plums for eggs, we need only say that the new is not true, and the true is not new. The general fact, that a well-known learned individual has entered into certain commercial speculations not considered becoming his worshipful function, is undoubtedly true, and our sagacious contemporary needed not to have coxcombed himself upon finding out what every old woman in the apple-market knew ten days ago. But as for the story about the ledger, and Coke upon Lyttleton, which he doubtless meant for wit, we have it from a near relative of the learned individual himself, that his kinsman was never in a counting-house, but was a midshipman on board the Thunderer, till he began to study for the long-

robe, which he so worthily adorns. We may also tell our scribbling would-be rival, that the sugar-plum story, which he glances at under the phrase 'commercial speculation,' is a mere figure of speech, which such geese as himself construe literally. The plain fact is, that the learned gentleman has for many years been in the habit of making purchases and consignments of Turkey goods, and may doubtless have bought sugar-plums among the rest, for an assorted cargo; but it is not likely that he made purchases of that particular article to the amount specified."

Next week appeared the following in the county Radical newspaper: "We have been much amused with the squabble between the vile Tory and viler Whig paper. As if it were so strange a matter for a judge to forget his duties, in order to think of his interests! But our own belief, from all that we can learn, is, that the party chiefly implicated is a bishop, and not a judge; or more probably both, for we know that the judge has a relative on the Right irreverend bench; and we have always observed that there is an itch for nice pickings in such quarters; witness the conduct of the bishop of this very diocese, who rapaciously grasped from the parish, through his skin-flint registrar, the sum of 1*l.* 10*s.*, enough to feed a poor family for a month, merely for the stamp duties on a deed of consecration, giving nothing but his own paltry time and services, just to come over twenty miles with his chaplain and secretary—Oh dear! we forgot he did give—we beg his reverence's pardon—100*l.* towards the purchase of the ground,—a cheese-paring out of his princely revenues. Let the poor think of that 1*l.* 10*s.* By the way, we hear that the judge and the bishop, or both, have ruined a respectable tradesman of the name of Pound, through whom, as we understand, they transacted their business. We have not yet seen Mr. Pound's name in the Gazette; and as truth in this land of law-liberty is a libel, we forbear to publish at present all that has come to our knowledge; but this we may mention, from an eye-and-ear witness of the fact, that Best and Erskine, two well known fee-gatherers, affected to laugh heartily at the whole story, when they slept last week at the Pig and Castle, in their way on one of their predatory expeditions. Our witness is the much-respected Boots of that inn, who heard the conversation while attending them at night; who affirms that Erskine said, 'As sure as a gun it has arisen from what I said to you about Pound and the sugar-plums, last assizes.' We suppose that they laughed partly to see one of their own fraternity in a scrape; for lawyers agree like spiders; but more out of aristocratical delight, because he had dragged in an honest tradesman. A judge a bankrupt! What will the Whigs and Tories dare say to that? We are happy, however, to learn that the judge has promised to pay an instalment upon the arrival of a vessel, which he expects from Turkey, loaded with figs. Could nothing be done to sequestrate the bishop's revenues to pay the remainder?"

The matter by this time found its way to the London prints, where it was first noticed as follows, in a celebrated evening paper, the Fly-trap. "We have often wished that we had half the cleverness of our provincial brethren—we should soon make our fortunes. They have an excellent method of first inventing a good story, and then of telling it; and we doubt not the chew-bacons who thumb the leaden Mercury could digest a much tougher tale than the following, which we will give, with all its versions from the rival provincial prints." [Here follows the transcript.] The Fly-trap then continues: "Gentle reader, is not this much ado about nothing? But even the most ridiculous story has usually some nucleus of truth around which it agglomerates. The present did not, as one of these country wise-acres for once justly remarks, originate in a jest of Erskine's to Mr. Best, nor was Mr. Baron Garrow the party concerned,

as we have heard darkly intimated. The real truth was this. Our readers may rely upon the facts. At the last Commemoration at Trinity College, Cambridge, Lord Ellenborough was dining in Hall; and one of the dishes of the desert, annually kept up for centuries on that occasion, at the Fellows' table, is roasted apples garnished with sugar-plums; when a Mr. Southey, whom our readers may remember as the writer of a democrat poem called Wat Tyler, and who we understand is an opulent clothier or wool-factor, we are not sure which, in Gloucestershire, where he holds his Majesty's commission of the peace, said that this old custom illustrates a much-criticised allusion in Shakspeare, 'Stewed pippins and comfits.' 'There, Porson,' said Lord Ellenborough; 'I bet you a pound of comfits you do not give us a better philological illustration than that; and Mr. King shall hold the stakes; and have an ounce for his pains.' 'An ounce of comfits is no Cyclopian share,' said Porson, 'nor are comfits worth betting for in these degenerate days. Why, when Shakspeare wrote, sugar-plums were as large as cucumbers—which is the etymological root of Mr. King's own name—Jeremiah King, corrupted from Jeremy King; thence Jerry King; Jer. King, the j. being softened from its original sound, gh; which give gherkin, a synonime for cucumber.' 'Well, Porson,' said Ellenborough, 'I have fairly lost my pound of sugar-plums, and will pay them the first opportunity; but I am now quite bankrupt; you must therefore give me credit; and the first instalment shall be liquidated when my ship comes in.' 'Thank your lordship,' said Porson; 'I suppose you expect a cargo from Smyrna; and as you have now consigned it to me, no man will be able to say, a fig for your lordship.' We suppose that some stupid Gyp, or some Bœotian freshman, who had taken too low a peg in the well-known annual tankard that gladdens the Trinity College festival, caught a portion of this conversation, and first misunderstood and next misrepresented it, till by accessions the snow-ball has grown into an ice-berg, and frightened the whole world like an avalanche."

So far the Fly-trap.

Cambridge Weekly Chronicle, April 1.—"We assure our readers, upon the best authority, that the whole conversation related in a London evening paper, the Fly-trap, as having passed at the Trinity Commemoration, is altogether a fabrication. Lord Ellenborough was not present, nor was Porson, or King. The roasted pippins and comfits were of course there, as usual. We shall not say one word more on the subject."

London Morning New-Light Journal, April 5.—"Our evening contemporary, the Fly-trap (if Castor and Pollux can be called contemporaries; one—scilicet, our rivals' ninth magnitude star, setting, while the other—that is, thanks to our readers, our effulgent sun, is rising to eclipse it), last week indulged the world with some scoffing remarks at country editors; but probably by this time it finds that the Tolsey at Bristol, and Butterfly Court, Birmingham, are as bright at noon-day as his garret in Grub Street, Cocayne. His matter consists of what he stole and what he added; the stolen part, which he extracted from the county papers only to ridicule it, is substantially true; whereas his own addition, about the Trinity dinner, is shewn by the Cambridge Chronicle of April 1, with a large and minute adduction of facts, letters, witnesses, and solemn depositions, occupying several columns, to be the Grub-Street scribbler's own absurd invention. That our readers may understand the whole subject, we have combined all the detached accounts which have appeared, into one harmonious narrative. We have only to add, that the opinion of three eminent counsel has been taken as to the best method of getting at the property of the culpable, and we fear insolvent, parties. Bankruptcy, which some have ignorantly mentioned, is out of the question: they cannot be made

bankrupt. We should recommend an amicable composition with the defrauded creditors."

London Morning New-Light, April 6.—"When we stated yesterday that the facts mentioned in the country papers were substantially correct, we used the word *substantially* advisedly, as not meaning to guarantee every minute particular. We have since instituted as searching an investigation as the time allowed; and we find several mistakes in the narrative. We pledge ourselves that the parties concerned are not Judge Best and the Bishop of Winchester; nor, as a well-informed contemporary, whose intelligence we can generally rely on, has stated, Judge Ellenborough and the Bishop of Nova Scotia; much less Judge Garrow and his Grace of York. We wish that we could except with as much truth the Lord Chancellor and the Archbishop of Canterbury; but as the facts must be made public in a few days, it would only be false delicacy to affect to withhold the names of those eminent persons; more especially as the mention of them will tend to comfort the public mind, since the ample private and official revenues of Lord Eldon and Dr. Manners Sutton will doubtless be sufficient to liquidate every claim. The immediate cause of the lamentable catastrophe appears to have been the failure of the currant crop in Zante; but others say that it was chiefly a mining speculation in the Ural mountains. We incline to think there is some truth in the latter statement; but a few days will disclose the whole affair."

The London Evening Bat, April 5.—"The account in this morning's New-Light is for the most part so correct that we shall copy it verbatim, for the information of our readers. Our own researches verify all the names, and the material facts. We are happy, however, to contradict—so far as our present information extends, but by no means pledging ourselves without further inquiry—the rumour that the Prince Regent is one of the speculators; though it is certain that the implicated Archbishop had the honour of an interview with him yesterday; which some of the papers affect to turn off, by saying that it related to a proposal for sending out a bishop to India—why did not the conjurors say, to the man in the moon? for the one is as likely as the other;—and this absurd attempt to account for the interview, is, we confess, rather a suspicious circumstance. But *nous verrons.* We are happy also to add, that it is not true that the Lord Chancellor has absconded; though his being too unwell to attend the levee was rather awkward at this critical moment. But we abhor conjectural conclusions, more especially when they relate to private character, which ought always to be held sacred. We wish we could contradict the report that poor Pound died yesterday of starvation and a broken heart, in the King's Bench prison. Let the avaricious and unfeeling authors of his misfortunes sup to-night with what appetite they may. The Turkey fig-crops have not failed, as is reported; and Mr. Birch, the eminent confectioner, asserts that sugar-plums have not sensibly diminished in size during the last fifty years; and he very much doubts whether they were formerly as large as cucumbers. He justly protests against the spirit of exaggeration with which so many of the newspapers are infected. But the newspapers are not more to blame than private individuals; the vice is general; and Lady Betty —— only last week said, at the Duke of York's card-table, that she had read that morning, in the Court-Guide, that Dr. Porson had affirmed, at the Trinity College dinner, that formerly sugar-plums used to be as large as melons. And what wonder? said the Honourable Mrs. B—; for in the paper which I see, it is said that he quoted Greek to prove that carraway-comfits used to be larger than pumpkins. 'What newspaper is it, madam,' said the

Duke, 'which mentions this remarkable fact?' 'Oh, that—that—one forgets the names of those unpleasant soiled things—indeed, I never take them into my own hands—but one must know a little of what is doing; and I get the Court news read to me; but I did not ask the name of the paper.' We are so disgusted with this spirit of tittle-tattle, and exaggeration, that we never insert any thing that we cannot vouch for. We cannot promise the enlightened readers of the Bat, melons for cucumbers, like some of our contemporaries; but what we have above stated they may rely upon."

From the Out-and-out Reformer, April 17.—"We record with deep shame and indignation, that the patriotic publisher of the Tell-truth has been condemned to three months' imprisonment, for what our brutal law is pleased to call a *libel* upon the Archbishop of Canterbury and the Lord Chancellor. The Attorney-General said that his illustrious clients had not prosecuted the numerous publications which have of late abounded with stories so monstrously absurd that no sane man credited a syllable of their fabrications; but that the present party had been proceeded against on account of certain comments upon those idle tales, in which he had pretended to bring forward a witness, whom he said he could any day produce (I wish, said the learned gentleman, we could see him here to-day), as stating a conversation which he actually overheard between the Archbishop and Chancellor, while waiting in an ante-room, in which they mutually conferred upon the whole matter of their villany, and devised a plan for cheating justice. A second count recited that the said publisher affirmed that he had seen a letter which proved that certain female connections of one or both of those personages were not one whit better than they should be. As the fact of publication was sworn to, and not denied, the jury were necessitated to bring the defendant in guilty; and the court awarded the atro—but we must check ourselves, lest our truth also should be accounted libellous—we will therefore only say, the very disproportioned punishment of three months' incarceration. Why, the character of fifty judges and bishops was not worth one hour's imprisonment. The jury, however, were not to blame; for the trial being criminal, the victim could not be allowed to bring evidence to prove the truth of the libel. The learned counsel for the good man pressed this strongly. Why, he said, did they not bring an action for damages, that the truth might come out? The Attorney-General, in reply, affected to be indignant; and said, that, where the malignity of the culprit was so evident, and the libel so gross, and there was not a shadow of shade of ground for any one single word of it, he could not advise his illustrious clients to bring actions for paltry damages against this miserable agent of newspaper cupidity, who would be amply paid by his cowardly employer, whom alone, if the law could get at him, he would punish. All this was mighty magnanimous; but still the naked fact is, that the man was condemned without the truth of the charges being inquired into. We do not say that they were true—oh dear no! Let the candid public form their own conclusion. We also have seen a letter—but we desist; for, with our present law of libel, it is not safe for honest men to tell truth. We rejoice to learn that a munificent subscription is likely to be raised for the poor fellow."

The Evening Bat, April 20.—"We are happy to have had it in our power to present to our readers, from the first, the earliest and most authentic particulars respecting the all-absorbing topic of public interest. The whole matter is now likely to be fully opened, as Mr. Hume, we understand, has pledged himself to bring the subject before Parliament, and to institute the most rigid inquiry."

The London Fly-trap, April 27.—"At length the soap-suds' bubble has

burst, or rather the sugar-plum has been crushed. Joseph Hume, as the public is aware, determined to bring the matter before Parliament; but in a conversation at Brookes's, at which Erskine happened to be present, some person threw doubts on the whole story; in which Erskine concurring, it was thought unwise to ask for a House of Commons Committee till the leading members of opposition (for it was made a party question) had consulted together. Several of the gentlemen present are personally acquainted with all the individuals said to be concerned; and though they said it was ridiculous, and might be offensive, to ask them any question upon such outrageous rumours, yet, as the ends of justice are involved, they engaged to get from their friends verbal or written answers to all proper inquiries. A meeting was held last night at the Thatched House, to receive the evidence, Mr. Hume in the chair. Mr. Erskine deposed that he had never held any such conversation as was stated, either with Mr. Best or any other person. Mr. Best corroborated his testimony; both deponents laughing heartily. The landlord of the inn where Boots was said to have overheard a conversation, wrote word that Boots was a jackanapes; but that he denied that he ever heard, or reported, any thing of the kind; which denial he, the said landlord, believed, notwithstanding that the asseverant was a jackanapes, partly because the two gentlemen had never been at his house in their lives, and partly because the said jackanapes had been for many years stone-deaf, which was the cause of his being set to clean boots, having formerly been a postillion. Judge Garrow could not be persuaded to write any thing; but told Mr. Erskine, verbally, to inform the court with as many cachinations as he pleased, that he had never known any person of the name of Pound, grocer or otherwise; had never bought an ounce of sugar-plums since he was married; and knew nothing whatever of the story; indeed, he had not even read it in the newspapers. Lord Ellenborough and Judge Graham were equally unconscious of the matter. The statement of the two illustrious individuals chiefly concerned was most solemn; nor could any eye, ear, or key-hole witness be found to shake it. No such person as Pound could be discovered; and certainly no such person had been for many years in the King's Bench prison. Thus the whole affair has ended in smoke. We shall be amused to see how 'the sagacious public' will treat the scribblers who have beguiled them into this egregious folly."

Reader, I have told you a very ridiculous story; I have purposely made it as ridiculous as I could. And how much, think you, of it is true? or on what truth was it founded? You will say that the absurd anachronisms proved, at the very outset—as I intended they should – that there was not much of verity in the tale; Mr. Erskine talking with Mr. Best of Judge Garrow, was of itself quite enough in this respect. Perhaps, then, you say that you suppose that I have founded the story upon some idle jest of a judge eating sugar-plums; but, indeed, I am unconscious of any such jest; and I remind you, lest you should accuse me of inventing falsities myself to illustrate truth, that I requested you to suspend all comment till the end, when I intended to inform you that I had purposely omitted one word, the omission of which often causes great mistakes—namely, the word *suppose*. "If," is as great a truth-preserver as peace-maker. I intended all through to say, and now request my reader to consider me as saying, "suppose" that so and so had been said; and that the hearer, in repeating it, had added so and so; and the newspaper, still further to embellish the story, had written as follows. I am so stern a lover of truth that I would not invent even a tale to illustrate it, in such a manner as to leave the reader to

imagine that I had at least some shred of verity to ground it upon. Stories pretending to be founded upon fact, are among the most perplexing fabrications. Good reader, make a point of burning them unopened. I might have called mine a tale founded upon fact; for Porson's etymological jest is, I suppose, genuine; and Lord Ellenborough may have dined at Trinity College, where apples and sugar-plums are an annual dish; nay, I may add that even the most absurd exaggerations in the narrative might be paralleled in daily life; whether the exaggerations of ignorance, of mistake, of vanity, of selfish interest, or of malevolence. But if I had said "founded upon facts," each reader would have chosen or rejected what he pleased; and at least the nucleus of a judge buying sugar-plums for his children would probably have been retained as the foundation of the whole story; and once concede that nucleus, and who can say what agglomerations will not accrete around it? When a tale, whether true or false, is once let loose upon society, it inevitably becomes altered at every stage of its progress; so that, as told by the twentieth relater between London and York, it would be quite a different story to that told by the twentieth relater between London and the Land's End; and as different still from that told by the twentieth relater at Monmouth or Carlisle. One forgets, another adds, another colours; one cuts short, another spins out; till at length the various extremes, though all radiating from a common centre, bear no more resemblance to each other than four fragments of iron from the same mine, one of which, after a variety of processes, appears in the form of a watch-spring; another in that of a portion of a man-of-war's anchor; another as an ingredient in an apothecary's chalybeate draught; and another in the steel pen which is trickling with this story in all the fluency of Stephens's best blue.

Against the mistakes arising from human infirmity there is no sufficient safeguard; though a conscientious person, knowing his liability to mistake, ought to put an habitual controul upon his lips, considering it a sacred duty to speak no more than he can warrant, so far as he is concerned, to be truth. But the present remarks are intended to relate rather to wilful deviations; and these not of the grosser kind, that involve malignity, or are invented to serve the purposes of cupidity; but to those which would be popularly considered quite venial,—mere sportive effusions, picturesque embellishments, harmless satire, the results of a lively temper and a wish to amuse one's auditors. I wish that I could admit that such excuses have any weight; but, so far from it, they rather aggravate the offence, as they shew that truth is violated for a very slight temptation. Vanity, I fear, is an invariable ingredient in the compound; for I never knew a man who embellished what he related in the manner referred to, who was not a vain man. It is one of the innumerable forms of the love of display, and of being admired. I may add, that as almost all such exaggerations tend to render some other person ridiculous, they carry with them much of unkindness and ill-nature. When Mrs. Eleanor —— told that mischievous story of Miss Eliza ——, it was pure malice: she felt a malignant delight in sullying the reputation of that excellent young lady by a base and artful distortion of facts, that amounted in its effects to positive falsehood. But when Mr. B. entertained a circle of friends with a caricatured description of Mr. ——'s family; his droll dinner, his wife's conversation, his daughters' dresses, his servants' blunders, and their worthy master's carving; he perhaps intended only to shew his own cleverness and humorous powers, but he seriously injured a very respectable neighbour and his household.

I once knew a clergyman, of considerable talent, who had so fatally acquired this pernicious habit from sheer vanity (working with a naturally

satirical spirit, which religion had not yet wholly overcome), that you could never safely repeat a story after him; even a sermon was a riddle, and a speech for a charitable society, a fable. His very fire-side conversation was so coloured, that his family could not distinguish how much of his description of a walk round the town, or a conversation with a parishioner, was fact, and how much fiction. "And so, Mr. Dicky," he would say to one of his children, "I heard a fine tale of you to-day;" and he would then proceed with any satirical rhodomontade that occurred to him, amusing all the circle with a laugh at the poor urchin; whom he really distressed, while he fostered unchristian feelings in his brothers and sisters; though he would have been perfectly astonished at being seriously told that he had produced either of these evil consequences. I knew another clergyman, a man of learning and piety, and a Doctor in Divinity, who confessed that he sometimes caught himself relating circumstances as facts, which, upon consideration, he recollected having formerly invented or magnified; but which he had told so often, that he had forgotten how much was originally invention; so that he was entangled in his own meshes.

What is true, is not always truth-seeming; nor what is truth-seeming, true. Suppose that I were to say, that while writing the above I was called away to read and expound a portion of Scripture in daily course to my family; that, to my utter surprise, upon opening at the passage for the day I found it to be the beginning of the twenty-third chapter of Exodus, commencing with these words, "Thou shalt not raise a false report;" and that, often as I must have read these words, I had never before particularly noticed them, much less expounded them to my family, till the circumstance of my writing upon false reports led me to consider them, thus casually, as it were, brought to my observation. The reader would be puzzled to know whether I was stating a fact, or inventing a circumstance just to bring in the text more naturally. The probabilities were many thousands to one against that particular text happening to be the very one which should present itself at that precise moment, in reading to my family in regular order, especially when it is recollected how much oftener the New Testament, and select portions of the Old, are used for household instruction, than the ritual chapters of the Pentateuch. And yet, however improbable, I assure the reader, in sober truth, that the fact was exactly as I have related it; and the consideration of this text, thus appropriately occurring, has deeply impressed my mind with the importance of the subject, since it pleased God himself to legislate expressly to forbid the very sin I had been mentioning. It is true that the false reports alluded to in that passage may refer more especially to false testimony in judicial proceedings; but the words plainly forbid all false reports whatever, whether for sport or gain, for malice or for vanity.

The Christian is in the highest sense a man of veracity. He is true and just in his words, as well as his dealings. His constant prayer is, "Remove from me vanity and lies;" and that prayer is so graciously answered, that he can assert, with the Psalmist David, "Through thy precepts I get understanding; therefore I hate every false way." Whereas of the wicked it is said, concerning their character, that they "go astray, speaking lies;" they "delight in lies;"—and concerning their punishment, "the mouth that speaketh lies shall be stopped;" "a lying tongue is but for a moment;" "lying lips are an abomination to the Lord;"—and at the last day, among that which will be expelled from the kingdom of heaven, is included "whatsoever *loveth* and maketh a lie." Such passages include all cases of real falsehood; and if it should be said, that some at least of the cases alluded to ought not to be thus harshly designated; that they

are rather jesting than falsehood, foolish talking than deliberately wicked talking; still, the word of God commands that jesting and foolish talking should be avoided, as "not convenient;" that is, not seemly, not edifying, not befitting the character of one who professes himself to be a disciple of Jesus Christ.

If any one of my readers has acquired the sinful habit of inflating his ordinary conversation, or his set speeches—may I say, his sermons, if he be a minister of Christ?—for the sake of producing effect; let me entreat him, were it only on the score of peace of mind, to consider the duty and blessedness of returning to habits of Christian sobriety. While sitting writing in my study some time since, a boy and girl, in the thraldom of an idle vagrant, appeared perched on stilts, several feet above my garden-wall, and, gazing in at my window, presented a hat for some half-pence. The poor victims appeared excessively fatigued and emaciated; and I doubt whether they would have laboured as hard in delving the ground or carrying a porter's load, as in walking all day upon stilts. Poor things! they acted by compulsion, and not to gain applause, or to make money (that is, for themselves), one of which, if they had carried their stilts into a pulpit, might have been suspected to be their object. They were the wretched thralls of a hard-hearted task-master's cupidity. But what shall be said of the folly of those who condemn themselves every day to an equally wearisome task? who carry their stilts to breakfast parlours and drawing-rooms; to platforms and pulpits; to the post-office and the printing press. It must be a wretched and a jading life: and all either to gratify vanity or cupidity; to be gazed at, or to hold out a hat for half-pence. Till a man (and let me say also, a woman) can be content to think, speak, and act with Christian simplicity; to do every thing as to God, and not to man; to live from principle, and not from excitement; to be content to go into society to confer and enjoy happiness and edification, instead of catering for the indulgence of vanity, or in any way yielding to sordid or selfish aims; he is a wretched serf, and not a freeman. If these giddy aspirants could but feel the happiness of being able to say, "*in simplicity* we had our conversation in the world;" the peace of mind thence resulting; the absence of exhausting effort, of vexatious disappointment, of feverish days and sleepless nights, of an unquiet conscience and distracted prayers; they would surely never wish to return to the restless agitation of swimming on bladders in the rough stream of a tempestuous world. I would not mix ridicule with grave reprehension and affectionate advice; and yet I confess, that since the above adventure, whenever I hear an orator on a platform, or a preacher of a charity sermon, pouring out a tumid declamation, I think of the stilts; and consider all the flourishes and pseudo-pathetic exaggerations, which are designed to move my passions only, as the hat thrust into my face, for an additional six-pence to the charity; so that I am obliged to get back to sober truth, lest in my displeasure I should give less than I intended.

Reader, in all your conversation be upright and sincere; pray and strive against levity, self-importance, vanity, and the love of adulation; and let your words, being seasoned with salt, and your actions, purified by Divine grace, shew how sincerely you have offered that important supplication, "From envy, hatred, malice, and all uncharitableness, good Lord deliver us."

VERITAS.

NEED OF AN EXPURGATA BIBLE.

To the Editor of the Christian Observer.

I WAS lately holding a conversation, amicable I hope on both sides, with a Dissenting friend, who, though a pious man, carries his views of the sinfulness and evils of National Church Establishments to a wide extent; and who, I fear, has of late not found his own spirit much refreshed by the ill-assorted political acquaintanceships into which his view of the duties of the times has led him.

Upon returning home and taking up the Bible, I could not but mark, with pain, how large a portion of it must be to a "Dissenter upon principle" a superseded book. The religious government of the Patriarchs, the whole Jewish polity, the exhortations to rulers, the example of godly kings, the deeds of Moses, and Samuel, and David, and Asa, and Josiah, and Hezekiah, and Daniel, and many other eminent men, are lost, as respects their national relation, upon the principles of the voluntary system. The whole system of the Bible proceeds upon the doctrine that religion enters into every national as well as private concern: the whole system of my friend goes upon an exactly opposite principle; nor, when urged, could he upon that system justify even so much as an appeal to the Almighty in the most solemn proceeding, concerning even life and death, by an oath. He could get no further than that individuals might lawfully make such an appeal, if they pleased; and that the legislature might render it a valid act; but he considered that it had no right to require it, "any more than the observance of the Sabbath-day."

My friend's constant answer, whenever I quoted or alluded to any passage in the Old Testament, was, "Ah, that was under the Jewish dispensation; it does not apply now; Christ's kingdom is not of this world." Of the argument in this reply I say nothing—except that, in the sense meant in that passage, Christ's kingdom was never of this world under the Jewish dispensation, any more than under the Christian; but that if to establish a National Church were, as my friend contended, to make Christ's kingdom of this world, then the Jewish economy is condemned as much as the Church of England. But the passage does not apply to either case; since a church establishment is designed, not to promote temporal objects, but spiritual utility. If perverted, the evil is in the perversion, not the use. But I only intended to remark, that if such large portions of God's word are practically superseded, it were better to have an Expurgata Bible, that persons may no longer be deceived.

ADELPHOS.

BISHOP HALL'S LETTER TO ARCHBISHOP LAUD.

To the Editor of the Christian Observer.

IN your Number for November, "Simplex" quotes from Dr. Samuel Chandler an extract from a letter supposed to have been addressed by Bishop Hall to Archbishop Laud; and adds, that "he has searched in vain for the letter itself in Bishop Hall's Works." In my copy (folio, London, 1714) it is Epistle xxi., and is addressed "To Mr. W. L., expostulating the cause of his unsettledness in religion; which is pleaded to be our dissensions: shewing the insufficiency of that motive, and comparing the state of our Church herein with the Romish."

In the Life of Laud by Le Bas, there is (p. 13) a much longer quotation than that above alluded to, from the same letter; and Professor

Le Bas supposes it to have been written in the year 1606, when great scandal was raised by a discourse preached by Laud at St. Mary's, Oxford. If the letter was addressed at all to Laud (which is by no means certain), it is probable that the date above assigned to it is not far from being correct. Setting aside all consideration of the individual to whom it was addressed, the epistle is well worthy perusal, on the score of its own merits. JUVENIS.

*** Several other communications convey the same information. We insert the first received. The full reference is vol. i. (3 vols. fol.) p. 296; Third Decade, Fifth Epistle.

ON SPECIAL-MARRIAGE LICENCES.

To the Editor of the Christian Observer.

WHEN you complained, that under the new Marriage Act persons may be married at a Registrar's office, instead of at a place of worship, which you seem to consider a very indecorous proceeding, I presume you forgot that they may at present be married in their breakfast-parlour or drawing-room, or billiard-room, if only they are wealthy enough to pay for a special licence. Or perhaps you think that there ought to be one law for the rich and titled, and another for the poor and scrupulous. A Duke may be married where he pleases; but it would be a sad profanation for a peasant to enjoy the same privilege. X. Y.

*** Our complaint was, that the new Act degrades matrimony from all sacred sanction. The parties may indeed use a religious form, if they please; but the Legislature does not require it. Individuals may be Christian; but the law is atheistical. There is, therefore, no analogy whatever between the two cases alluded to by X. Y., as respects the most important matter—that is, the religious sanction—for special licences do not set aside any portion of the hallowed solemnity. The minister attends, prayer is offered, Scripture is read, admonitions are given, vows are plighted, the compact is declared, and the nuptial benediction is pronounced in all respects as in a church.

Still, we have so little admiration for special licences, that we should be glad that the Church were rid of them. We never approved of them, upon principle; and since the passing of the late Act there is an additional reason for abolishing them. Indeed, we think they are likely enough to abolish themselves; for, after the just disapprobation expressed by the friends of religion and decency against solemnizing marriages in a registrar's counting-house, instead of in the house of God, no person who concurred in that objection could with consistency wish to be married in his own saloon. The Act of 25 Henry VIII. c. 21., by which the Archbishop of Canterbury is empowered to grant special licences, was expressly intended for "persons of quality," all others being bound to marry at their parish church; but, now that persons of no quality whatever may refuse to be married in any place set apart for Divine worship, whether church or meeting, and demand to be wedded in a layman's office, persons of consideration will perhaps make a fashion of foregoing the bad distinction of not resorting to church, and reject a special licence, as but a hot-pressed edition of the registrar's certificate. It is a very silly thing for a man to shew his consequence by not being as "religiously and devoutly disposed" as vulgar persons.

At the same time, as the custom, even if abandoned for a time, may grow into use again, we could wish that the provision of Henry VIII. were repealed; so that in future it shall not be lawful for any archbishop to grant a special licence. We think we cannot but speak what must be the judgment of the Most Reverend individual who now possesses—we will not say enjoys—the power of dispensing with the law of the Church and of the Land, which requires that marriages shall be solemnized in a Christian temple, and at the very table of the Lord, when we say, that nuptials contracted in a dwelling-house are not so impressive upon the parties and the spectators, or so befitting a solemnity which Holy Writ has set forth as an emblem of the union between Christ and his church, as those which are ratified at the altar of God; and we cannot but wish that his Grace, who has voluntarily and nobly relinquished

attributes of prerogative far more powerful, and sources of revenue beside which this occasional fee is too paltry to be mentioned, would rid the Church of an anomaly which affords a precedent for unconsecrated places; though none whatever, be it remembered, for an atheistical ceremony. We would afford a precedent for neither.

ON THE REV. E. BICKERSTETH'S APPLICATION OF PHIL. III. 16 TO THE TRACT SOCIETY.

To the Editor of the Christian Observer.

THE delay in the issuing of your last Number and Appendix, prevents my drawing up in time for your January publication, some remarks which instantly occurred to my mind upon perusing the Rev. E. Bickersteth's letter upon the constitution of the Religious Tract Society; but I cannot refrain from offering an immediate query upon his application of Philippians iii. 16. He says: "It is needful to inquire into the law of Christian duty, in uniting with others in labours of love. This law of Christian action is plainly set forth in Phil. iii.: *Whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Unity of judgment and profession are here pointed out, as calling us to united co-operation up to the limit of our present attainment."

Mr. Bickersteth is so devout a man, that I may well distrust my own interpretation of a passage of Scripture, when opposed to his. But I think he has mistaken the spirit and application of these words of the Apostle. What reason is there for supposing that St. Paul means that it is lawful to form a confederacy upon the basis of systematically keeping back any portion of revealed truth? What Scripture warrant have we so to construe his words as to conclude that, when the great majority of the Christian community believe the statements of the Bible to be clear upon any subject, they are in duty bound, or even permitted, to negociate with a small erring minority to form a cosmopolitan institution upon the acknowledged principle of so mutilating Divine truth that it shall not be allowed to speak more than that small erring majority is willing to consent to?

To take only the two cases alluded to in Mr. Bickersteth's letter, and your own remarks; namely, National Church Establishments, and the dedication of the Children of believing parents to God in Baptism. Till the modern sect of the Independents arose, the whole body of the faithful, in all ages and nations, believed it to be the duty of kings to be nursing fathers, and queens nursing mothers, to the church of Christ, and that nations are bound to set up the public worship of God; and such is still the unshaken persuasion of the vast majority of believers; but a few—comparatively very few—persons have of late years adopted a notion that a national church establishment is an anti-christian institution, an instrument of spiritual destruction, and not of salvation. Are, then, the nine hundred and ninety-nine, who "have already attained" to the doctrine of Scripture in this important matter, to forbear to "walk by the same rule," and to "mind the same thing," because the thousandth complains that, if they do so, he cannot walk with them? Is it not better that they should walk without him, than that God's truth should be suppressed, and millions of persons be kept from the full light of Scripture, in order to gain his co-operation?

Then, also, in the particular of Baptism. For fifteen centuries no Christian doubted that it was the duty of believing parents to devote their offspring to the Lord, in his own appointed ordinance; and to this hour it is but a small sect that denies it. Yet, because of these few erring brethren, the vast mass of believers in all lands, uniting together to

circulate hundreds of millions of religious publications, are not to walk by the same rule to which they have attained, or to mind the same thing; but are to agree, so far as their wide influence extends, to keep mankind in ignorance of this sacred duty. If I understand Mr. Bickersteth's argument rightly, it is, that the Tract Society is, as it were, a representative of the great body of the faithful in Christ Jesus in all lands; a spiritual brotherhood more extended than that of any particular church: and that the reason why they cannot allude to the duty of infant baptism, or the lawfulness of sprinkling or affusion, is, that they have not already attained to these conclusions; and that, in order to walk by the same rule, and to mind the same thing, they are obliged to suppress every reference to the subject. *Is it even so?* Has the doctrine, of what was once a small sect, at length come to have such a wide and powerful sway over the faithful in all lands, that the very mention of the dedication of children to God in baptism, or of the lawfulness of the usual modes of administration, is sectarian? Are the members of the Church of England and the Church of Scotland, are Episcopalians and Presbyterians, Independents and Methodists, Lutherans and Calvinists, to tell the world that the dedication of children to God in his own ordinance is merely a litigated question, to the solution of which they have not attained? And why this universal deference to the opinions of the small sect of the Baptists? When Wesleyan Methodists have complained, once and again—whether justly or not—that the Society's publications are not neutral, but, on the contrary, are so Calvinistic in their spirit that they feel many scruples in circulating them, they have not met with any redress which they considered satisfactory. Here, then, Mr. Bickersteth's application of Phil. iii. 16 has not been acted out. Yet Methodists had as good a right to be consulted as the Baptists, in forming and conducting an institution which is to represent the church universal. There is not, therefore, due reciprocity and fair adjustment. But time does not allow of my going into that larger question, nor into various others which have been touched upon in your pages; my present remarks being confined to one point, that is, to Mr. Bickersteth's exposition of St. Paul's exhortation, which I cannot believe was meant by the Apostle to inculcate that the church of Christ, in its totality, is to relinquish truth to which it has "already" and decidedly "attained," in order to secure the suffrages of a small section which will not walk by the same rule and mind the same thing.

With much respect for Mr. Bickersteth's character, and with prayer to the Father of lights that we may both be directed from on high,

I remain, &c.

AN UNWORTHY BROTHER.

*** We will not open further, at present, the general question of the Religious Tract Society's constitution and publications; but, in allusion to the case of the Baptists*, referred to in the above paper, we must say, that whether we consider

* What an unfair and unchristian assumption is there in this designation "*Baptists*," and in calling all other Christians "Anti-baptists!" It is the great mass of the Christian world that are Baptists, and the Baptists that are Anti-baptists; since they deny the right altogether to infants, and unbaptize even adult converts who are not immersed. To denominate themselves exclusively Baptists, when their claim to the title is only privative, is as if a sect of Jews had arisen forbidding children to be circumcised, and calling itself "Circumcisionists;" or as if the Society of Friends should call themselves Sacramentarians. But the Baptists well know that the assumption of an exclusive title is always a powerful argument with ignorant persons, and they therefore call themselves Baptists; as the Irvingites call themselves "The Spiritual Church." "Baptists!" says an illiterate man, "ought not all Christians to be Baptists? Is not baptism Christ's own ordinance?" Thus an unfair prejudice

the paucity of their numbers, compared with the mass of Christendom, or the feebleness of their cause, or the spirit in which they urge it, we are astonished at the facility with which the universal church of Christ (if the Tract Society is to be considered its representative) has consented to keep back the doctrine of infant baptism, and the lawfulness of sprinkling or pouring, instead of immersion, in order to bend to their "rule;" thus leading the ignorant and unreflecting to suppose that the question cannot be of much importance, otherwise the great body of the visible church would have long since "attained" to it, and walked in it. And hence, while Christians of various names have been circulating hundreds of millions of publications in which, in deference to a small sect, they have abstained from inculcating Scriptural views of the *subjects* and *mode* of baptism, the Baptists have had the larger funds and leisure to diffuse their own opinions, and with such success, that they now find themselves able to disturb other institutions. In America they have formed an opposition "American and Foreign Bible Society," because the American Bible Society has very properly refused, in the Burmese translations, to substitute for the neutral word "baptize," some other, that shall teach the heathen that the rite is invalid without immersion; thereby unchristianizing all who have received it by sprinkling or affusion. The spirit in which the American Baptists have conducted the discussion may be judged of by the following passages from one of their accredited publications, the Christian Herald, and which mentions the concurrence of various other publications in its views:—

"A few days ago," says the Herald, "we learned, to our deep mortification, that the resolutions (of the Bible Society) were approved and sustained by two ministers of high standing and influence in the Baptist church. No doubt these brethren acted from conscientious motives; but still we must be allowed to think that it was a desertion of Baptist principles—a going over to the enemy's camp, which cannot fail to operate injuriously against their standing and influence in the denomination..... What measures shall now be adopted to meet this emergency? We say secession—immediate, unconditional secession. We hope the Baptist members of the Board will forthwith resign—at least with the two exceptions above named.....The bond of union is severed; all co-operation will now be impracticable. The great body of the Baptists will now withhold their contributions from the American Bible Society, as their confidence in that institution is gone. It will be utterly futile to keep the name of union and co-operation, when neither can or will exist, except to a very limited extent.....The great body of the Southern Baptists are ready at any moment to form a separate Bible Society. The same disposition is manifested in other States. The New-York Baptist Register, the most extensively circulated Baptist periodical in the Union, has pursued a manly and decided course on this question; and the Baptists in that State will be found faithful and true to their principles, and ready to sustain them by prompt and decisive action. The Christian Secretary, published at Hartford, Conn., and the Telegraph, published at Brandon, Vt., are equally decided as to the course which the Baptists ought to take in sustaining the Burmese translations, and separating from the American Bible Society. Indeed, we know of but two Baptist papers, the Watchman, and the American Baptist, that doubt the expediency of a separation. We are inclined to think that a large majority of Baptists throughout the Union are favourable to a separation."

In India the Baptists have acted upon the same principle; their rule being, that all the Christian world shall concede to them, but that they will concede to no one. They unchurch all churches except their own; they go into our parishes and tell the people that there is not one baptized person in them; and they act in the same manner towards their Dissenting brethren. They are not content that each should either sprinkle, or pour, or immerse, as he may judge according to God's holy institution; but all must take their judgment, and submit to their interpretation. At this very moment they are endeavouring to rend the British and Foreign Bible Society, as they have done the American, because its members, comprising Christians of every name, will not consent to use in their translation the word "immerse" instead of "baptize." The Christian community, in all its ranks, has long agreed to employ the untranslated Greek word; but this caution and modesty, for which the Baptists ought to be thankful, as the field is thus left open to their own exposition, only induces them to demand, that as their fellow Christians throughout the world do not

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is engendered, and a way is opened for the advocacy of their exclusive claims. In using the title, therefore, we must be understood as not yielding it; but only employing it for brevity and intelligibility, and upon no better ground than the Church of Rome claims to be Catholic, and the Socinian to be Unitarian. Their more correct name is Anabaptists; and if they say that this title is invidious, as implying that they baptize a second time, whereas they deny that they do so; that being the very hinge of the controversy, we reply, that it is not so invidious as to deny, as they do, the validity of the baptism of all the churches of Christ throughout the world, except their own.

use any word that controverts their opinions, they shall expend the funds allotted to scriptural distribution in inculcating them. While we are writing, a paper, called a "Protest," is in circulation among their ministers throughout England, to be presented to the Bible Society, and which they "deliberately publish to the world," accusing the Society of "concealing from the heathen a portion of the word of God," "departing from the original integrity of its proceedings," and being "sectarian in its principle and practice," just because it refuses to countenance the use of any word importing of necessity "immersion," and directs that the word "baptize," or something equivalent to it, shall be employed. And truly it is strange enough that one of the reasons given for this protest is Archbishop Newcome's twelfth rule of translation, that "the critical sense of passages should be considered, and not the opinions of any denomination of Christians whatever;" by which they mean, that their sense is "the critical sense," that all other senses are the sectarianism of some "denomination of Christians," and that, therefore, all Christendom is to bow to their opinion, that not being the opinion of "any denomination of Christians," but the truth of God's word. This is *sufficiently assuming*; yet not half so much so as a great deal that we read in their pamphlets and magazines. In the last Number of their monthly organ, the Baptist *Magazine*, we find all but themselves styled, again and again, "Anti-baptists" (*that is, opposers and despisers of Christ's holy institution*); and because the *Bible Society* will not yield to their sectarian project, they affirm that it is "*dissolving* the union of all denominations;" and they add, that if the Society "would refund the amount subscribed by Baptists in aid of *the anti-baptistical version of England*, no occasion would remain for seeking any further help." The Anti-baptistical version of England!* Having contrived to get the whole Christian world (if, as before said, the Tract Society is to be set forth as its representative) into a compact not to teach that children are to be brought to Christ in baptism, or that the baptism, whether of children or adults, being administered with water in the name of the Father, and of the Son, and of the Holy Ghost, all things being Scripturally disposed, is valid, whether little water or much be used;—having thus contrived that during a third of a century the poor, the ignorant, the children in multitudes of Sunday-schools, shall never, in hundreds of millions of books and tracts, have been apprized of these suppressed matters, so that their minds are left open to the suggestion of the first Anti-pædobaptist who accosts them; they now desire to go a step farther, and to exclude, if possible, our invaluable Authorized English Bible as a "sectarian" and an "Anti-baptistical version:" so that, if they proceed to endeavour to inundate the land with New Testaments and portions of them (as they purpose doing in America) in which their own way of translating is substituted for that which the great body of Christians have hitherto employed, the land is before them to make converts in all places where the Religious Tract Society's publications are exclusively or chiefly used; and the Dissenters especially will be obliged to publish many a tract, and to preach many a sermon, to undo the unhappy effects of this ill-judged neutrality.

The Baptists, to do them justice, are never neutral; they are zealously affected in what they consider a good cause; but their proceedings, we grieve to add, wherever they have influence, are too much of a sectarian, and not of a catholic, character. In

* An American Baptist publication says that the use of the word "baptize," in King James's Bible, is the chief reason why immersion is not practised in general by Christians; the translators having violated their consciences to please the King, who commanded them not to use the word immerse, but baptize. Another American Baptist publication speaks of "the fetters imposed upon the learned by a half-reformed king at the head of a national church, centuries gone by." It would be well if men would ascertain facts, before they draw inferences from them. The piety and conscientiousness of our learned translators are indeed sufficient answer to the slander which charges them with falsifying, or suppressing, the word of God, to please "a half-reformed King;" but the fact would speak, if the character of the men did not; for the following passage from their preface shews, that, if they had translated the word at all, and had followed the Puritan reading, they would not have translated it by immersion, but by "*washing*," which was Wickliffe's rendering long before, and would perhaps be the best rendering, as it admits all the latitude of "baptize." We may wash by immersion, but we may equally wash by the application of water without immersion. The following is the passage:—

"We have on the one side avoided the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church*; as also, on the other, we have shunned the obscurity of the Papists, in their *azymes, tunic, rational, holocausts, prepuce, pasch*, and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that, since they must needs translate the Bible, yet by the language thereof it may be kept from being understood. But we desire that the Scripture may speak like itself, as in the language of *Canaan*, that it may be understood even of the very vulgar."

India they have made some excellent translations of the Holy Scriptures into the native tongues; but when the Bible Society has offered to print them for wide circulation, upon the fair stipulation that the rendering of the word baptize shall be such as the church of Christ in all lands can concur in, and not according to their own Shibboleth, they have refused to yield to this reasonable request, and, with the bread of life in their hands, have preferred seeing whole nations perish for lack of knowledge, rather than give them the food that came from heaven, unless leavened after their own fashion. Better that men had no Bible at all, than one in which the single word baptize is untranslated, leaving to the reader to inquire into its true meaning, as opportunity offers! The whole word of God is to be excluded, because the Bible Society will not vouch for exclusive immersion! At this very moment, for no one reason but this, they are preventing the Calcutta Bible Society from printing their Bengalee Version, which is stated to be of great value, and are thus obliging the natives to read one which the Baptist Magazine says is so inaccurate that "a learned Independent minister complained that it is of no more value than so much waste paper, in comparison with ours." Yet they prefer that this alleged mass of error and delusion should circulate among the heathen, to allowing the Calcutta Committee to correct it by their own superior text, unless, while correcting whatever may be amended, they will also sacrifice the word baptism for immersion. A Baptist, who loved scriptural truth better than sectarianism, would argue, we might suppose, thus: "The present Bengalee Version has a hundred errors, one of which is the non-translation [for there is no 'anti-baptistical' word] of the word baptize; the Committee offer to correct all the rest; but we cannot persuade them to correct this; well then, at least save the heathen the ninety-nine, and we will do all we can in other ways to correct the hundredth." Surely this were Christian wisdom and charity. But such is not the determination of the Baptist translators. As they cannot force their brethren to adopt one particular word upon which they have a strong opinion, though the whole Christian world is against them, they will not permit the heathen to profit by much that is valuable, which they might bestow without prejudice to what they cannot get their brethren to accept.

Still we can respect conscientious inflexibility, even when it appears to us misjudged. The Baptists would never have joined the Religious Tract Society upon the principle of "conceding" any thing. The great mass of Christians consider the baptism of the children of believers to be lawful, and a duty; they also consider sprinkling, or pouring, to be valid, as well as immersion; and they are in the habit of appealing to the privileges of infant baptism, and the duties resulting from it, and of admonishing parents and children upon their high responsibilities. Now, when the Tract Society entered into a compact to do nothing of this kind, the Baptist yielded nothing. He could not, of course, expect that the whole of Christendom would consent to inculcate his particular views; it was enough if they agreed not to oppose them, and not to pre-occupy the minds of men with contrary opinions. All this was clear gain to the Baptist cause, and will shew why this sect could co-operate willingly with the Tract Society; whereas it makes the translation even of one single word a ground of objection to the proceedings of the Bible Society. In the Tract Society's publications baptism is spoken of only as a Baptist might speak of it. All that is distinctive is carefully avoided, even in quoting such a writer as Matthew Henry.

We have not re-opened the whole question of the constitution of the Tract Society, but have confined our remarks to one particular case. Let Mr. Budd, or Mr. Bickersteth, draw up a tract, which they must both admit is much needed, upon Baptism; shewing to parents that it is their duty and their privilege to dedicate their children to God in that holy ordinance; and impressing upon all who are baptized (not merely adults immersed) the responsibilities which result from their having been thus dedicated, and of course shewing, or at least assuming, that the mode of administration by sprinkling or affusion is lawful. That there may be nothing but what is neutral, as respects points of church government, let them associate with themselves a Presbyterian, a Methodist, and an Independent minister of approved piety and wisdom; let them agree to sink the question of what gives validity to baptism, so far as the administrator is concerned, as being a matter on which their associates have not "already attained" to their views; let them even avoid, if necessary, the consideration of the results of baptism, and proceed only upon its obligations, so as not to involve the question of regeneration; and let their tract be a powerful and Scriptural appeal to the conscience, such as "Luther, Cranmer, and Calvin" would have concurred in; such as rests upon ground common to the whole of the Reformed churches, and would not be objected to, so far as it goes, even by the Church of Rome. Let them present such a tract to the Society, as being peculiarly needed; and if it be rejected, we cannot but say that the Society has straitened itself within the limits of a narrow sect, and is not walking according to the full rule and measure of our common Christianity. Must the whole of the Reformed churches be prevented keeping up with what they have "already attained,"

and in which they could "mind the same thing," because there happen to be a few individuals who unchurch all Christendom; who say that neither Luther, Cranmer, nor Calvin was ever baptized; and that, both as to the subjects and the mode of baptism, every writer and reader of the Society's tracts is unbaptized, except the few that may happen to be members of the persuasion called "Baptists;" who demand, as a preliminary to the admission of a candidate into their church, that he shall first repudiate all the other churches of Christ throughout the world. If we are so to apply the Apostle's argument, why does not the Tract Society so apply it in the case of the Quakers; for, why should not the Society walk by the same rule as the Quaker, in denying baptism to an adult, as well as by the same rule as the Anabaptist in denying it to an infant? Why should not the conscientious opinions of such a man as Mr. J. J. Gurney be consulted, as much as those of the Anti-pœdobaptist?

The Baptist Magazine complains, that, in consequence of the influence of the Episcopate in India, the Calcutta Bible Committee has "now" a majority of "Antibaptists," so that it will not aid any translation which inserts a word equivalent to "immersion," and that in this decision it is supported by the Committee in London. We are truly glad to find it; and we can assure our Baptist friends, that if before the arrival of Bishop Wilson, or any preceding bishop, any translations were printed which did not use a neutral word, it was not justifiable or honourable in the Baptists to have protruded it; since, however they might over-persuade the Calcutta Committee that the rendering was lawful, or out-vote them by a majority, or get the matter passed silently upon the confidence of the Committee in the fairness of the translators, they well knew that the members of the Society, if apprized of the rendering, would not have adopted it, and the Committee in Earl-street has done its duty in giving a decided negative to the proposition. The discussion has now been of many years' standing, and was the cause why the Bible Society found itself embarrassed in its efforts to co-operate with the venerable Dr. Carey and his coadjutors. It is not well in the Baptists, not only to maintain that their own translation is right, but to accuse all the Christian world of disingenuousness in not admitting it to be so. They argue as if Biblical scholars were agreed that immersion is the correct word, but wished to retain baptize, to prevent the ignorant being informed of the truth. This insinuation is exceedingly unfair and unbrotherly. We have nothing to object to immersion, which the Church of England authorizes its ministers to use, except that there is not an atom of proof that the Greek word means solely dipping, or plunging, to the exclusion of washing (as Wickliffe translates it), or sprinkling, or affusion; the contrary being critically maintainable.

In urging this matter upon the Baptists, we can conscientiously say that we do only as we would be done by. If we believed that the original means immersion, and that only, we could still consent to use the untranslated word, as we do Messiah, Christ, and many others; viewing it as a Scriptural term adopted by the church in all ages and in innumerable languages, as significant of this particular ordinance; and that it is better that it should be retained, being œcumenical, than that every nation should select some vernacular word. The objectors themselves inadvertently admit this, by calling themselves Baptists; and would think it scornful if we were to say, "Why do you use that untranslated word; how can people tell what you mean by Baptists? Why do you not call yourselves Plungers, or Dippers?" Now, whatever answer may be given to these questions applies equally to the case of new Scriptural translations; nay, more so; for by custom the word baptize conveys throughout almost all Christendom the idea rather of sprinkling, or pouring out, than of immersion; so that it might lead the mind away from immersion; whereas in a new language it carries no such association; it is the word used in the original, and adopted by the whole church, even by the Baptists themselves, as their name imports, and the heathen are to be instructed as to its right meaning. The Pædobaptist missionary does not ask the Anti-pædobaptist to use a Testament which reads pour, or sprinkle; he gives to the heathen God's own word; but the Baptist wishes his brother to put into their hands a translation which contradicts his own belief, preaching, and practice; and then complains that the Bible Society, and the whole Christian world, are sectarian, because they will not yield to this unreasonable request. We confess that this position of the Baptists, and the conduct of too many of the Dissenters of late towards the Church of England, bear strongly in our minds upon the whole question of the Religious Tract Society.

ON THE LIGHTING OF CHURCHES.

For the Christian Observer.

THE church which I attend is lighted with gas in all its unrelieved brilliancy, which distresses and almost blinds the eye, induces head-ache, prevents one's distinctly seeing the clergyman, and casts every distant object into shade. As our Reverend instructor doubtless reads your work, if his churchwardens do not, permit me to suggest to him, and to all your other readers who are connected with the management of churches and chapels, that neithes gas nor Argand lamps ought ever to be used in them without ground-glass shades. If a flame—say, for convenience of calculation—be a one inch sphere of light, then its superficies is to that of a glass globe of four inches diameter as one to sixteen; or to one of six inches as one to thirty-six. The same quantity of light is transmitted through the ground glass as through transparent glass; the only difference is, that by the roughening of the surface the rays are broken and scattered; but their quantity and illuminating effect are not thereby lessened: the building in either case is equally illuminated, and equal light is cast upon a book held at a due distance. It matters not, *for the purpose of illumination*, whether we have one square inch of intense light, or sixteen inches of light diluted to a sixteenth part of that intensity, or thirty-six of light thirty-six times diluted; and in looking at a book at some distance from a lamp, with one's face turned from the light, we could not ascertain by which of these three means it was illuminated, except that there might be less glare and more equality when the ground glass was used.

But though as respects the objects illuminated it boots little whether the light is small and concentrated or larger and correspondingly softened, it matters much as respects the eye that is to survey them. The facility of discerning depends not only upon the degree of light, but also upon the degree of tension and susceptibility of the visual organ. Bring two persons, one from a dark cell and the other from the direct rays of the meridian sun, into a building moderately illuminated; to the first it will be intolerable brightness, and to the second blind obscurity, till the eye of each has adjusted itself to its new situation; the former by the contraction of the pupil, so as not to let in so many rays as were necessary for the discernment of objects in the cell; and the latter by its dilation, so as to take in more than were necessary or bearable in the sunshine.

The light in a church should be moderate, neither causing an undue and painful expansion of the pupil, as in groping in darkness or reading by twilight; nor an undue and painful contraction, as is necessary for shutting out an inconvenient glare. But supposing this medium duly gained throughout a building, still the effect upon the eye, and the consequent facility or difficulty of distinguishing objects—as, for instance, in reading, or in discerning the countenance of the clergyman—will very much depend upon whether the light is given out from intensely bright points, or from large surfaces containing an equal quantity of illumination only under a milder form, like a glass of brandy in a gallon of water. If a sword fall from a certain elevation upon one of the scales of a balance, it would produce the same effect (say striking up a certain weight in the opposite scale so many inches) whether it fall on its point or its hilt; but it would make a great difference in falling upon a man's foot, in which of these two positions it fell. In either it would fall with a certain momentum, but the effect would be very different whether that momentum expended itself on a point or on a large surface. So the light from a lamp falling at a due distance upon the page of a book (I omit throughout some merely

fractional matters, which do not involve the main principles) would be the same whether the glass globe were transparent or ground; but the eye would, in these two cases, be in a very different condition to read by means of it. The intensely bright spot falls like the sharp point of the sword upon the eye, pains the optic nerve, and causes the pupil to contract, so that it cannot take in rays enough from the moderately illuminated page to read with ease; nor can it see any object which lies nearly in a line with the light, the glare of which on the eye forces the organ, in self-defence, to so much contraction that it cannot be sufficiently affected by the moderate light reflected from the object. To remedy the evil, the hand is instinctively raised to shade the eyes from the direct rays of the lamp; by which means, being accommodated to the comparative darkness of shade, they readily appreciate the moderate light upon the book or the preacher's countenance. But if, instead of a sharp point of light, the lamp had been invested with a globe of ground glass, moderating its intensity though making up in surface, the eye (without the shade of the hand) not being painfully strained, would be susceptible of moderate impressions, and hence read with ease what under a greater stimulus would have appeared but a dark spot.

I have mentioned the case of two persons, the one coming out of a cave and the other out of sunshine into a building moderately illuminated; but I might have illustrated the general law by the analogy of other senses. Let X. plunge his hand into hot water, and Y. into cold; and after a time each remove it into a vessel of tepid water, equidistant from both extremes. Then X. will complain that the tepid water is cold, and Y. that it is hot; whereas it is only that their sensations had accommodated themselves to their former condition, and required time to adjust themselves anew. The peasant would find moderate food luxurious, which the sated epicure would think insipid. The difference is not in the food, but the sensations. And, in like manner, that moderate degree of light reflected from an object which is best for contemplating it with ease, will be brightness to an eye gazing at it from darkness, and obscurity to an eye stimulated by a ray of the sun or the proximity of an undiluted gas-light. The immured captive discerns mice and spiders where an eye accustomed to light sees nothing but blackness.

In theatres these principles are as much attended to as they are neglected in churches. A row of lights (I speak from reading and information, not from personal experience of such places) is placed in front of the stage, shaded from the audience, but glaring upon the actors. The theatre is thus darker than the stage; the consequence of which is, that, the eyes of the audience not being over stimulated, the stage appears vividly bright, and the features of the actors are seen with distinctness; whereas to the actors, whose eyes are affected by the light, the theatre appears blackish; nor can they discern the countenances of the audience, though the audience themselves could perhaps see to read the smallest print. Whereas in churches the effect is often reversed. Suppose that the building is placed canonically, East and West. Then, as the congregation sit, stand, or kneel, the light, in order to fall upon their books and upon the face of the officiating clergyman, ought to come, over their heads, from the West, with some addition perhaps from the sides, as is usual and convenient; but with none, or next to none, from the East, in order that there may be no tension on the eyes of the congregation, but that, being placed in shadow, they may rather relax with moderately dilated pupils, so that the brighter light which falls upon their books, and upon the face of the clergyman, may render them visible without labour. But, instead of this, the West is often closed in with a gallery and organ, and a bright light comes in from a large East window. This light impinges

where it is inconvenient, and causes shade where it is wanted. It falls on the back of the clergyman and the back of the people's books as they are held up; whereas the face of the clergyman and the printed page are in shadow. Then, whereas this diminished light upon the objects to be perused would require the pupil to be enlarged, so as to take in more rays, and the nerves of the retina to be susceptible of gentler stimulus than would be necessary if the book and the preacher's face were duly illuminated, the very contrary is the case; for the direct light pouring upon the eye exposed to the East window, causes contraction, so that what might be tolerably light to a shaded eye, is lost in the greater brightness of the window. To obviate this inconvenience, the congregation, without perceiving it, turn half round in their pews, holding their books towards the East light, and presenting their sides instead of their faces to the communion table. The clergyman is the only person who finds the arrangement convenient, for he can see his book and his flock; and is not perhaps aware that his flock cannot see him. They see his outline in a black shade upon the window, but they cannot clearly discern his countenance. To remedy this inconvenience, a curtain is in some churches drawn over the East window when the clergyman ascends the pulpit. During the prayers, the congregation, as before mentioned, remedy it by turning their books askance. Our forefathers remedied it, in ornamented churches, by obscure stained-glass widows.

I may add, that, as there should not be a window behind the clergyman, which makes him appear as a dark shadow on the glass, so there should not be a chandelier, or any strong light between the congregation and the pulpit or desk. The eye cannot look through the glare, so as to see the clergyman. If a chandelier is used, it ought to be drawn up considerably above the heads even of those who sit in the galleries, so as not to confuse their view of the pulpit or desk. It is often placed at a height for the people in the gallery to look over it, and those in the area to look under it; so that all parties are dazzled; but if drawn up very high, it would give a convenient, agreeable, and effective light, over the whole building, and dazzle no one.

The lamps in the desk ought to be put out when the clergyman ascends the pulpit. They dazzle the congregation in looking at the preacher; and they blind the preacher in reading his sermon. His eye being contracted, to avoid the glare before him, his manuscript must have an extra illumination to be legible. It is a general rule, that the eye should see only the object intended to be illuminated, and not the source of illumination. If itself be more illuminated than the object which it gazes at, it looks upon apparent darkness. It may seem strange (in more ways than one) to see a clergyman looking at his watch in the pulpit, in a well-lighted church, with a dial before him; but the contraction of the pupil by the lamps around him makes the gallery opposite appear obscure, and the clock only a dark spot; though to the congregation, whose eyes are not thus stimulated, they are sufficiently lucid. Pulpit and reading-desk lamps, or candles, ought therefore to be placed somewhat above and behind the reader, so as to shine upon his book over his head or shoulders, and not to glare in his eyes. If placed before him, they should have opaque shades, like reading-lamps, reflecting light upon his book, but not disturbing his optic nerves. There is, however, this inconvenience in these methods that, though he can read better, his face being in shade and his book illuminated, his features cannot be so well seen by his auditors; to accommodate whom, the shades should be reversed, as in the case of the actors, so as to cause the light to fall on his face, while it is concealed from the spectators. Some compromise and adjustment are requisite, to accom-

modate all parties. Few persons can fix their eye long together on a preacher, with a strong light on each side of him, without optic pain. To accommodate the congregation, there should be an opaque shade on their side of the pulpit lights; in which case they will be able to see the preacher's face without any distressing brilliancy being reflected upon it; and if the lights in the reading desk are extinguished (which is an equal advantage to both parties), and no strong lights placed opposite the preacher so as to glare in his eyes, a moderate light will both enable him to read with ease, and the congregation to discern his features. This last may not appear a matter of much importance; but it should be remembered, that persons who are somewhat deaf gather as much by the eye as the ear; and most persons can attend and understand best when they can see the speaker.

If ground-glass globes are thought inconvenient, then, at least, the glass chimneys should be ground, since even this attenuates the fierceness of the naked ray; but a globe is better, and this in proportion to its size; for a globe of twelve inches' diameter would soften a one-inch sphere of light to a one hundred and forty-fourth part of its intensity, by giving to it that number of times its surface; or, to speak more correctly, it does not allow the eye to gaze upon the light till it has radiated six inches from the centre, when it is diluted to a one hundred and forty-fourth part of the brightness it had at the surface of the flame, that is, at the radius of half an inch. It is not meant to insist upon the shape being globular, as other shapes may suffice, or even be preferable; but only to require sufficient surface, in distinction to a mere narrow tube.

Persons sometimes say that ground glass injures the sight; as witness table-lamps. It is true that table-lamps often injure the sight; but it is not because of their light being transmitted through ground glass, but because of their brightness glaring full upon the eye. The bright light would injure the eye more were it not for this partial dilution. Persons may injure their sight in looking long and intently at the sun through blackened glass; but it is not the darkened glass that does the mischief, but the sun. The darkened glass diminishes the evil, though it may not wholly obviate it.

There is so much comfort in having the appendages of Divine worship well arranged, so as to be able to wait upon the Lord with as little as possible of physical distraction, that I would hope the preceding remarks are not beneath the attention of the Christian reader; especially at a time when many new churches are about to be erected, in the construction of which it is desirable to avoid all unnecessary sources of disturbance. There is no benefit in enduring bad lights, imperfect ventilation, ill-arranged pews, or awkwardness of construction as regards seeing and hearing, when they can be avoided. We ought to be thankful to worship God in a barn, if we can get no better accommodation; nor ought we to covet magnificence for its own sake; but convenience and utility we are bound to study; and no reasonable expense should be spared in fitting up our churches in the most becoming manner, not because we thereby honour God, but because we evince our humble desire to do so. JACHIN.

MR. BICKERSTETH'S ARGUMENT APPLIED TO THE CHRISTIAN KNOWLEDGE SOCIETY.

To the Editor of the Christian Observer.

THOUGH not a member of the Religious Tract Society, and not wishing to interfere with Mr. Bickersteth's argument respecting it, I am a

member of the Christian Knowledge Society, and desire to ask, if an institution not connected with the Church of England is to have the benefit of his reasoning derived from St. Paul's direction (Philippians iii. 16), why Mr. Bickersteth denies the same measure of indulgence to the Society in his own spiritual communion? A majority of the members of the Christian Knowledge Society say that they cannot agree with what has been called "the innovating party," in certain views of Christian doctrine; and they ask, that, instead of pressing upon the Society opinions which they consider extreme and not for edification, the dissentients should be content to walk with the majority of their brethren, of the same Church and the same Society, minding the same thing, so far as they have "already attained;" but Mr. Bickersteth, as I conclude from his tract on Popery, cannot in conscience do this, though he does it in an institution not united by ecclesiastical union. Why this difference? A solution of the question might instruct, if not convince, many of your readers.

AN OLD MEMBER.

*** We have no warrant to volunteer an answer to this question for Mr. Bickersteth; though we can perhaps anticipate the nature of his reply—namely, that the conductors of the Religious Tract Society, however much they may differ upon many important questions of ecclesiastical regulation, nay, even as to the very construction of a Christian church, are yet agreed upon certain doctrines held by all orthodox Protestant communions; that they heartily concur, for example, in teaching men their lost and prostrate condition by the Fall; the need and nature of the atonement of Christ; its application to the penitent solely through faith, which itself is the gift of God; the operation of the Holy Spirit, from first to last, in the conviction, repentance, and regeneration of the sinner, and the building up of the believer in faith, love, peace, holiness, and all the fruits of the Spirit; whereas many of the tracts of the Christian Knowledge Society are erroneous or defective upon some of these doctrines, and do not clearly and Scripturally answer such questions as "How shall man be just with God?" "What must I do to be saved?" in comparison with which many of the controversies which have excited the hottest warfare in the visible church of Christ sink into unimportance.

We do not, however, think that in either Society the basis of union should be the willing or hopeless relinquishment of truth; but that, where any thing is defective or erroneous, the member who has a better knowledge should in wisdom and meekness endeavour to lead his brethren to the discernment and confession of what they did not before apprehend. Mr. Bickersteth sees this to be his duty in the case of the one Society; but why does he not follow out the same principle in regard to the other? "An old Member's" argument would go to prove that he ought to be acquiescent in the Christian Knowledge Society, because he is so in the Religious Tract Society; whereas our argument is, that he ought to be a reformer in the Tract Society upon the same principle upon which he is a reformer in the Christian Knowledge Society; and that, if he is a member of the latter only under protest, he ought to be so of the former also.

If he say that it would be useless to attempt to induce the members of the Tract Society to supply what he may consider defective; we reply, why more hopeless than to expect to win over, or to out-vote, those members of the Christian Knowledge Society who are adverse to the views of those who wish to have tracts of a more Scriptural and edifying character? If he should rejoin—which, however, we do not anticipate—that the points of difference in the one case are not much worth contending for, but that in the other they are; we could not coincide in such a conclusion. Our course with regard to the Tract Society, has been analogous to his own with regard to the Christian Knowledge Society—namely, to uphold what we believe to be right, and to point out what we think to be wrong. We are thus on the unpopular side in both institutions; but believing it to be the part of Christian duty and consistency, we must submit our cause to Him who judgeth rightly, and bear all consequences. We would not counsel either Mr. Bickersteth or Mr. Budd, with their views of what is their duty, to secede from the Tract Society; but we would exhort them to "wish," and to labour, as earnestly for its "perfection," as they do for that of the Christian Knowledge Society. We would urge them, for the deliverance of their own conscience, for the taking away of a stumbling-block from the steps of the weak in faith, and also for setting the matter clear in the eyes of those who think that the word of God authorizes us to look rather to Christian churches and Gospel order as guarantees, under Christ the Head of his church, for the setting forth of the Divine glory and the salvation of souls, than to miscellaneous Societies—we would urge them, for these important purposes, affectionately to address

their brethren of the Tract Society, telling them the principle upon which they unite with them; setting forth the good they are the instruments in the hands of God of effecting; rejoicing in their prosperity; but at the same time endeavouring to bring them to a higher and more Scriptural standard, and teaching them a yet more excellent way. Who knows but that it might please God to bless their efforts? Who knows but the very discussion which might arise from a solemn appeal from Mr. Budd to the members of the Society upon Infant Baptism, and upon baptism generally—not as a matter of indifference, which may be safely pretermitted, but "as generally necessary to salvation"—would lead many to serious thought who had never deeply considered the importance of the subject before? Who knows but a similar address from Mr. Bickersteth, upon the duty of acknowledging God as a nation and providing for his worship throughout the land, might impress the consciences of many, and produce the most salutary effects both in and out of the Society? The very verse before that quoted by Mr. Bickersteth, and which forms a portion of the Apostle's argument, would be a suitable motto for such an address, "Let us therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this to you"—but not of necessity by miracle; but rather through the aid of the means which He has appointed, and, among others, of brotherly but faithful discussion, his Holy Spirit opening the understandings and inclining the hearts of men to discern and embrace the truth *.

GENEROUS GENTLEMANLY CUSTOMS.

To the Editor of the Christian Observer.

I OBSERVE in the list of papers in the advertisement announcing the loss of your last Number, one entitled "Generous Gentlemanly Customs." The title reminds me of an inscription, which many of your readers may have noticed, upon the sign-board of one of the fencing or pistol-shooting rooms in London. It is in French, to the effect of "Never draw without reason; never sheath without honour." I doubt not this exhortation is regarded by thousands of persons as a truly generous and gentlemanly maxim. "Never draw without reason;" that is, be not hasty or testy; avoid drunken quarrels; be not the aggressor in a dispute; let your conduct be that of a highly-bred gentleman: thus you acquit yourself of all blame, whatever may happen. But if so it be that you receive an affront; if some person, in his folly, or his anger, or his missapprehension, uses a sneering or sarcastic word; if A. says that B. affirmed that C. thought that D. believed that E. insinuated that something you said in your hustings speech was not true; or that you voted from selfish views at an election; or that you are a coxcomb or a blockhead; or that you were not perhaps quite disinterested when you praised Mr. F.'s horse, or disparaged Mr. G.'s hound; then there is a primâ facie cause for drawing your sword. You are not permitted to overlook or despise the slander—(more especially if there be some ground of truth for it)—much less are you authorized by the law of honour to forgive it; for that would be to act the part of a Christian, and not that of a gentleman; and a poor child, or a Sunday-school teacher, might do as much;—nor are you to be satisfied with clearly disproving the report, to the conviction of every person who hears of the story, even including

* While alluding to the Tract Society, we take the opportunity of referring to a statement in our Appendix for 1836, p. 796, that the Sacred Text does not accompany the Society's Commentary on the Scriptures. We spoke from reference to our own copy, which does not contain the Scriptures, but only the commentary; but we guarded against any wrong inference, by adding, "the omission of the text is merely for condensation and cheapness, as most persons possess it elsewhere." We observe, however, by the Society's list stitched up with our Appendix, that it has another edition of the Commentary, in which the text is printed, and the Society also sells the Oxford Ruby Bible "uniform in size and binding with the Commentary."

A., B., C., D., and E. themselves. It is by no means enough that your character is fully vindicated; that public and private sympathy is excited in your favour; and that, instead of losing any thing, either in reputation or property, by the slander, you rise higher than ever in the estimation of your friends and of society, while your traducer sinks correspondingly low. No, you have drawn with a primâ facie justifiable reason; you could not do less, as a gentleman; and you must not sheath without honour. Therefore repair to a friend; and he, being, like yourself, a gentleman, is bound, according to generous gentlemanly customs, to help you to get your honour healed, either by your adversary's denial, or his apology, or his blood, as the case may happen. Tell your friend why you have drawn your sword, and place the sheath in his hands, not to be used till he authorizes you.

Now, it may happen that, though, you had primâ facie reason (*raison*, that is, good cause) to draw, it was only primâ facie after all—not real: for it may appear upon investigation that the whole grievance was unfounded. Possibly A. did not say that B. affirmed that C. thought that D. believed that E. insinuated any thing to your disparagement. Or if A. said so, still B. might disclaim the affirmation, or C. the thought, or D. the belief, or E. the insinuation. You may now sheath your sword; you may lawfully avoid either murdering or being murdered; and you are a perfect man of honour, even though you had been guilty of the very conduct falsely rumoured to have been charged upon you.

But if the parties do not deny the statement, then you are to keep your sword unsheathed till you get at the offender, which in this case is E. If E. apologises, then you can return your sword to its scabbard with honour; if he decline doing so, you are to sheathe it in his heart, unless he has the better skill to sheathe his in yours. In either event the affair is highly honourable.

It may chance in the course of the examination that one link of the chain of evidence snaps; in which case you may sheathe your sword with honour, but some other person must draw his. B. may say that he did not affirm that C. thought; you therefore need go no further; only, as A. said that he *did* affirm it, A. is bound to take your place, and to cut B.'s throat. It may very likely happen that one of so many deponents may assert that he did not recollect so saying, affirming, thinking, believing, or insinuating; or that, if he did, he must have been under some misapprehension; so that in this case likewise bloodshed is prevented; and the beautiful maxim of the fencing-room is adhered to with punctilious honour.

Now there are multitudes of persons who consider all this as a very proper, gentlemanly, and temperate proceeding; and who would be astonished at the idea that any man could find fault with so noble a maxim. Yet what is this maxim in other words, but, "Never shoot a man who does not offend you, but always shoot one who does?" And such is the state of public feeling, in the very heart of the metropolis of this Christian country, that the proprietor of a fencing-room finds his account in exhibiting it as a motto to attract customers. Public feeling is indeed, I rejoice to say, much too large a word, if construed numerically; for the plebeian part of the community know nothing of such fantastical absurdities of honour; and the Christian part, whether high or low, rich or poor, reprobate and reject them. But still enough is left, of those who have, or who affect, condition; of those who ape each other and those who ape their betters; to keep the delusion in countenance.

Much has been said and written against the sin and folly of duelling; but the reason why so little has been effected towards repressing it is,

that the attempted cures have not penetrated to the root of the moral malady. So long as such a maxim as that above quoted would be applauded if uttered in a theatre, in a popular assembly, or in either house of parliament, there must be a wide-spread defect of Christian sentiment in the land. So long as forgiveness of injuries is accounted mean-spirited, and revenge honourable, provided the cause and the conduct pursued be punctiliously regulated by such maxims as the above, neither argument nor ridicule can prevent duelling. The canker is upon the surface; but its roots twine around the heart. The Gospel alone can penetrate to the seat of the disease; and when it prevails more extensively throughout the land, in its real spirit and power, one of the first enemies which it will conquer, and one of the most difficult to subdue, will be—not gross vices, which all men profess to reprobate—but many "generous and gentlemanly customs," which few persons in privileged society, except those "who set the Lord always before them," and therefore "hate every false way," dare to violate.

AMICUS.

MR. WILBERFORCE TO THE EDITOR OF THE CHRISTIAN OBSERVER, ON THE LAST DAYS OF DR. JOHNSON.

For the Christian Observer.

In turning over some old letters, we met with the following, from our late revered friend Mr. Wilberforce, addressed to us in 1828, in which he touches upon a question that has been much discussed in our pages—the last days of Dr. Johnson. It adds nothing to the facts which we have already recorded; but it shews that the tradition had been widely spread, and had long been known to Mr. Wilberforce; and was not, as the Quarterly Review was pleased to intimate, the pious fraud of the Editor of the Christian Observer. The other parts of the letter might be omitted; but we have not the heart to abridge a single line from the pen of that great and good man. It was written in reply to a request that he would favour us, for the Christian Observer, with a paper which, had he been able to accomplish it, would have been very valuable,—upon the aspect of the times in matters of religion at the date of his letter, as compared with former years. Hannah More once addressed herself to draw up such a paper for us, but the largeness of the topic and her growing infirmities prevented her accomplishing her wish. The following is Mr. Wilberforce's letter.

Highwood Hill, Middlesex, 7th Feb. 1828.

My Dear Sir,

I assure you, most truly, that I did not need ———'s delivery of your message, to remind me how uncivilly—I fear I must even say, unkindly—I have been using you, in delaying so long to return any reply to your very friendly letter. Yet I must be just to myself also: had I been content to take you at your word, and *dictate* an answer, as is my ordinary practice; or could I have fully made up my mind to say either yes or no to your kind request; you would have heard from me long ago, though the claims on my own pen have been greater than I could satisfy. But my esteem for *you*, as well as my feeling it to be a duty for myself to endeavour to lend my aid, be it more or less, to *your important work*, prompted me to say the one; while various considerations, bottoming chiefly, I unaffectedly assure you, in the consciousness of inability, partly from the want of leisure, urged me but too powerfully to say the other. All I dare reply

is, that I will not forget your request; and I can truly assure you I should be glad to comply with it. You ought, however, to know that I had ceased to send my contributions to the Christian Observer long before you became its editor.

23d Feb.—Really I am tempted to say a fatality attends this unfortunate letter. For another fortnight I have been compelled to leave it in my writing-box—I fear, somewhat on the principle of him who, his finances running so low that he cannot pay all his creditors, suffers those to remain such on whose indulgent forbearance he can most confidently calculate;—an ungenerous motive, you will say; and yet often combined, as in the very instance in which I am now confessing it, with the persuasion that my correspondent has the same kind feelings towards me, of which I am conscious towards him. But I am trifling with your time, and my own eye-sight; yet it has not been from a spirit of egotism, but because I could not but feel concern at the idea of treating even with incivility one to whom so much more than bare civility was due. Alas! my dear Sir, your letter has called forth a feeling with which I am but too familiar,—an unfeigned remorse, from a fear lest, though less equal than formerly to active service, either of body or mind, yet that I might do much more than I do; and that, therefore, I am an unprofitable servant. Well, all I dare say is, that I will bear in mind your wish [to draw up a paper for the Christian Observer on the religious aspect of the times, as compared with former days.]

Before I lay down my pen, let me just touch, for I can do no more, on the topic of your closing scene of Dr. Johnson's life. You have done well to re-publish, what without a compliment I may truly term your excellent Essay: but I wish to ask you, whether you have not heard that the poor Doctor (well may I assign to him that epithet) did before his death receive the visits of a truly enlightened minister, to whom, having heard a high character of him, he sent, begging to receive his visits? The minister, a man of true modesty, shrunk at first (so goes the story) from the supposed presumption of undertaking to administer counsel to a man of such acknowledged superiority of intellect; but he was overcome by Dr. J.'s importunity; did visit him, and pray with him, and give him that good counsel which suited his patient's circumstances, and had the satisfaction of seeing Dr. J. enabled to repose on the mercies of a reconciled Father, through Christ Jesus. I never could ascertain whether this story is true or false. Dr. J. was certainly well acquainted with Mr. Latrobe (the father); and the present Mr. Latrobe has lately published a statement, that his father reached London the day before the Dr.'s death, and having been told that repeated messages had been sent to his house to request an interview, that he immediately repaired to the Dr. but the Doctor was then in the very act of dissolution. Perhaps the story I have before related may have originated from this, and have got into circulation, having received the usual amplifications; but I should be very glad to have the truth or falsehood ascertained. But I must stop, or be too late for the post; and, now that I am so near my conclusion, I will not subject myself to the risk of another interval of delay; only let me say, that I hope, now that we are so near each other, Mrs. W. and I shall ere long profit from our vicinage. Meanwhile I remain, with esteem and regard, my dear Sir, your faithful servant,

W. Wilberforce.

ON PULPIT EXHORTATIONS TO COMMUNICANTS.

To the Editor of the Christian Observer.

It is a very general practice among Clergymen, on the day of the administration of the Lord's Supper to preach a sermon explaining its institution, enforcing self-examination upon those who intend partaking of it, and earnestly inviting those who have hitherto neglected to do so. But is not the most proper time for the delivery of such a discourse the previous Sunday—namely, that on which the notice for administration of the Sacrament is given? Do not such exhortations as I have specified, if given immediately before its celebration, come too late? There then remains to the hearer who intended to partake, no sufficient opportunity for the rigid self-examination recommended; and to the previous non-communicant no time for the deep consideration called for by an invitation of such importance: he must either hastily decide, or the occasion is lost till the next administration, by which time any serious impressions made by the discourse may have worn off. But the interval of a week affords time for reflection and preparation, which, by the blessing of God, may be turned to good account, whilst the impression remains fresh in the mind. This previous exhortation would not, of course, preclude suitable allusions to the sacred ordinance on the day of its celebration.

AN INQUIRER.

QUERY ON HANDEL'S MESSIAH.

To the Editor of the Christian Observer.

Can you, or any of your readers, state by whom the passages of Scripture in Handel's Messiah were collected? I never read or hear that sublime composition without feeling admiration at the knowledge of Scripture and the theological skill with which they are culled and arranged. They are evidently the selection of a man not only intimately acquainted with the letter of the word of God, but who knew how to trace out its spirit and design, from beginning to end, as testifying of Christ. When Mr. Newton preached his admirable series of sermons upon the texts in this wonderful composition, he must have felt that they are most appropriately selected, notwithstanding his disapprobation of oratorios, and his ingenious and eloquent, but not very fair, exordium about the rebels in prison setting their prince's proclamation of pardon to music. Did not the children of Egypt set their deliverance from Egypt to music? And did not Mr. Newton himself versify, in many measures, his Prince's proclamation, in his prison at Olney, and cause it to be chaunted forth throughout the land? And I see nothing more irreverent in singing the inspired words of the proclamation itself to Handel's solemn strains, than in putting them into rhyme, as Mr. Newton has done, to be sung to far less appropriate music. The circumstances and accompaniments are another question. A theatrical oratorio is a profanation of things sacred.

But this by the way; my present inquiry being confined to the collector of the words. I should have thought that the very choice of such a title as "The Messiah," was of itself indicative of some Scriptural understanding, had not Pope assumed the same title in his well-known poem. But the selection of texts in Handel's oratorio is so striking; their juxta-position so Scripturally correct; their accumulation from various parts of Divine Writ, some of them not popularly read or quoted, so clearly the work of one who had learned diligently to compare

spiritual things with spiritual; and the whole climax of their arrangement so admirably conducted; that none but an accomplished divine could have done such justice to the subject; and none, I should think, but a devout man could have so felt the force of some of the passages as to have introduced them in their present connection. A common-place collector might have gone to Isaiah; but what directed him to some of the less obvious parts of Scripture? and how came he to link so beautifully in one "song" (I love the old word, and it is scriptural, though too often it now conveys a profane rather than a sacred idea) Haggai ii. 6 and 7, with Malachi iii. 1; the latter so lucidly explaining what is meant by the former? Some learned annotators, Neologists by anticipation, have said that "the Desire of all nations shall come," means that gold, which all men covet, should abound; but Handel's collector rightly understood that passage to mean, as every true Christian interprets it, "The Lord whom ye seek shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts." So; again, any person might have selected some of the sublime passages in the fifteenth of the first of the Corinthians, as describing the Christian's victory over death through the Messiah; but who but a spiritually minded man would have followed them up with Romans viii. 31, 33, 34, descriptive of the source and the blessedness of the believer's justification, and of the intercession of Christ for him; concluding the whole with what, in every sense, is a "grand chorus," the ascription of praise and glory to the Lamb that was slain? Well might the piece which begins with "Comfort ye my people," conclude with the Hallelujahs of heaven *.

PRÆCENTOR.

*** We are not aware that there is any record or tradition that will throw light upon Præcentor's inquiry. The late Mr. Charles Wesley told us that his father and uncle were both well acquainted with Handel, and had a great esteem for him; and that Handel regarded them with much respect and affection, and composed some hymn tunes for them. We have in our possession three, the originals of which are in the Fitzwilliam Library at Cambridge. The hymns are, Charles Wesley's "Sinners, obey the Gospel word;" "O Love Divine, how sweet thou art!" and "Rejoice, the Lord is King." Might not Handel have consulted the Wesleys respecting the choice of words for the Messiah?

SCOTT AND HENRY ON THE BAPTISM OF THE HOUSEHOLD OF LYDIA.

To the Editor of the Christian Observer.

A CRITICAL commentary is intended to explain the word of God; a devotional commentary to apply it to the heart and conscience. The commentaries of Scott, Henry, and many other pious and learned divines,

* In case any of your readers have not the words of the Oratorio at hand, I subjoin the references to the passages as they occur:—Isaiah xl. 1—5; Haggai ii. 6, 7; Malachi iii. 1—3; Isaiah vii. 14; Matthew i. 23; Isaiah xl. 9; lx.; lx. 1—3; lx. 2, 6; Luke ii. 8—14; Zechariah ix. 9, 10; Isaiah xxxv. 5, 6; xl. 11; Matthew xi. 28—30; John i. 29; Isaiah liii. 3—6; Psalm xxii. 7, 8; lxix. 20; Lamentations i. 12; Isaiah liii. 8; Psalm xvi. 10; xxiv. 7—10; Hebrews i. 5, 6; Romans x. 15, 18; Psalm ii. 1—4, 9; Revelation xix. 6; xi. 15; xix. 16; Job xix. 25, 26; 1 Cor. xv. 20—22, 51, 52, 54—57; Romans viii. 31, 33, 34; Revelation v. 12; vii. 12. These are not texts set down at random, but selected, and fitted in, piece by piece, to build up a spiritual temple. The mastery with which the compiler turns from one part of the word of God to another, always finding just what he wanted, is very remarkable. The opening of the Second Part with Job i. 29, and the application of the prophetic Psalms, indicate no superficial knowledge of Scripture.

unite both characters; and so, I am happy to say, in a good measure, does the Tract Society's publication, to which you have lately referred, entitled "A Commentary upon the Holy Bible, from Henry and Scott, with occasional Observations and Notes from other Writers." But the Society's plan renders its expositions very defective. I do not indeed expect to find in a popular commentary erudite disquisitions, or unimportant controversies, which would be quite misplaced; but as the work is stated to be "for public or private use, for the traveller, the Sunday-school teacher, and the visitor of the sick, and for family reading;" and as it professes to give "the most important observations of those excellent divines" above mentioned; and promises that "few texts will be found unnoticed;" no question of moment, which could naturally arise in reading the Scriptures, should remain unanswered, so far as the brief limits of the work allowed, and "important observations" are to be found in Scott or Henry to supply the needful information.

It is now considerably more than a quarter of a century since I first became a Sunday-school teacher—one of those very classes of persons for whose use the Society's commentary is stated to be compiled;—and many times, both in Sunday-school teaching and in "family reading," have I had to reply to the very obvious question "Why are infants baptized?" in answering which I have frequently alluded to the narrative of Lydia, whose heart the Lord having opened, "she was baptized, and her household."

On turning to those "excellent divines" Henry and Scott, I find that they have both some "most important observations" on this subject, well adapted for the instruction of "Sunday-school teachers," and for "family reading;" and as the text respecting the baptism of Lydia's household is one which necessarily creates inquiry, and involves momentous considerations; and as "few texts," *it is* said, "are unnoticed in the Society's commentary;" *it might be supposed that the due explanation of one of* such striking interest, and which relates to the daily and hourly practice of the whole Christian world, and upon the obvious bearings of which every member of every family ought to be well informed, would not be neglected in a commentary upon the whole of Scripture, designed for general edification; more especially as both "the excellent divines" whose other statements are made use of, have some "most important observations" upon it. But in virtue of the compact, arranged among a few leaders at the outset of the Society, in consequence of the weighty influence of the Baptist connection in its organization*, this sacrifice, and many similar sacrifices, are, I suppose, unavoidable; for certain it is, not a word of explanation is afforded.

The following are the remarks of these excellent divines; from which it appears that the Society publishes what it calls "a Commentary from Scott and Henry," with the opinions of both these writers silently suppressed. Mr. Scott says:—"Thus she was led to embrace the Gospel, and was baptized, with her household; the adult part of which, no doubt, were instructed in Christianity along with her. There is no proof that there

* Your much-esteemed correspondent, Mr. Bickersteth, speaks of the Tract Society as representing not any particular church, but what is common to the Christian commonwealth of churches. If so, I must assert that the churches were deceived; for they never formally gave their assent to this secret article, which was known only to a few of the leaders of the Society. In making the Society the organ of the common-weal of Christendom, Mr. Bickersteth has done the Baptists much service: for they will argue, that, though particular churches dedicate children to God in baptism, yet the common-weal of Christendom has agreed to pretermit all mention of any such duty, so that it cannot be thought a very urgent matter; whereas the Baptist *does* consider *his* view *very* urgent.

were any children in her family, though it is probable there were: the Syriac version, indeed, renders it 'the children of her house;' but this only shews the sentiments of those who made that early translation. The language here used can never consistently be used in the narrative of those who oppose infant baptism." Matthew Henry says:—"She was baptized, and by that solemn rite was admitted a member of the church of Christ; and with her, her household also was baptized; those of them that were infants, in her right—for if the root be holy so are the branches—and those that were grown up, by her influence and authority. She and her household were baptized, by the same rule that Abraham and his household were circumcised, because the seal of the covenant belongs to the covenanters and their seed." Not one syllable of either of these passages is given, or the slightest allusion made to them, in the Society's Commentary, professing to be compiled from Scott and Henry.

LESS THAN THE LEAST.

ORIGINAL POETRY.

For the Christian Observer.

RESURGAM!

BEHOLD yon grave, the lowliest of the spot;
Mute chronicler, alas! of man's sad lot.
No name it bears, to mark who rests within;
No fond memorial of his age or kin.
If such once were, no vestige now is seen:
The eye but views where mighty Time hath been;
Where crumbling moss, and flow'rets by the way,
Remain as silent emblems of decay.
One word alone, one glowing fact, is traced,
Which neither years nor tempests have erased;
Seasons have rolled, and still it lives to show
Truths of high import for mankind to know:
Resurgam! 'Tis a strange and solemn voice,
Bidding the spirit tremble, or rejoice;
The opening of a glorious mystery;
The prophet-scroll of future destiny.
Resurgam! could an angel speak more clear?
Its sound proclaims to every pilgrim's ear,—
Though earth and earthly pageants shall decay,
Though the bright heavens in flames shall melt away,
The soul of man shall Time's last storms defy,
And live, coeval with Eternity.

C. B. G.

THE DEAD INFANT.

'TIS finished now—he breathes not—the trying hour is past;
Death's agony is over, the bitterest and the last.
There is paleness on his clay-cold cheek, and shadow on his brow,
And the light which round our pathway shone is lost unto us now!

'Tis over, and for ever! Thy gentle soul hath fled!
We'll lay thee where the wild flowers grow, with the green turf on thy head;
A low and quiet home it is, from every murmur free,
Where pain and sickness vex no more, and sorrow may not be.

Thy mother sitteth by herself, and weeps that thou art gone;
Thy father smileth not, as when he called thee his own;
And aching hearts and weeping eyes shed gloom around the hearth
That lately seemed so joyous with the tidings of thy birth.

For, oh! it makes us sad to think that such a fair young flower
Was only born to bud awhile, and perish in an hour;
For fondly did we hope that thou, when other years were come,
Wouldst prove the solace of our age—and we must make thy tomb!

Yet we dare not wish thee back again, to an heritage of care;
For many are the ills of life the spirit has to bear;
And thou hast 'scaped a wicked world, a weary one, and brief,
That fills the head with vanity, and wrings the heart with grief.

And now, where art thou, little one? 'Tis not for us to tell
How peacefully and happily with angels thou dost dwell;
For mortal strain can never sing the glories of that place
Where the Saviour spreads his arms of love, and shews his smiling face.

We'll often come in Summer-time, and look upon thy grave,
When birds are singing over-head, and morning flowrets wave;
When gentle winds make music, and the wild bee hums a song,
As from stem to stem he wanders in his honied task along.

And when Autumn strews the wood with leaves, and Winter winds blow cold,
When birds are silent on the spray, and sheep are in the fold,
Thou'lt slumber on so softly there, as calm as calm can be;
For the wailing wind will not be heard, nor the cold rain fall on thee!

Then fare thee well, our best belov'd! and if our hearts be sad
That thou hast gone so suddenly, one thought shall make them glad,
That thou art happy where thou art. And now the task is ours
To keep thee in our "heart of hearts," and strew thy grave with flowers.

W. P. S.*

A THOUGHT FROM ISAAC WALTON.

THEN joyed my heart in the rich melodies
That over head and round me did arise;
The moving leaves, the water's gentle flow,
Delicious music hung on every bough.
Then said I, in my heart, If that my Lord
Such heavenly music can to earth accord;
If to weak, sinful man such sounds are given;
Oh, what must be the melody of Heaven!

E. L. A.

A THOUGHT FROM BISHOP HALL.

BEHOLD the little lark:
To him, though weak, 'tis given
To mount right upward on
To the fair gate of heaven.

He has one single aim,
Heavenward and heavenward still;
The very upper air
With his sweet notes to fill.

Unto the region far,
Of cloudless, cloudless height—
No lingering, no delay—
Up to the clear blue light;

Now we will mark the hawk,
Strong bird of the swift wing.
How does he reach his pitch?
By gradual compassing.

Poor hawk, and wouldst thou tower?
It is not thy wings' length;
Thou'rt cumbered with thy power,
Held down by thine own strength.

Thus with the souls of men,
Clogg'd, when they would uprise,
In pride of intellect,
In their own wisdom wise.

Whilst the meek, simple heart,
Whom strong affections move,
Shall to fruition mount
Of a bright heaven of love.

E. L. A.

IMITATION OF THE DIES IRÆ.†

WRATH and righteous retribution
Wait the day of restitution,
And of nature's dissolution.

Then the Lord, the heavens rending,
Will appear on clouds descending,
Angel hosts the Judge attending.

* Would not W. P. S. have done well to conclude his lines with some Christian reflection appropriate to the subject, rather than with the *sentimentalism* of strewing the grave with flowers, unless he means the expression figuratively? So solemn and affecting an event suggests far higher "tasks," or rather duties, than merely those of fond memory.

† Our correspondent mentions, in a note, that these lines are the first attempt

Sounds the trump—the dead collected,
From their tombs to life ejected,
Gather round the throne erected.

Then shall Death, with horror shaken,
See his countless captives taken;
All his realm despoil'd, forsaken.

'Fore the throne they stand arraigned,
Each to have his cause explained,
As in God's own book contained.

When that book shall be unsealed,
All men's deeds will be revealed,
Whether open or concealed.

Oh! what woe must then be braved
By the soul, of sin enslaved,
When the righteous scarce are saved!

King eternal and immortal,
Thou, to life Thyself the portal,
Pity me, a sinful mortal!

Holy Jesus! thy oblation
Ransom paid for man's salvation,
Me released from condemnation.

Look on me, of sin convicted;
To my soul, what thee afflicted,
By thy Spirit be depicted.

Thou, the Judge of man's condition,
Grant me now of sin remission,
Pledge of rescue from perdition!

Deeply conscious of transgression,
Penitent, I make confession;
Plead Thy death and intercession.

He whom Mary's tears affected,
Nor the dying thief neglected,
Will not let me be rejected.

Cleanse me, Lord, from sin's pollution,
Grant me fullest absolution;
Save, O save me from confusion.

In the final separation,
On the day of visitation,
At thy right hand be my station.

When, with quenchless flames surrounded,
All the wicked stand confounded,
Call Thou me to bliss unbounded.

Let my soul, when liberated,
From the dust emancipated,
Be to Paradise translated.

Till the body's resurrection
Keep me under Thy protection.

For that awful day prepare me:
Saviour, then thy mercy spare me.

And through all eternity,
Jesus, let me dwell with thee.

Amen!

Fulneck. C. F. R.

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to versify the Dies Iræ in English in the same metre as the Latin; which induces us to insert them, as they may be useful to those of our readers who wish for English words to sing with the original music; but they must amend what the foreign ear of the writer (for he signs a German name) has not successfully rendered. For instance, the *ed* final in such words as *explained, contained, braved,* &c., could not be made a distinct syllable without puerility; and there is no rhyme in such words as *unsealed, concealed; immortal, mortal;* for identity of sound is not rhyme. We have never seen a definition of rhyme: even Dr. Johnson does not define it, but only states, that "it is the correspondence of the last sound of one verse to the last sound or syllable of another;" which is merely saying that rhyme is correspondence of sound, and correspondence of sound is rhyme: which conveys no information, as we are not told in what the correspondence consists. We should roughly define a rhyme to be the same vowel sound in the accented syllable of two or more words, followed (if it be not the close of the words or syllables) by the same consonant or consonants; and, if one or more unaccented syllables be added, by the same syllable or syllables; but preceded either by a different consonant sound in each word, or by a vowel in the one and a consonant in the other, or others. This wordiness of definition is necessary to take in all the cases. *Me* and *be* are rhymes, being the same vowel sound in accented syllables, closing words or syllables, and preceded by different consonants; and *e* is a rhyme to *me*, or *be*, whether it be preceded by a vowel, or by any consonant sound but *m* or *b*. If a consonant, or any number of consonants, follow the accented vowel, they must be (as to sound, and generally as to letters) the same consonant, or consonants—as *en, men, ben; end, mend, bend;*—and if an accented syllable or syllables be added, they must be the same syllable or syllables—as in *ending, mending, bending;* end-all-things, mend-all-things, bend-all-things. We have said sounds, not letters, because the same letters may have different sounds, and different letters the same. *Fled* and *head* are sufficiently good rhymes; but *bush* and *tush* are not. The accented syllable is the necessary and exclusive seat of the rhyme. *Terrible* and *horrible* are not rhymes; nor are *melodies* and *arise, minstrelsy* and *me*, unless the *dise* and *sy* be made quasi accented, by a sort of secondary accent. But, reversing the words, the rhyme is passable, and often sprightly and pleasing; for having *first* given the *i* or the *e* in its full accented sound in *arise* and *me*, the ear will *afterwards* bear the quasi accented sound in *melodies* and *minstrelsy*, as a sufficiently near approach to a rhyme; but it cannot find a rhyme in the reverse. The full true sound having been heard, the ear knows what the indistinct vague sound means to aim at, and it is satisfied with the apology: but if the vague sound occur first, the ear has no guide; so that when the full sound comes after, it does not find an echo to its precursor. The feelings naturally dictate these conditions, without any rule; and

REVIEW OF NEW PUBLICATIONS.

SERMONS ON THE DEATH OF THE REV. C. SIMEON.

Honour from God the sure Portion of them that honour Him. A Sermon preached at Trinity Church, Cambridge, Sunday (Morning) November 20, 1836, *on the Death of the Rev. Charles Simeon, M. A., late Vicar of the Parish, and Senior Fellow of King's College.* By WILLIAM DEALTRY, D.D., Chancellor of Winchester, and formerly Fellow of Trinity College. Published by request.

Elisha at the Waters of Jordan. A Sermon preached in Trinity Church, Cambridge, on the evening of Sunday, November 20, 1836 (same occasion). By GEORGE HODSON, M.A., Archdeacon of Stafford, late Fellow and Tutor of Magdalen College, Cambridge. Published by request.

A zealous Ministry the Safeguard of a Nation. A Sermon preached before the University of Cambridge (the same day and occasion). By the Rev. JAMES SCHOLEFIELD, A.M., Greek Professor.

The Example of eminent Christians a Pattern for Imitation. A Sermon, preached before the University of Cambridge (same day and occasion). By WILLIAM MANDELL, B.D., Fellow of Queen's College.

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yet they are so frequently violated, through haste or inadvertence, that we thought it well to remind our poetical correspondents of them.

Incomparably the most spirited English version of the Dies Iræ, among the scores that have been written, not excepting Walter Scott's, is one that appeared in our own pages this month eleven years ago. As some of our later subscribers may not have the volume at hand we will transcribe the lines.

Translation of the Dies Iræ, from the Christian Observer for Jan. 1826.

On that great, that awful day,
This vain world shall pass away.
Thus the Sybil sang of old;
Thus hath holy David told.
There shall be a deadly fear
When the Avenger shall appear;
And, unveiled before his eye,
All the works of men shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones.
Hark! it waketh from their bed
All the nations of the dead,
In a countless throng to meet
At the eternal judgment-seat.
Nature sickens with dismay:
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great Book shall be unfurl'd,
Whereby God shall judge the world:
What was distant, shall be near;
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh! in that destroying hour,
Source of goodness! Source of power!
Shew Thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for Thee have done,
Do not thou unmindful be
Of what Thou hast borne for me;
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast thou borne the pain;
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom Thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave;
Thou, who from the crew unclean
Didst release the Magdalene;
Shall not mercy vast and free
Evermore be found in Thee?
Father, turn on me thine eyes;
See my blushes, hear my cries.
Faint though be the prayers I make,
Save me for thy mercy's sake,
From the torments of thine ire,
From the worm, and from the fire,
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh, the horrors of the day
When this frame of sinful clay,
Starting from its burial place,
Must behold Thee face to face!
Hear and pity; hear and aid;
Spare the creatures thou hast made.
Mercy, mercy! save, forgive;
Or who shall look on Thee and live?

Love to the Jewish Nation. A Sermon, preached at the Episcopal Jews' Chapel, Bethnal Green, London, on Sunday Morning, November 27, 1836 (same occasion). By the Rev. J. B. CARTWRIGHT, A.M., Minister.

WE feel persuaded that the most elaborate review which we could pen upon any general subject of literature or theology, would not be so interesting to our readers as a series of passages from the discourses preached upon occasion of the decease of our late venerated friend, Mr. Simeon. We will confine ourselves for the most part to simple extracts; reserving our own remarks upon the character and labours of this father in the Israel of God to our Obituary notice, and to the fuller review of his life which we hope to furnish upon the publication of Mr. Carus's expected memoir.

The discourses before us, though necessarily composed in haste, embody a valuable mass of appropriate and interesting scriptural remark, connected with the character and ministry of this departed servant of Christ, and calculated, by the Divine blessing, to promote the glory of God and the edification of the church. In the mouth of these several witnesses is the testimony respecting Mr. Simeon established; and their record is strikingly concurrent. Without, therefore, offering a jejune analysis of each discourse, or attempting invidious critical comparisons, we shall select from each a few of the paragraphs which bear most directly upon the life and labours of our departed friend. Each will still deserve to be perused as a whole in itself.

The excellent sermon of Dr. Dealtry may without partiality be selected for our first and largest notice, both from the circumstance of its embodying much memorial detail—particularly an account of Mr. Simeon's last days—and from its having been delivered in his own pulpit, before his sorrowing flock and a large body of friends and mourners, on the Sunday morning after the funeral.

Dr. Dealtry's discourse is grounded upon 1 Samuel ii. 30., "Them that honour me I will honour;" a passage strikingly expressive of Mr. Simeon's character and history. Dr. Dealtry's division of his discourse, namely, 1. How he honoured God; 2. How remarkably it pleased God to honour him—reminds us of the division of a sermon of Archbishop Flechier on the conversion of St. Paul, which Mr. Simeon mentions with approbation, in a note in his translation of Claude's essay on the composition of a sermon:—First, what Jesus Christ did for St. Paul; secondly, what St. Paul did for Jesus Christ. The first head included the Apostle's creation, preservation, conversion, gifts, and graces; the second, the use which he made of these to promote the glory of God. Dr. Dealtry, apparently to avoid quaintness and too abrupt a mention of the name of God, blunts the sharp antithesis of, "he honoured God," and "God honoured him;" but Mr. Simeon, we suspect, would have preferred it for its point and terseness. That master of homiletic lore used to urge, that, in order to "strike" the hearer and impress his memory, the divisions of a sermon should be, for the most part, both in thought and language, somewhat epigrammatic; and perhaps he was right, provided there be nothing whatever of affectation or levity. The hearers, in carrying away the heads of a discourse, usually throw off qualifying and amplifying words, and make naked propositions; and it is therefore well for the preacher himself to put his propositions into the best shape for their apprehension and remembrance. We beg pardon of Dr. Dealtry and our readers, for this slight digressional criticism; but the instinctive recollection of Mr. Simeon's own precepts led us to it.

Dr. Dealtry mentions several ways in which Mr. Simeon honoured God; and first, from the singleness of aim with which, from the period

when he first understood the way of salvation, he determinately "chose the better part," accounting all things loss for Christ. To a young man of his position in the university, his secular prospects, and popular character, there were many temptations and prudential motives to worldly compromise; but, says Dr. Dealtry,

"Though to needless and unnecessary singularity he never was inclined, the line of duty was clear: he was required to choose whom he would serve, and he hesitated not for a moment. This is a subject upon which the friends of his youth delighted often to expatiate; and there are probably in this assembly some persons who, like myself, have heard from their lips of the heroic Christian resolution with which, notwithstanding every suggestion and intreaty from those whom he respected and loved, he determined at once to act in accordance with his convictions, and, as a minister of the Gospel and in the sense of St. Paul, 'to know nothing but Jesus Christ and him crucified.'

"In adopting this resolution it may be said, I believe with the strictest regard to truth, that he stood unsupported and alone. Others have generally some kind religious friend to whom they can repair in their perplexities: some Christian minister, who will take them by the hand and suggest, as occasion may require, consolation, and encouragement, and hope; who will shew the vanity of what is to be renounced, the value of what is to be gained, the wisdom of not halting between two opinions; and the force and attractiveness of such counsel and such sympathy who can appreciate too highly? But these advantages he possessed not; and it was with surprise and delight that he found at a later period a few young men whose views and characters thus far corresponded with his own, that they had determined to serve the Lord. It scarcely needs to be added that 'they spake often one to another:' that henceforth 'they took sweet counsel together, and walked to the house of God as friends.'" Dealtry, pp. 5, 6.

Dr. Dealtry adds, that he honoured God, in the next place, by the fidelity with which he proclaimed the Gospel as he found it: "not shunning to declare the whole counsel of God." In the preface to his well known work entitled "Helps to Composition," he observes, that he would wish it to be brought to this test: "Does it uniformly tend to humble the sinner? to exalt the Saviour? to promote holiness?" and adds, "If in one single instance it lose sight of any of these points, let it be condemned without mercy." That such was the uniform tendency both of his preaching and writings, adds Dr. Dealtry, will scarcely be denied; and he most justly states, that

"In fulfilling these high duties he was at all times most desirous to assign to every subject the exact place and prominence which it occupied in the inspired writings: and hence instead of indulging that attachment to system, which has sometimes induced even eminent and good men to avoid preaching on certain passages of Scripture, or at any rate to press them into accordance with their views, it was his rule to follow out in each case, so far as he was able, the mind of the Spirit." p. 6.

Dr. Dealtry next alludes to his Christian courage.

"The larger part of my hearers can form but little idea of the difficulties which he had to surmount in the earlier days of his ministry. Would it be believed, for instance, if we had not living witnesses to the fact, that young students who felt the value of his ministrations, were sometimes known to congregate in a body, lest if coming alone to this place they should meet with insult by the way? Would it be believed, that within these sacred walls disorders more than once occurred, which it required the greatest vigour and most determined resolution to repress? The fashion, and feelings, and manners of the times were against him; and without meaning to exaggerate his trials in this respect, or to apply to him literally the words of St. Paul, I would ask those who are best acquainted with the facts, whether he might not in a qualified sense have, with much propriety, adopted that touching language, 'No man stood by me: all men forsook me?' And if in a country village it is not always easy to bear up against reproach, what must have been the fortitude which could enable him to set his 'face like a flint;' and to determine, if necessary for the faithful discharge of his high office, to stand in the name of his Divine Master, perhaps upon the world's highest stage, and there to abide the consequences?" pp. 7, 8.

Dr. Dealtry proceeds to shew that he endeavoured to honour God by those Christian dispositions and Christian graces, which should ever accompany the strongest assertions of the truth, such as humility, love, candour, kindness, and a catholic spirit. Of the last he says:

"With the most cordial attachment to the Church of England, an attachment founded upon his deep conviction of her Apostolical character and her admirable adaptation to the spiritual wants of all classes of the people, he studied to live in charity with all men. And as to party spirit, he moved in an atmosphere to which party spirit never could ascend.

"The account given by himself of a conversation which, about three or four years after he was ordained, he had with the venerable leader of the Arminians in this kingdom, is so characteristic and appropriate, that I will here venture to introduce it. 'Sir, I understand that you are called an Arminian; and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers. But before I consent to begin the combat, with your permission I will ask you a few questions, not from impertinent curiosity, but for real instruction.' Permission being very readily and kindly granted, the young minister proceeded to ask, 'Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?'—'Yes,' says the veteran, 'I do indeed.'—'And do you utterly despair of recommending yourself to God by any thing that you can do; and look for salvation solely through the blood and righteousness of Christ?'—'Yes, solely through Christ.'—'But, sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?'—'No, I must be saved by Christ from first to last.'—'Allowing then that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?'—'No.'—'What then, are you to be upheld every hour and every moment by God, as much as an infant in its mother's arms?'—'Yes; altogether.'—'And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—'Yes; I have no hope but in him.'—'Then, sir, with your leave I will put up my dagger again; for this is all my Calvinism: this is my election, my justification by faith, my final perseverance; it is, in substance, all that I hold, and as I hold it: and therefore, if you please, instead of searching out terms and phrases to be a ground of contention between us, we will cordially unite in those things wherein we agree.'

"The Arminian leader,' subjoins Mr. Simeon, 'was so pleased with the conversation, that he made particular mention of it in his journals; and notwithstanding there never afterwards was any connection between the parties, he retained an unfeigned regard for his young inquirer to the hour of his death.'

"Mr. Wesley's entry into his journal Dec. 20, 1784, was thus: 'I went to Hinkworth, where I had the satisfaction of meeting Mr. Simeon, Fellow of King's College, Cambridge. He has spent some time with Mr. Fletcher at Madeley, two kindred souls, much resembling each other, both in fervour of spirit and in the earnestness of their address. He gave me the pleasing information that there are three parish churches in Cambridge wherein true scriptural religion is preached, and several young gentlemen who are happy partakers of it." Dealtry, pp. 10—12.

Dr. Dealtry adds, generally, that his one grand aim in life was to do all things to the glory of God. This he exemplifies in his parochial labours; his college retirement—if retirement it might be called, where, for a long course of years, when not engaged in private devotion, preparation for the pulpit, or other necessary duties, he gave himself up to the instruction and training of young candidates for the ministry; "being gentle among them, even as a nurse cherisheth her children," and affectionately imparting to them the invaluable benefit of his knowledge and experience *;—and in the more public walks of life, wherever

* Should some lasting memorial, as is intended, be instituted, to perpetuate to posterity the remembrance of his faith and labours, that, being dead, he may yet speak for the edification of ages yet unborn; we can think of none so appropriate as either a Theological, Homiletical, Liturgical, and Pastoral Professorship in his own University, or a special institution for the scriptural and professional instruction and training of young men for the sacred ministry, in connection with, or after completing, the usual academical course.

Mr. Simeon was not one of those who think lightly of the advantages of the curriculum of studies at Oxford and Cambridge: on the contrary, he deemed them of very high importance in the training of candidates for the clerical office. He urged all his young academical friends to devote themselves diligently to their allotted scientific and literary duties; the importance of which they would find through life, and the neglect of which could never be repaired; and we have heard him state, as the result of his long experience, that he never knew an under-graduate who neglected his college studies under the pretext of devoting himself more intently to theological pursuits and spiritual exercises, who did not become superficial, unsteady, or vain; so as to prove, by his own

his influence extended. Dr. Dealtry justly alludes to his munificent liberality to religious and charitable institutions:

"In speaking of the dedication of his property to the glory of God, we are abundantly borne out by facts with which you are all acquainted. But it is not so generally known that this was a principle all-powerful in his mind, from an early period, probably from the time when he first cordially gave himself to the work of an Evangelist. In proof of this assertion, I would mention a circumstance which occurred between forty and fifty years ago. At that time a living of great importance became vacant, which by the appointment of the patron, as expressed in his will, was to be offered to two particular clergymen in succession, both of them personal friends of your late minister. Conceiving that the clergyman who was to have the second offer was pre-eminently qualified for the situation, whilst the other was better fitted for a

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example, the value of those studies, and those habits of mental order, self-denial, and diligence, which he had despised. But, at the same time, no man more strongly felt the need of a direct and specific course of education for the clergy; the Universities undertaking to furnish only the substratum of a solid course of mental and moral training, leaving each profession to add whatever is peculiar to its own functions. We may perhaps be allowed to exhibit his feelings and opinions upon this important subject, by inserting the following characteristic letter, addressed to the writer of this note (privately, not editorially), in reply to a communication requesting his counsel and concurrence, in regard to some measures which had been suggested in furtherance of the object under consideration. Those who knew Mr. Simeon's devout habits will feel assured that in taking up his pen for a few minutes, in his chamber of sickness, on the Lord's day, to express his thoughts upon this important subject, he considered himself engaged in a work of piety, charity, and spiritual edification. Familiar letters strongly indicate character; and Mr. Simeon's were marked by great originality and intense ardour of feeling; but still under the controul of a peculiarly solid judgment, and strikingly directed to some Christian and important object. His most playful effusions carried with them a meaning and a moral. The following is the letter alluded to.

"Sunday Morning, Feb. 23, 1834.

"My dear Friend,—Even from the Lord's table itself would I write, Yes—yes—yes—yes—yes—yes—yes;—nothing is, or ever has been, nearer my heart, than this. Something of the kind is absolutely indispensable. The only thing in which I fear a failure, is, that the preparations and examinations will be too much confined to the critical part of Divine knowledge. I would have it indispensable that on the whole length and breadth of religion, as a system, the candidates be instructed; and be required to shew their proficiency in it, theoretically, practically, experimentally. Take St. Paul as the example. I do think him sadly overlooked in this particular. We aspire after that which he renounced as loss, rather than that which he accounted gain. And that must necessarily be the case, if piety, deep-rooted piety, be not the characteristic feature of the instructors.

"I have conveyed my ideas very crudely; and, in fact, they are but crudely formed in my own mind. But I would have, and would convey to you, if I could, the mind that was in Christ Jesus. I have views and have feelings which it is not easy to express; but I will venture to say that Mr. —— could convey them without danger of their being misapprehended, as they might be if expressed by myself. But I should close my eyes on *this* world with unutterably augmented joy if something could speedily be carried into effect. *He* would be able to speak also on the subject of enunciation and delivery, the importance of which is not at all appreciated as it ought to be. Pride and ignorance keep almost all, whether ministers or students, awfully in the dark on this subject. They know not their defects; they are not willing to take due pains to have them rectified.

"Believe me, dear sir, ever yours,

"*C. Simeon.*

"*King's College, Feb.* 23, 1834.—From my gouty couch, more willing than able to write."

This duty, of acquiring a correct, natural, and forcible elocution, was one which he urgently impressed upon candidates for Holy Orders; and he communicated to our readers some thoughts upon the subject, in a paper under the signature of Pastor, in our volume for 1821, p. 744. His own delivery, though marked by peculiarities, natural to him but far from being a model for others, was singularly impressive. His whole soul spoke in every word he uttered. His heart was full, and out of its abundance the mouth spake; he felt, and others felt with him. He was remarkable for that which has been often mentioned as a characteristic of some of the most eminent French preachers, and as a very rare quality in English ones,—unction. He was emphatically "fervent;" an epithet of frequent use and high commendation in the New Testament.

different sphere, he wrote to the latter, stating his opinion, and solemnly putting it to his conscience, whether the cause of Christ would not be best promoted by his declining the living: adding at the same time, that since the sacrifice would be great in regard to temporal prospects, he would himself engage to compensate him from his own private fortune. It is right to add, that the individual thus addressed responded nobly to the letter by stating his intention to refuse the living, but absolutely declining at the same time all compensation; neither ought it to be omitted, that the clergyman for whom the living was thus obtained, although he survived his appointment for twenty years, was never apprised of the circumstance, nor was it divulged till some time after his death." pp. 14, 15.

Dr. Dealtry proceeds to shew that God honoured him; in proof of which he mentions the crowded congregations which manifested their anxiety to hear from his lips the words of eternal life; the blessed fruits of his ministry; the regard shewn to him by the members of the University of Cambridge, where his character was best known; the result of his successful labours among the students of Cambridge, through the whole country; the estimation in which he was held during his latter years; and the interesting circumstances of his closing days.

We copy a few passages illustrative of some of these particulars:—

"I am strongly reminded of the honour which it pleased God to confer upon him in another way:—I allude to the regard shewn him by members of the University. Notwithstanding the misconceptions which at first prevailed widely about the correctness of his views, and the probable results of his preaching, it was presently observed that many of his hearers were not exclusively inhabitants of the town; and whenever even in those days he appeared in the University pulpit, how large and how attentive were his congregations! Still, however, there prevailed a lingering notion that he was not free from enthusiasm; and associated with it a very common impression, that by making religion the one grand supreme object, he virtually disparaged human learning; so that if his influence should become extensive, it must operate unhappily upon the studies of the place... But the objection on this ground was not of very long continuance. After a few years, it was a fact undeniable, that several of those who had attained the highest honours of the University, were to be numbered among his cordial friends. Of living persons it would be indelicate to speak; but in mentioning the names of Thomason, and Martyn, and Sowerby, all successively curates of this parish, and all enrolled in the brightest records of University fame, it were superfluous to call any further witnesses... Not a small number of influential laymen might be found, who on the ground of spiritual benefit received from your beloved minister, entertain for him an affection equal to your own: and of the clergy how many might be cited, in various parts of the kingdom, who, having been taught in this place the solemn nature of their obligations, have, through the Divine blessing, become able ministers of the New Testament, and good stewards of the manifold grace of God....

"But shall we then confine our view to the limits of Great Britain? God eminently honoured his servant by an influence in certain high quarters, which enabled him to send forth into dark and distant places, especially in the East, many devout and efficient teachers. In adverting to Thomason and Martyn alone, we point to men whose names will descend to other days... Nor will the Oriental historian, while assigning to these venerated names their due share in the mighty enterprise of benevolence, forget to record that distant benefactor, who, by the Divine blessing, trained them for their work, and procured their transmission to those wide fields where the harvest was so great, and the labourers were so few....

"His old age was greatly honoured; his hoary head was in every respect a crown of glory..... Viewing him in the latter period of his life, when his praise was in all the churches, when he was respected and honoured and beloved in a degree rarely equalled; recollecting also the respect shewn to him by the highest authorities in the University, in appointing him, notwithstanding his great age, to testify to them from their own pulpit, as on many former occasions, so during this very month, and on this very day, the Gospel of the grace of God; how little, even at the commencement of the present century, could we have anticipated such tokens of regard! Whence, then, this astonishing change, as compared with the history of his early days? He honoured God, and therefore God honoured him: honoured him before men, honoured him in the very scene of his arduous labours, honoured him by the public testimony of those whose testimony is above all impeachment." Dealtry, pp. 21–25.

Largely as we have quoted, we have yet one passage more to extract—namely, the narrative of his last days, as related by Dr. Dealtry from the notes and recollections of the Rev. W. Carus, the affectionate and

beloved friend who was to him, during his latter years, what Timothy was to St. Paul; and of whose character and labours at Cambridge, in connection with his extensive academical influence, and of the success with which God has been pleased to honour them, we might say much, did we not think it more judicious, as well as grateful to the feelings of that much esteemed and excellent man, to refrain. We rejoice to find that Mr. Carus, whose pastoral labours had been a source of so much satisfaction to his revered friend, as well as of benefit to his flock, is to succeed him in his parish, under circumstances highly honourable to all the parties interested in the arrangement. The joy which the departing saint felt when he received from the Bishop of Ely a most cordial reply to his dying request respecting his successor, was characteristically expressed by him to his physician; who, judging from his pulse, might have almost imagined that he meant he had been literally quaffing potent anti-temperance stimulants, had not the announcement of the cause of his exhiliration explained his meaning.

The following is the narrative. It is deeply affecting, consoling, and instructive.

"On Friday, Oct. 21, when the means used to relieve him were altogether fruitless, and all hope was gone that he would recover; about midnight he was raised up in his bed, and having sent for me to his side, he began what seemed to us his dying remarks. He said in a very slow and impressive manner—'I am a poor fallen creature, and our nature is a poor fallen thing:—there is *no denying that*; is there?—It cannot be repaired:—there is nothing that I can do to repair it. Well! then that is true. Now what would you advise in such a case?' As he made rather a long pause, I doubted whether he did not mean me to answer; upon which I replied, 'Surely, sir, to go, as you always have done, as 'a poor fallen creature,' to the Lord Jesus Christ, confessing your sins, and imploring and expecting pardon and peace.' He answered, in a very determined and joyful manner, 'That is *just what I am doing, and will do.*' I added, '*And you find the Lord Jesus Christ to be very present, and giving you peace?*' *He instantly replied, looking up to Heaven with the most remarkable expression of happiness in his countenance,* 'Oh! yes; that I do.' '*And he does not forsake you now?*' 'No, indeed! that never can be!' I added, '*He has said,* 'I will never leave thee nor forsake thee.'' He answered by a smile and gentle inclination of the head. I was afraid of wearying him, and left him for the night.

"'The next morning he appeared, if any thing, to rally a little; and when he opened his eyes upon us, and saw us standing near him, he began to address us again in the same calm and deliberate manner as before. He then said, 'Infinite wisdom has devised the whole with infinite love; and infinite power enables me...[pausing]... to rest upon that power; and all is infinitely good and gracious. All is right and well, and just as it should be! I am in a dear Father's hands! All is secure. When I look to Him I see nothing but faithfulness—and immutability—and truth; and I have not a doubt or a fear, but the sweetest peace. I cannot have more peace. But if I look another way—to the poor creature—O! then there is nothing—nothing—nothing but what is to be abhorred and mourned over. Yes, I say that; and it is true.' Soon after this he fell into a state of great stupor, which continued till after ten o'clock at night; when, suddenly recovering, and being raised up in his bed, he again began, 'What is before me I know not; whether I shall live or die. But this I know, that all things are ordered and sure. Every thing is ordered with unerring wisdom and unbounded love.' He then addressed one of his dearest friends in the most earnest and affectionate manner, thanking him for all his kindness, and expressing his earnest wishes for his best interests in time and eternity. After this, he mentioned how anxious he had always been that his faculties might be preserved to the last, that he might be enabled to prove to all the power of those principles, which he had professed and preached through life, now to sustain in death. He then looked round very seriously upon us and said, 'You seem all to be anticipating what will not yet take place—I am not yet about to die; I know I am not; I feel that I am not yet ready.' 'Dear sir,' I said, 'and what is wanting?' He replied in a very slow and serious manner, 'Greater humiliation—more simple affiance—and more entire surrender.' I ventured to say, 'Well, sir, He will make all perfect.' 'Yes,' he replied, 'that He will.' After a short pause he proceeded, 'And my body is not yet sufficiently reduced to allow my soul to depart. I know assuredly that I shall not die just yet; you are all disappointing yourselves if you expect that now. My bodily

vigour is very great, and I feel that there is yet much to be done, before my soul can depart.' He lived after this for more than three weeks.

"'Nothing could exceed the calmness and dignity both of his spirit and manner. As we were afraid of exhausting him, we all left the room. There had been present a larger number of persons than usual, arising from a circumstance which it is but right to explain. His nurses, apprehending that he was on the very point of death, had suddenly called me in; and upon my hastening to his side, I was followed by two of his friends who had just arrived, and his three servants. These were all who were present. But not exactly perceiving who were in the room, and not knowing that they were there merely by accident, he soon after sent for me, and in a very serious and affecting manner expressed his deep disapprobation of what he had seen; telling me that we were all wrong, adding, 'You want to see what is called a dying scene. That I abhor from my inmost soul. I wish to be alone with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor hell-deserving sinner; ..[then, very slowly] but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say: I wish to be alone—don't let people come round to get up a scene.'

"'He was evidently very much hurt at the thought of even his friends coming round to disturb the privacy which he always wished for in his dying hour. This was confirmed by almost his first remarks to me the next morning. 'Now I was much hurt,' he said, 'at the scene last night: a scene!—a death-bed scene I abhor from my inmost soul. No!' he continued, smiting three times slowly upon his breast, 'No! I am, I know, the chief of sinners; and I hope for nothing but the mercy of God, through Christ Jesus, to life eternal! and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it; for I know of none greater.' Then after a short pause he added, 'And if we are to bring the matter to a point, it lies in a nutshell, and it is here: I look, as the chief of sinners, for the mercy of God in Christ Jesus to life eternal. ..[Then, very deliberately] And I lie adoring the sovereignty of God in choosing such an one—and the mercy of God in pardoning such an one—and the patience of God in bearing with such an one—and the faithfulness of God in perfecting his work and performing all his promises to such an one.'

"'Early the next morning I was with him, and told him that I had ventured to repeat to the young men some of his remarks, that they might know the power of Christian principles to sustain and gladden in the last hours of weakness. 'Yes,' said he, 'it is to the principles I look. It is upon the broad grand principles of the Gospel that I repose—it is not upon any particular promise here or there; any little portions of the word, which some people seem to take comfort from; but I wish to look at the grand whole—at the vast scheme of redemption as from Eternity to Eternity.' Then, after speaking of his bodily weakness, and the effect it might have on his spiritual feelings, he added, 'But however that may be, I wish to point out this distinction in my case: that I am not solicitous so much about this feeling or that, or this state or that, as upon keeping before me the grand purposes of Jehovah from Eternity to Eternity. Now I might wish to be able to go out to take a good walk: so also in my soul I might wish to be able to go forth and survey all the glories of heaven, and the blessedness of that place: there might, however, be something in all that to be suspected. But in taking the great revelation of Himself which God has given us, there I rest upon Him, and not upon myself. I do not depend upon feelings and thoughts, which are changing and uncertain, but I am kept by Him who changes not.' I quoted the passage, 'I am the Lord, I change not, therefore ye sons of Jacob are not consumed.' 'Yes! that is the true view of the matter as it appears to me. For, after all, what are a man's prayers and thoughts before Him? It cannot depend upon a few poor, broken, puling words; nor do I depend upon these. But again I say, I take the glorious and majestic discoveries which God has made to me of Himself, and there I rest.' He then added, smiling as he used to do when he would qualify any strong statement, about which he himself had no doubt; 'I may be wrong in my view—though I think I am not;..[then, very solemnly and slowly] but, however, this I know, that I am a poor lost and vile sinner; yea! the chief of sinners, and the greatest monument of God's mercy: and I know I cannot be wrong here.'

"'For a day or two after this his whole mind seemed engaged in perfecting a scheme for four sermons upon that passage, Ephes. iii. 18, 19: 'That you may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God.' 'This,' said he, 'is the grandest subject I can conceive for a course of sermons, and I should think a life well spent even out of heaven, to write and deliver four sermons upon this subject in a manner worthy of it.' He then dictated, with remarkable precision, the outlines for four sermons upon this text.

"'After this he was harassed at times with the most acute pains, all of which he

endured with uniform patience and unusual gentleness. Once indeed, when he expressed his surprise that he should be so long in dying, I quoted these texts: 'I will wait all my appointed time.' 'He will make all thy bed in thy sickness.' 'Let patience have her perfect work, that ye may be perfect and entire, lacking nothing;' and then one of his own expressions, 'All is ordered in infinite wisdom and unbounded love.'—He immediately replied, in a very affecting and striking way, 'And that is quite sufficient for me.' His pain after this was so violent at times, that we did not venture to obtrude upon him any remarks of our own, and he was hourly becoming too weak to articulate any thing beyond a few short words. The last words I addressed to him were on Friday night, Nov. 11; his hands were extended on the bed, his eyes closed, and his head supported on one side by pillows. I gently took his withered hand in mine, and then solemnly pronounced the benediction: 'The Lord bless thee, and keep thee: the Lord make his face shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' He faintly endeavoured to say 'Amen,' and after that he spoke no more.'" Dealtry, 21-33.

Of Archdeacon Hodson we will not say that he was under a disadvantage in preaching in the evening, after Dr. Dealtry had anticipated many interesting particulars which he proposed alluding to, and Professor Scholefield had pre-occupied his intended text; but rather we will say—as neither novelty nor literary fame was the object sought by himself or his colleagues—that he had the satisfaction of the testimony of those who preceded him, as to the appropriateness of his estimate of his venerable friend's life and character. His text was 2 Kings ii. 9—14; from which he considers Elisha's pious emulation of his master's spirit; his zealous imitation of his master's conduct; and his believing invocation of his master's God. We confine ourselves, as before stated, to passages directly relating to Mr. Simeon. The following affectionate recollection of spiritual benefit received from his ministrations, will find a response in the hearts of many, who can trace back, in whole or in part, their early serious impressions of religion to his stated or occasional labours. Archdeacon Hodson says:

"If I ever loved and honoured any human being, your revered and lamented pastor was that man. Never can I forget the day when first, in a remote province of the kingdom, being at that time a boy at school, I heard him preach with fervid eloquence on the 'blessedness of the righteous.' Never, while memory retains her powers, can his image be effaced from my recollection, when, a few years later—after discoursing on the character and reward of faithful Caleb—he exhorted me, with parental tenderness and many tears, to give 'myself wholly to the Lord, and follow him fully.' I well remember too, on occasion of the same visit to my native city, with what a glow of animated piety he dwelt, in a private circle of friends, on that beautiful passage in Isaiah—which he applied, first to the Millennial, and then to the Heavenly state of the Church—'The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory.' Dear, honoured Simeon! how intensely now he comprehends the words that follow: 'Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended!' You that knew him well can easily understand how his look, his manner, his words, his overflowing affection, his impassioned yet unaffected earnestness, impressed at that period my youthful heart; nor, amidst unnumbered and unmerited mercies with which a gracious God has been pleased to visit me through life, can I count this the least, that during my sojourn in this seat of learning, and since I quitted it, his countenance has ever beamed upon me with an unvarying aspect of kindness and regard." Hodson, pp. 8—10.

The Archdeacon, whom Mr. Simeon had long regarded with much affection and esteem, and in whose piety, integrity, and soundness of judgment and spiritual understanding, he is stated to have reposed large confidence in matters of the most sacred responsibility, had ample opportunities of studying his venerable friend's character, both in public and private. The following is a portion of his estimate.

"Were I called upon to express in a few words my own view of the spirit which animated your late excellent minister, I should answer in the words of St. Paul to Timothy, 'God gave not unto him the spirit of fear, but of power, and of love, and of a sound mind.'

"(1.) He was singularly exempt from a spirit of fear—I mean, of course, 'that fear which hath torment;' or, as St. Paul expresses it elsewhere, 'a spirit of bondage unto fear.' His views of the freeness and fulness of Divine grace, as manifested in the

Gospel of Christ, filled his soul with an unusual measure of filial confidence in God. The light of God's countenance seemed to shine upon him with scarcely the shadow of an intervening cloud. Indeed he has often been heard to say, that from the time he learned the true ground of acceptance and justification, he had not a doubt of his own salvation; and this humble assurance continued without, I believe, any sensible interruption to the end of his life. I say emphatically this humble assurance; for no man was ever farther from a presumptuous confidence, or entertained deeper views of his own personal unworthiness. Indeed I should say, that one of the most remarkable peculiarities in his religious character, was the union of deep and habitual self-abasement with abiding 'joy and peace in believing.'

"(2.) It may, I think, with truth be said that his was a powerful ministry; powerful, not from originality of thought, or grasp of intelleet, or depth of reasoning, or variety of illustration, or copiousness and strength of diction—in these, as in some other particulars, he may have had many superiors;—but from his awakening appeals to the conscience, his clear and convincing elucidations of Divine truth, his method of illustrating one part of the word of God by other parts, and of bringing every part of Scripture in its turn to bear upon the varying character, circumstances, and conditions of men. His sermons, like his religious conversations in private, were remarkably full of Scripture. His great aim was to present the mind of the Spirit clearly and fully before the view of his hearers; and hence, I think, it was that his discourses were so forcible. The sword of the Spirit in his hand came home powerfully to the heart; not so much from the strength of the arm which wielded it, as from its being exhibited in its own native strength and energy.

"(3.) That his whole soul was possessed with the spirit of love, who needs to be reminded that ever saw his face radiant with benignity, or bathed in tears, or heard his voice melting in tenderness, as he warned, exhorted, expostulated, comforted; beseeching sinners to be reconciled to God, calling back wanderers to the fold of Christ, cheering the drooping penitent, and urging the irresolute, timid Christian, by the mercies of God, to present himself a living sacrifice to the Lord.—Tenderness of spirit was a distinguishing feature in his character. An instance of this, and of the effect produced by it, recalled a few hours ago to my recollection, I cannot but here mention. Several years ago, when, I am sorry to say, it was too common to treat him with public disrespect, a young student insulted him by making a disturbance in the church. Mr. Simeon sent for him the next day, and insisted on his making reparation as public as his offence had been; telling him, that if he refused, expulsion from the University must be the alternative. The young man, after some hesitation, complied, and the following Sunday read an apology, dictated by Mr. Simeon, in the presence of the congregation. This being done, Mr. Simeon took him into his vestry, and in the kindest manner expostulated with him, wept over him, prayed for him. The youth was overcome by his affectionate earnestness,—his hard heart melted—on rejoining his gay companions, who were assembled outside the church determined to avenge their associate's injury on the minister, he declared that he should consider insult offered him as done to himself; broke off his wicked connections and pursuits, and afterwards became, as I am told, an exemplary and devoted clergyman. I have heard at different times, many similar instances of his tender compassion towards transgressors.

"(4.) But may I, with equal truth, assert that his was the 'spirit of a sound mind?' His public course as a minister, and his private conduct as a man, were remarkably free from enthusiasm, properly so called. Even when he commenced his ministerial labours, he shewed a self-denying consideration for the prejudices of his hearers, and an anxiety to avoid unnecessary offence, which might have been little expected from one of his age and temperament. I have been told, that for some time after he became minister of this church, he preached only once on each Sunday, though very desirous of doing otherwise, because one sermon from him was as much as the congregation could at that time bear. From a similar motive he gave up for a time his habit of preaching extempore, and wrote his sermons with great care, following therein the advice of an aged and judicious clergyman. These were not the acts of a fanatic and enthusiast. He shewed also great sobriety of mind in the interpretation of Scripture. He had no favourite doctrines to which he aimed to give an undue prominence. He took the word of God as he found it, and expounded it according to what he judged to be the plain obvious meaning of the sacred text. He very much disapproved of making Scripture subservient to human systems, and wished every part to speak its own language, however apparently opposite to our pre-conceived notions. To which I may add, that if to have stood aloof from the errors which successively sprung up in the religious world during his connection with it—if a steady adherence to the great truths of the Gospel during a period of more than half a century, without swerving to the various changes of opinion which successively arose, or being led away by the novelties of the day,—if a stedfast attachment and strict undeviating conformity to the constitution, ritual, and discipline of the Established Church, together with a cordial admiration of her devout yet calm and unimpassioned Liturgy,—if a high sense of the value of human learning as auxiliary to religion, and a uniform practice of inculcating on young men

of his acquaintance, the imperative duty of attending diligently to the studies, and observing strictly the discipline, of the University;—if these be indications of a sound mind, I think I may with truth affirm that the venerated individual of whom I speak possessed in no ordinary degree that invaluable attribute." Hodson, pp. 15—21.

Professor Scholefield's discourse, as before mentioned, is on the same passage of Scripture as Archdeacon Hodson's. The Professor considers, first, the character in which the departing prophet is regarded; and secondly, the desire expressed for a large measure of his spirit. Professor Scholefield, through the grace given to him, has himself, during many years, been a zealous and persevering advocate for those Scriptural principles which his departed friend had so long professed and inculcated; and the discourse before us, which was delivered in the University pulpit, is a faithful exposition and application of them, accompanied with various illustrative references to the character of Mr. Simeon. The discourse derived peculiar interest from the circumstance that Mr. Simeon, had he been spared, was to have occupied the academical pulpit that very day; having been appointed to preach several discourses before the University, the preparation of which he had completed with great care antecedently to his illness. Our diminished space, as well as our restriction to illustrative extracts, requires brevity of quotation. After speaking of the prayerfulness, the holiness, and the zeal of Elijah, the pious and learned Professor remarks:

"In Elijah, as well as in the Elias of the New Testament, who came in his spirit and power, zeal was a noble characteristic. I have been very jealous, he says, for the Lord God of hosts. A similar zeal for God, it has pleased God, in his mercy, to stir up very extensively in these latter days among the clergy of the Church of England. ....I am not concerned to justify any extravagancies into which zeal may occasionally have been betrayed; but, being deeply convinced that our church is more in danger from the want than from the excess of it, I joyfully and thankfully hail the symptoms of its increase among our clergy." Scholefield, pp. 8, 9.

"*That venerable and lamented servant of Christ, whose departure to his eternal rest has given occasion to these remarks, was a man of prayer—a man of holiness—a man of zeal. In these and many other particulars he was an eminent example to the believers: and not only so, but he was most extensively blessed as an instrument in converting others, and so diffusing the beneficial influence of spiritual religion through the length and breadth of the land.*' Scholefield, p. 10.

After alluding to his devotedness to his ministry, his relinquishment of worldly prospects, his fidelity, his earnestness, and his clearness in stating Scriptural truth, Professor Scholefield mentions a few additional particulars. He states, that more than twenty years ago Mr. Simeon communicated to him an epitaph, which he appointed to be inscribed upon his tomb, that "during —— years" (the blank is filled up with fifty-four) "he made the foundation of his hope, and the subject of his preaching, Jesus Christ, and him crucified." He adds, that his views of doctrine were sober and Scriptural; that he was emphatically an honest interpreter of the Sacred Word, unwarped by human systems; that he was warmly attached to the Liturgy of the Church of England; and that he was an eminent instrument in promoting that increase of true religion which is so cheering a token for good, amidst the dangers with which our Establishment is threatened.

Mr. Mandell preached at St. Mary's the same day; and pointed out, from Hebrews vi. 12, "the happy end of the true Christian;" and "the way in which we may become partakers of that blessedness." When the abstinent official habits of academical life are considered, it is certainly a very remarkable, and perhaps unprecedented, circumstance, and it furnishes a striking comment on Dr. Dealtry's text, that the decease of a private clergyman should have been made the prominent topic of two discourses before the University of Cambridge;

and this evidently with the concurrent feeling and approbation of the great majority of the learned auditory.

Mr. Mandell remarks that Mr. Simeon expired on the Lord's-day, about the very time when, if his life had been spared, he would have been preaching in the University pulpit, and when Professor Scholefield, who occupied his place, was speaking of the "all-sufficiency" of the "one Mediator between God and men, the man Christ Jesus . . . . . who gave himself a ransom for all." The description of Mr. Simeon's character would lead us over ground already trodden. Of his diligence, Mr. Mandell remarks:

"I appeal with confidence to his published works, particularly that very large number of discourses, comprising a comment on nearly the whole of the Holy Scriptures, which, to the best of my knowledge, exceed in copiousness, as a store-house of sound hortatory theology, any production of the same kind that had been previously given to the world. Then it should be remembered, that the discourses alluded to, and no doubt a very large number besides, had been delivered from the pulpit during his prolonged, his faithful, and highly successful ministry. By these extended labours, 'he, being dead, yet speaketh.'" Mandell, p. 18.

Mr. Cartwright, as Minister of the Episcopal Jews' Chapel, possibly thought, and with some reason, that in the foregoing discourses there is not given to that portion of Mr. Simeon's life and labours which related to the conversion of the Jews, a prominence equal to that which it assumed in his history. He has therefore given, from that very appropriate passage, Luke vii. 5, "He loveth our nation," an interesting account of Mr. Simeon's exertions in behalf of the Jews. Those laborious and munificent exertions are so well known to our readers, that we need not recapitulate the narrative *; but we must not omit a document of singular interest, which does not appear in any of the other funeral discourses. We introduce it with Mr. Cartwright's statement:

"'When laid on his dying bed—not a fortnight before his actual dissolution—with failing heart and flesh, but yet happily conscious that God was the strength of his heart and his portion for ever,—whilst waiting for death in calm and peaceful reliance on the Redeemer, and desirous that nothing earthly should withdraw his attention from the approaching realities of eternity,—on that solemn occasion he remembered that a large company of undergraduates of the University would be assembled on the evening previous to the Annual Meeting on behalf of the Jewish cause, the details of which he had himself arranged. He resolved to send them his last message; and accordingly, in a feeble whisper, dictated to a friend, who wrote down from his lips what he was to say. It was as follows:—

"'My dear Young Friends,—I have long wished to address you on this occasion;

* Mr. Cartwright mentions, that from 1813 to 1832 he attended and spoke at every annual meeting of the Jews' Society, except in 1823 and 1831. He adds, that he attended and spoke again in 1835, and "never appeared more full of zeal and love for the Jewish cause." We happen to have a note in our hands, in which he intimated, in his epigrammatic manner, why it was that he purposed encountering the fatigue of a public meeting and a speech at Exeter Hall, after he had seemed to take leave of London anniversaries. It was, from the interest he felt in Mr. Wolffe; and his anxiety, that, while the public and the Jewish cause should enjoy the benefit of an address from that remarkable and devoted man, there should be at hand a judicious friend, who could advise and influence him. His coming to London on that occasion was not a hasty resolve; for though his note is not dated, it was written to inquire respecting a paper of Biblical criticism which he had transmitted to us with his imprimatur (for though his own pen was fully occupied, he always favoured us, as opportunity offered, with any paper, suggestion, or information, which he thought would be appropriate to our work), and which appeared in our Number for February, under the signature of *Oxoniensis*; so that he had not observed or heard of its insertion when he wrote his note. He says:

"My dear Sir,—Has the critique signed Oxoniensis reached you? If you do not wish to insert it undivided and unaltered, pray return it.—Little did I ever expect to appear at a public meeting again in London; but I hope to be at the London Society on the 8th of May, if the Lord will, that I may serve as *a keeper to the Wolffe*.

"I am most truly yours, C. SIMEON."

and since I had no hope of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence (one of Mr. Simeon's curates); but the weakness that has come upon me incapacitates me from doing it as I could desire. You will, however, excuse my infirmities.

"'The thing which I wish to bring before you is this:—ought we, or ought we not, to resemble Almighty God in the things most near and dear to God himself? It has been the one object of my life to do so, and it is my dying prayer for you that you may do so also. Now, I ask, what is at this very moment God's view of his ancient people, and his feeling toward them? 'I have delivered the dearly beloved of my soul into the hands of her enemies.' (Jer. xii. 7.)

"'Are such God's feelings towards them even now? and ought not ours to resemble them? Have we no cause for shame, and sorrow, and contrition, that we have resembled Him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour?—yea, for his very contrariety to God in this respect? Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds?

"'Respecting them at this moment also, God says (Rom. xi. 28), 'They are beloved for the fathers' sakes;' and have we no sense of shame that there is no correspondence of mind between God and us in that respect?

"'But God says concerning them, 'I do not this for your sakes, O house of Israel, but for mine Holy Name's sake, which ye have profaned among the heathen, whither ye went; and I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.' (Ezek. xxvi. 22—24.)

"'Now, I ask, let the Jews be ever so insignificant, that we do nothing for their sakes, ought not the glory of God's Holy Name to be as dear to us as it is to Him? Are there no obligations lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations have weighed so little in our minds? Surely if we felt as we ought, the glory of God as connected with this subject should be dear to us, dearer than life itself. But who, in this view, does not stand self-condemned before God?

"'But let us enter upon another part of the subject:—God's design and purpose towards them (Jer. xxxii. 41)—'Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.'

"'Now, I ask, is this God's state of mind towards them? What, then, should have been ours? But, alas! what are our own? What have they been in times past? What are they at the present moment? Tell me, are we not sadly unlike to God? And should it not be a matter of daily humiliation that we are so? Yea, should we not all rise at this moment as one man, with self-indignation against ourselves that we are so utterly unlike to God, and so little ardent to resemble Him, and to accomplish his will?

"'Read what is said at Zeph. iii. 17—20:—'The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.....At that time I will bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.'

"'And, having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls when we have so little regard for the souls of his most dear people, and so little resemblance in ourselves to him respecting them?

"'I say no more! May God speak to all of you with thunder, and with love: and may my dying hour be a source of life to God's interest among you all, both in this place and throughout the world!'" Cartwright, pp. 22—27.

Mr. Simeon's mind was so calm, collected, and vigorous, notwithstanding his bodily pain and weakness, that he dictated the preceding address exactly as it was taken down, without changing a single word when it was read over to him for correction.

We have thus noticed those of the funeral discourses which have hitherto reached us; but some others have been published, in which allusion is made to this departed servant of Christ; from which we may probably collect a second series of extracts. For the present we con-

clude with the following remark, in a letter from Bishop M'Ilvaine when visiting Cambridge in 1835. He says: "Good old Mr. Simeon is growing in infirmities and in every grace—full of light as the evening sky—rejoicing with the consciousness that he *increases* as he *decreases*; the soul filling with bliss as the body ripens for corruption. Let my last end be like his!"

OBITUARY.

THE REV. CHARLES SIMEON.

In committing to the press the following memoranda respecting the Rev. Charles Simeon, nothing can be farther from our intention than to interfere with the province of the highly esteemed clergyman his successor, to whom, as deemed by him best qualified for the task, he committed the memoir prepared by himself, together with his very voluminous correspondence on several deeply interesting subjects. To that Reverend Friend we cordially wish God-speed in this and every part of the important work to which Divine Providence has called him. But we feel it to be due to the readers of the Christian Observer not to withhold from them a few particulars, derived from perfectly independent sources, the correctness of which will, we doubt not, be confirmed by the more copious details which the public have been led to expect.

We begin with that part of Mr. Simeon's life which commenced with his going to reside at Cambridge; only premising, that he was the younger son of a gentleman who resided near Reading; his elder brother being the late Sir John Simeon, Bart., one of the Masters in Chancery; and his second brother the late Edward Simeon, Esq., of St. John's, near Ryde, in the Isle of Wight.

Mr. Simeon's religious course commenced very soon after his admission at King's College, Cambridge, whither he went as a King's scholar from Eton, in the beginning of the year 1779. He was informed, shortly after his arrival, that he would be expected to attend the College Sacrament for the term. Conscious that he had never paid any serious attention to the subject of religion, and having a general, though indistinct, notion that the receiving of the Sacrament implied a profession to the contrary, he was startled; but after a little deliberation resolved to enter upon a course of preparation. This he did to the extent of his knowledge, which was then very scanty, and he had no judicious friend to whom he could unbosom himself; but he found no satisfaction in the effort to prepare himself. He read and prayed, but only became the more deeply convinced of his unworthiness and sinfulness, when tried by that standard with which he then, for the first time, compared himself—the requirements of the law of God. He was not then aware that a sense of guilt and unworthiness is the best preparation for a right apprehension and reception of the free grace of God, exhibited in that holy ordinance. Mr. Simeon was not ordinarily communicative, never obtrusive, on subjects of personal feeling in religion. These he regarded as matters between God and the soul, not lightly to be divulged. He rarely spake of them in his own case, and only to persons in whom he could confide. The confidence reposed by him in the friend from whom this communication is received is not violated by stating, that, after suffering much distress of mind, which caused him to pour forth earnest supplication at the throne of Divine grace; "after passing through very deep waters" (these were his words), he found himself safe upon a rock—that rock being God's covenant promise of free forgiveness to those who believe in His Son as the propitiation for their sins. This promise he was enabled to believe and appropriate; and he has been heard to declare, that from that time, which was in the spring of the same year—deeply as he has been humbled by increasing discoveries of the exceeding sinfulness of sin, and of evil latent in his own heart—he never doubted the grace or the faithfulness of Him "whom he had believed, and to whom he had committed himself against *that day*."

God had, as it afterwards appeared, by causing him to pass through "very deep waters," been preparing him for more than ordinary services to his Church, that he might be able from a full heart to testify the riches of the grace of God in Christ Jesus—knowing from experience both the wretchedness of those who feel that they are perishing under the guilt of sin, and the blessedness of those "whose iniquities are forgiven and whose sins are covered."

From that time his system of religion—if that can be called system which was remarkably different from the religion of all systematizers—was substantially the same which he retained through life. He did not receive it by communication either oral or written from any human being, but from the Divine source of light and truth—from God speaking to him through his own word, the Bible. He distinctly affirmed,

that he did not learn it even from the formularies of our Church, though he found in those formularies what was in perfect accordance with his own sentiments. In the preface to his "Helps to Composition," speaking of himself, he writes: "He," the author, "has the happiness to say that he does ex animo, from his inmost soul, believe the doctrines to which he has subscribed: but the reason of his believing them is, not that they are made the creed of the Established Church, but that he finds them manifestly contained in the Sacred Oracles."

He received the "Articles of Religion" of the Church of England in their literal and obvious meaning. In the Eleventh Article—"Of the Justification of Man"—he found clearly and simply expressed the ground of his own hope of acceptance with God. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification." And no less cordially did he assent to the following (12th) Article:—"Albeit that good works, which are the fruits of faith and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree by the fruit."

That the doctrine of Justification by Faith, concisely but unequivocally stated in the above Article, and "more largely expressed" in the homily referred to, and the doctrines connected with it—viz. of the guilt and corruption ("the misery") of all mankind, of the necessity of repentance and of a change of heart to be wrought by the operation of the Holy Spirit—doctrines comprehended under the phrases of "the preaching of the cross," or "the preaching of Christ crucified," and which distinguished the period of the Reformation:—that these doctrines were not, at the period referred to (fifty-four years ago) made prominent in the discourses generally delivered from the pulpit or committed to the press, is notorious. They appear rather to have been regarded as notions which might be left undisturbed, as in a muniment repository, but which it was not necessary or desirable to obtrude upon the people, and of which very many of the clergy more dreaded the abuse than discerned the utility.

Mr. Simeon was not aware, during the whole period of his undergraduateship, that there was a single young man in the university whose views and feelings on these subjects coincided with his own; so that, when he subsequently met with a few who, he found, were resting their hope of salvation on the same rock with himself, he expressed much surprise and delight. "Where," said he, "have you been living, that I did not know you?" And it was a remarkable fact, stated by himself, that when he had attained to the age for admission into holy orders, not knowing a clergyman of similar sentiments with himself, he had it in contemplation to issue an advertisement, stating his doctrinal creed and views of the clerical office, and adding, that if that statement should meet the eye of any clergyman who found in it the counterpart of his own views, the advertiser would be happy to serve him as a curate without pecuniary remuneration.

The case of Mr. Simeon is not one of the least interesting of many upon record, which tend to shew, that, wherever there is a real desire to ascertain the truth from the Scriptures read with prayer, it will be learnt, without oral or even written human teaching—supposing these helps to be out of the reach of the inquirer. Shades of difference there may be in the conclusions, even on important subjects, arrived at by persons influenced by such a desire; but there will ultimately be found amongst them a substantial agreement, and, indeed, frequently an agreement wonderfully minute: a presumptive evidence, surely, that they have been under the teaching of the same Divine Spirit, agreeably to the declaration of our Lord: "If any man will do his will (*Εαν τις θελη το θελημα αυτου ποιειν*) he shall know of the doctrine whether it be of God."

That Cambridge, however, was not at that time destitute of young men in whom Mr. Simeon, if he had known them, would have found a congeniality of purpose with his own, namely, to learn and do the will of God; may be inferred from a letter written by the Rev. Henry Venn, rector of Yelling, dated Jan. 14, 1779, just when Mr. Simeon was commencing his residence in college. "Think what a sight I enjoyed at Cambridge the week before Christmas. Eleven young men sat with great attention to hear me converse with them about the things of God. I like them much, because they go on slowly, and most of them study very hard. Religion was never designed to be a cloak for idleness and ignorance." (Memoir of Rev. H. Venn, page 262). How interesting this testimony! Mr. Simeon was not of this party; nor did he know, for three years and a half after this date, that there were near him men of kindred spirit with himself. They who are acquainted with the University of Cambridge will be less surprized than others at this fact; as the exemption of the scholars of King's College from the University exercises gives to them somewhat of an insulated character: besides that there were not then, as there now are, occasions of common interest, likely to bring together from different

colleges men of the same religious feelings.

Doubtless Mr. Simeon's seclusion, during this interesting period, from the society even of pious friends, who, as it should seem to us, might with himself have mutually conferred and received benefit, was one of the means employed by Him whose he was, for weaning him from all dependence upon human help, and for forming and establishing in him that habit of prayer, and continual reference to the Divine word, for which he was ever afterwards remarkable, and without which it appears probable, considering his natural temperament, that his course would have been as eccentric and extravagant, as it was uniform and consistent. He who sent his servant Moses into the desert, to learn there, in communion with Himself, lessons which probably he could not have learnt at the court of Pharaoh, or even amongst his countrymen in Egypt; and then sent him forth to be the leader and commander of his people Israel; has often in like manner taken, as it were, into His own hands, the training of those whom it has been his purpose to advance to posts of peculiar trial and high honour.

Prayer and *reading of the Scriptures* were above all others the means to which Mr. Simeon used to attribute any progress which he had made in Divine knowledge; and to more than ordinary diligence in the use of these simple but efficacious means, it cannot be doubted that he was driven by the peculiarity of his circumstances above stated.

The desire felt by Mr. Simeon to serve the Lord in the ministry of the Gospel, was not long withheld from him. He was ordained to his Fellowship as a title, in May 1782, being then only twenty-two and a half years of age; and was immediately afterwards engaged by the minister of St. Edward's Church, in Cambridge, to officiate there as his substitute during the summer vacation.

The very first day of his public ministrations was marked by an occurrence of no ordinary character. In returning from the church through the thoroughfare called St. Edward's Passage, his attention was arrested by the loud wrangling of a man and his wife. The door being open, he entered the house, and earnestly expostulated with them on the sin of absenting themselves unnecessarily from the house of God, and disturbing by such unseemly conduct those who had been there. He then knelt down to pray for them; and persons passing by, attracted by the novelty of the scene, gradually collected, till the room was full. It was not likely that such zeal in a young man of his station should long remain unnoticed. By some he was supposed to be beside himself: by others he was regarded with lively interest.

He now first became acquainted with three or four members of the University already referred to. One of these, the late Rev. John Venn, afterwards rector of Clapham, introduced him to his father, the Rev. Henry Venn, then rector of Yelling, a village about twelve miles from Cambridge. In this eminently holy and highly gifted clergyman—of whom a very valuable memoir, with his most instructive correspondence, has been recently published, by his grandson, the Rev. Henry Venn—Mr. Simeon found a friend and father, to whose affectionate and wise counsel he never ceased to feel himself under the deepest obligation. "How great a blessing," writes Mr. S., "his conversation and example have been to me, will never be known till the Day of Judgment. Scarcely ever did I visit him, but he prayed with me, at noon-day, as well as at the common seasons of family worship: scarcely ever did I dine with him, but his ardour in returning thanks, sometimes in an appropriate hymn, and sometimes in a thanksgiving prayer, has inflamed the souls of all present, so as to give us a foretaste of heaven itself: and in all the twenty-four years that I knew him, I never remember him to have spoken unkindly of any one but once; and I was particularly struck with the humiliation which he expressed for it in his prayer next day."

The opinion formed from the first by Mr. Venn of his young friend, appears from the following extract of a letter addressed by him to the Rev. James Stillingfleet, dated October 9, 1782. "On Trinity Sunday was ordained Mr. Simeon, Fellow of King's College. Before that day he never was in company with an earnest Christian. Soon after he was visited by Mr. H. Jowett and my son, and two or three more. In less than seventeen Sundays, by preaching for Mr. Atkinson, in a church at Cambridge, he filled it with hearers, a thing unknown there for near a century. He has been over to see me six times within the last three months. He is calculated for great usefulness, and is full of faith and love. My soul is always the better for his visits. Oh to flame, as he does, with zeal, and yet be beautified with meekness! The *day* he was a substitute for Mr. Atkinson, he began to visit the parishioners from house to house. Full of philanthropy was his address. 'I am come to inquire after your welfare: are you happy?' His evident regard for their good disarmed them of their bitterness, and it is amazing what success he has met with."

Towards the close of the year in which he was ordained, Mr. Simeon became Minister of the church and parish of the Holy Trinity in Cambridge. His appointment to this sphere of ministerial labour, which no subsequent offer of the preferment belonging to King's College could induce him to relinquish, was remarkable, and was regarded by him as indicating the leading of Providence as to his future post

of duty. The Bishop of Ely, who, as sequestrator, was the patron of the living, had been strongly solicited by the parishioners to appoint to it another clergyman, who had officiated during the late incumbency. Displeased at this solicitation, which he regarded as an interference with his right of patronage, he declared, that, whoever had the living, that man should not. Just then a friend of Mr. Simeon's family, who was known to the Bishop, recommended the young Fellow of King's College, who had been ordained by his Lordship, and by whom this living, as being under sequestration, could be held along with his fellowship. Accordingly the Bishop appointed Mr. Simeon, who is stated to have preached his first sermon in Trinity Church on the 4th January, 1783.*

His situation in entering upon this charge was peculiar, and very trying. He was forced upon a congregation who had set their hearts upon another minister, the then lecturer; and yet, in case of collision with them on any other subject than that of his own appointment, he could not over confidently reckon upon the support of his ecclesiastical superior: but especially, what to a young Fellow of a College must have been at that time truly appalling—he was close to, and continually exposed to, the observation of a large body of men of his own order, many of them his superiors in academical station and learning, who might be expected to view with no friendly eye a stripling innovator and enthusiast—for in that light he could not but be aware that he was likely to be regarded—and who would not be slow to detect the real errors and inaccuracies of which he might himself be painfully conscious. So circumstanced, it must be acknowledged that he was under no slight temptation to proceed with a caution bordering on timidity, and for some time at least, to keep back doctrines which, though he believed them to be the truth of God, he yet had reason to expect would be misrepresented, and indeed misunderstood.

Such, however, was not the course adopted by Mr. Simeon. On the contrary, "immediately he conferred not with flesh and blood," but, trusting to the grace of Him "who enabled him, for that he counted him faithful, putting him into the ministry," he girded himself to "do the work of an evangelist, and make full proof of his ministry." In his preaching especially, he "*determined to know nothing, save Jesus Christ and Him crucified.*"

"This was the great doctrine*," says Professor Scholefield, "which filled his whole heart, and pervaded his whole ministry, because he had experienced its power and preciousness, and knew it to be the mighty instrument which God ordained and blessed for the salvation of sinners."

It is not intended hereby to convey the impression, which a reference to Mr. Simeon's published works, would shew to be most erroneous, that he took a contracted view of the phrases "preaching Christ crucified," or "the preaching of the Cross," which are evidently used by the Apostle Paul as synonymous with "preaching the Gospel;" or that there was in his preaching that sameness and continual repetition of a few leading ideas, which some persons may understand by these expressions;—but, that he gave especial prominence to that part of the Gospel scheme of salvation which, on account of its peculiarity, and suitableness to the necessities of men, as sinners unable to help themselves, the Apostle uses to express *the Gospel*, a part for the whole—the atonement of sin made upon the cross by

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* It is an interesting fact, that Trinity Church has been repeatedly before favoured with the ministrations of eminent men. One of these was Dr. John Preston, Chaplain to the Prince, afterwards King Charles the First. Of his election to the lectureship of this church, in the year 1623, the following record is preserved in Fuller's History of the University of Cambridge.

"The Town Lecture at Trinity Church being void, two appeared competitors for the same—namely, Dr. John Preston, now Master of Emmanuel, Preacher at Lincoln's Inn, and Chaplain to Prince Charles, generally desired by the townsm encontributors to the lecture: Paul Micklethwait, Fellow of Sidney College, an eminent preacher, favoured by the diocesan, Bishop of Ely, and all the heads of houses—to have the place.

"The contest grew high and hard, insomuch as the court was engaged therein. Many admired that Doctor Preston would stickle so much for so small a matter as an annual stipend of eighty pounds, issuing out of more than thrice eighty purses. But his party pleaded his zeal, not to get gold by, but to do good in, the place, where (such the confluence of scholars to the church) he might 'generare Patres,' which made him to waive the bishoprick of Gloucester (now void and offered unto him) in comparison of this lecture.

"At Doctor Preston his importunity, the Duke of Buckingham interposing his power, secured it unto him. Thus was he at the same time preacher to two places (though neither had cure of souls legally annexed), Lincoln's Inn and Trinity Church at Cambridge. As Elisha cured the waters of Jericho, by going forth to the spring head and casting in salt there; so was it the design of this Doctor, for the better propagation of his principles, to infuse them into these two fountains, the one of Law, the other of Divinity."

* Sermon preached before the University of Cambridge on occasion of Mr. Simeon's death.

the Son of God and Son of man ; the doctrine that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; making Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Wherever this doctrine has been faithfully set forth—not as an isolated dogma, but in close connection with what belongs to it, the testimony of the Divine word respecting the guilt and corruption and condemnation of all mankind by nature, and the necessity of the renewal of the soul unto holiness, and of conformity to the precepts and example of Jesus Christ—God has owned and blessed the word spoken, making it effectual to the purpose for which it was given—to turn men from darkness to light, and from the power of Satan unto God. Through the operation of the Divine Spirit accompanying the word, there has been a response in human nature to that which is needed for its own correction and restoration ; a response of the conscience, not always attended with a desire to be further instructed—far from it—but yet indicating that this is the salvation really needed, and that every thing else is unsuitable to the case, beside the mark.

Such a determination as that referred to, avowed and acted upon by any young clergyman in the present day, would not excite surprise; but at the commencement of Mr. Simeon's ministry it did subject him to the charge of needless singularity and dangerous innovation. So strong was the feeling of aversion in the minds of some of the seat-holders of Trinity Church, that, not content with absenting themselves from church, they locked up their pews to prevent others from attending. And "would it be believed," says Dr. Dealtry, "if we had not living witnesses to the fact, that young students who felt the value of his ministrations were sometimes known to congregate in a body, lest in coming alone to this place (Trinity Church) they should meet with insult by the way? Would it be believed, that within these sacred walls disorders have occurred which it required the greatest vigour and most determined resolution to put down?" The former annoyance, from the parishioners, he bore patiently, calling to mind that it is written, "The servant of the Lord must not strive." But the more active hostility of the young gownsmen, who were in statu pupillari, he felt it to be his duty to put down. Yet even in such cases he rather endeavoured to melt by love than to overbear by authority ; nor were the instances rare of those who came to scoff, and remained to pray.

On these, and almost all occasions of doubt or difficulty, he was in the habit at this time of consulting his venerable friend at Yelling—a man whom he considered to be sent to him by God at the most critical period of his life. Mr. Venn thus writes concerning the young minister of Trinity Church, soon after the commencement of his work :—"Mr. Simeon's ministry is likely to be blessed. We may indeed say, 'A great door is opened.' Many gownsmen hear him. What follows is as true: 'There are many adversaries.' He comes over to advise with me on every occasion ; but the Wonderful Counsellor is with him."

Having spoken of Mr. Simeon's determination "to know only Jesus Christ, and him crucified," we feel it due to him to add, that, so far was he from being justly chargeable with taking partial and detached views of scriptural truths, that, if any character was more distinct in his pulpit ministrations than all others, it was the scrupulous fairness with which he endeavoured to set forth the real meaning of every passage, whether doctrinal or practical, in the sacred oracles, as it occurred in the course of his expositions. He was conscientiously careful to state it exactly as he found it in the Scriptures, in its proper connection and just proportion; and not as received through the medium of any human system, by which it might be distorted, or unduly magnified or diminished; thinking that in this way only it was delivered according to the mind of the Spirit of God, by whom it was dictated. In consequence of this scrupulous fidelity, his statements sometimes appeared to lean to what is commonly designated as the Calvinistic system, sometimes to the Arminian. He was fully aware of the imputed discrepancy, but disregarded it. He did not think that it was his province, as a *minister*, a *steward* appointed by the great Lord to deliver words put into his mouth, to withhold them because he was sometimes unable to answer objections, or solve certain difficulties connected with them, which might be started by persons who vainly pretended with finite lines to fathom the purposes and scan the declarations of the infinite Jehovah. When the language of Scripture was unequivocal, "Thus saith the Lord;" such was *his testimony*, delivered in the name of the Lord, whether or not he could reconcile it with a Divine declaration or a fact which might appear to some persons to be inconsistent with it. "He had no doubt," he writes, "that there is a system in the Holy Scriptures (for truth cannot be inconsistent with itself); but he was persuaded that neither Calvinists nor Arminians are in *exclusive* possession of that system. He was disposed to think that the Scripture system, be it what it may, is of a broader and more comprehensive character than some very exact and dogmatical theologians are inclined to allow; and that, as wheels in a complicated machine may move in opposite directions, and yet subserve one common end, so may truths *apparently opposite* be perfectly reconcileable with each other, and equally

subserve the purposes of God in the accomplishment of man's salvation."—(Preface to Horæ Homileticæ.) This, the accomplishment of man's salvation—to make men "wise unto salvation"—he regarded as the object for which the Scriptures were given and for which the exposition of them was intended; and not to make men wise as God is wise.

"It may be asked," he says, "how do you reconcile these doctrines, which you believe to be of equal authority and importance?" "Has God," he replies, "required this of his ministers? Or is the truth or falsehood of any doctrine to be determined absolutely by this criterion? It is presumed that every one will acknowledge *the holiness of God* and *the existence of sin*. But will any one undertake to reconcile them? If, then, neither of these points is doubted, why should other points be incompatible, merely because we, with our limited capacity, cannot perfectly discern their harmony and agreement?"

It is stated by the Professor of Greek, in his sermon preached before the university on occasion of Mr. Simeon's death, that "doubtless his" (Mr. Simeon's) "theological opinions upon all abstract points of doctrine except one—that of reprobation—coincided with those of Calvinism." Now we do doubt, or rather we do not doubt, whether Mr. Simeon would have acknowledged any "*ism*"—even with the exception of the doctrine referred to, which we know that he strongly reprobated—as conveying a correct statement of his own sentiments: and, considering that he has left on record, that "if in any thing he grounded his sentiments upon *human* authority, it would not be on the dogmas of Calvin or Arminius, but on the Articles and Homilies of the Church of England;" considering also that many excellent men called Arminians, as well as many others called Calvinists (though perhaps the generality of them on both sides would disclaim the names), have subscribed "ex animo," as Mr. Simeon declares that he did, to the doctrines contained in these authorized formularies; we venture to protest, though with the most respectful and friendly feeling towards the learned Professor, against the author of the "Horæ Homileticæ" being represented as symbolizing with any thing but the Church of England: and those who wish to know whether there was in his sentiments any thing at variance with the doctrines of our Church, or which needs to be designated by any other reference than to her Articles and Homilies, we would direct to his own published works, and in particular we would invite their attention to his invaluable Preface.

As illustrative of the candour and catholicity of Mr. Simeon's spirit, we might refer to his conversation, as detailed by himself, with Mr. Wesley, as already quoted from Dr. Dealtry's sermon. It first appeared in the preface to his "Helps to Composition," in 1802.

Together with the catholic spirit indicated by the above, there was in Mr. Simeon a cordial attachment, from conviction, to the Church of England—not only to her doctrinal formulæ, but to her stated services, her forms of public prayer, which he found to be quite in unison with the feelings of devotion, and expressive of the wants, to which he wished to give utterance in public. He has repeatedly declared that he never enjoyed nearer communion with God, even in private, than he has enjoyed in the use of the Church prayers with the congregation. This surely is a testimony not unworthy of the consideration of some persons who may be disposed to acquiesce in their own case in the acknowledged want of a devotional spirit at church on the ground that such a spirit is less likely to be excited and sustained by precomposed than by extemporaneous prayers. Mr. Simeon would quote on this subject the sentiments of a revered friend, who said, "If all ministers could pray at all times as some can pray sometimes, I would think about giving up our liturgy, but till then I am thankful for it." We shall not, we hope, give needless pain to our Northern friends by mentioning that when Mr. Simeon returned from one of his excursions into Scotland, where he had attended the ministrations of excellent and highly valued friends, clergymen of the Established Church in that country, he said, that, with respect to prayer in the congregation, he was confirmed in his preference of a form, and especially of the form of prayer of the Church of England.

We have quoted as above from the preface to Mr. Simeon's works, in the hope of contributing in our humble sphere to the more general adoption of the mode of stating and enforcing Divine truth, which was so ably advocated and admirably exemplified by this faithful steward of the mysteries of God. Cordially do we join in his "wish to recommend a conformity to the Scriptures themselves, without any solicitude about systems of man's invention;" and in his declaration that "nothing under heaven would be more grateful to him, than to see names and parties buried in eternal oblivion, and primitive simplicity restored to the church." That the mode recommended by Mr. Simeon, and which may be termed the *Scriptural*, in contradistinction to the *systematic* mode, whether of avowed Calvinists or Arminians—the mode which most honours the word of God—is gaining ground in the Church, we see much reason to rejoice. We hail it as a token for good, confidently expecting that this style of preaching, which most honours God, will be owned and blessed by Him who "hath magnified his word above all his name." How much Mr. Simeon was

permitted to contribute to the return which has taken place, not only to the doctrines of the Reformation, but to the *Scriptural mode* of the preaching of that period—which was superseded in the following age by the more *systematic mode* of the Puritan preachers, and then followed during a long period, by an almost systematic exclusion of what is peculiarly characteristic of the Christian dispensation as distinguished from the Patriarchal and the Mosiac—we presume not to conjecture; but that he contributed much, very much, to this result, cannot, we conceive, be reasonably doubted. It was not long before his public ministrations began to be attended by a considerable number of students of the University, the greater part of them future ministers of the Church. In course of time this important class of his hearers became very numerous; and it is scarcely too much to affirm, that their continued attendance did in most cases imply the adoption of his principles and a desire to copy his example. Many hundreds of the clergy now dispersed throughout this kingdom and its foreign dependencies regard him either as their spiritual father, or as the minister by whom, more than by any other, they were built up and established in the faith.

Not a few of them had the privilege of attending not only his public ministry, which was eminently calculated to form bold and energetic champions of the truth, but also the private meetings at his rooms, in which he gave instructions and advice in the composition of sermons, and other matters connected with the ministerial office. Mr. Simeon did in fact, by means of these domestic lectures, virtually do much to supply, to those who were brought into friendly communication with him, the want, which is acknowledged to exist, of sufficient provision for the specific and appropriate education of those members of the University whose ultimate destination is the ministry of the Church.

We cannot but indulge the hope that a conviction of the great benefit to the ministers and people of the Church, which has been derived from these voluntary labours of Mr. Simeon, may induce the governing and influential members of the University to supersede the need and the precariousness of such voluntary services of the Fellows of Colleges, by some authorized provision for the requisite preparation of candidates for holy orders,—the establishment, for instance, of a Professorship, homiletical, liturgical, and pastoral. Would it not be worthy of the University of Cambridge, which has done itself much honour in the eyes of the nation, and of the world, by the profound respect with which it has celebrated the obsequies of a private Fellow of a College, because it was manifest that he was highly honoured by God; would it not be worthy of that enlightened body further to grace the memory of this faithful and disinterested man, by connecting with his venerated name an official appointment, appropriate as a lasting memorial of Mr. Simeon, and eminently calculated to promote the efficiency, and indeed the personal comfort, of the future ministers of the Church? We say, their *personal comfort*: for none, perhaps, but of those who have experienced, can duly estimate the perplexity of some young clergymen, who find themselves placed in spheres where much is expected from them, but where they feel that they have every thing to learn, and *that* amidst harassing duties, which almost preclude the possibility of learning effectually. We would not, any more than Mr. Simeon would have done, contract the course of liberal and general study, scientific and literary, by which the youth of our Universities, whatever be their ultimate destination, are trained and braced for manly and independent research and action; least of all would we reduce the future religious instructors of the nation below the level of their contemporaries: but we earnestly desire to see superadded to the present academical course—we will not say something; for there is already something, and that not inconsiderable, within the reach of those who have the desire and the discernment to avail themselves of it—but much more that may be specifically appropriate to the training of candidates for the *ministry* of the *Church of England*. We would not prematurely cramp or straitlace them: but when they have acquired muscular vigour, we would not send them out *naked*, to meet the enemies, not few or timid, whom they will be called to encounter.

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

ECCLESIASTICAL affairs, both in England and Ireland, continue to occupy a large share of public attention, and will probably form one of the most prominent topics of warm discussion in the approaching session of Parliament. The main object of the confederacy of Radicals, Papists, Infidels, and Political Dissenters of every name, is to insert the point of the wedge that is to tear asunder all National Church Establishments. The Appropriation Clause in Ireland, the Church-rate controversy in England, and the Church-building question in Scotland, are to be vigorously worked, with the express design of breaking down the prin-

ciple that a state is bound to support the public worship of God; and, the principle once legislatively entrenched upon, the successive stages of demolition will be easy and consistent. The Dissenters state, very truly, that it is not the amount of taxes levied in a parish for ecclesiastical purposes, that is a matter worthy of much consideration; but only the principle, whether either a parish in vestry assembled, or the nation in parliament assembled, shall tax itself for the support of religion. It is much to be wished, that, abstracted from any subordinate details, both Churchmen and pious Dissenters would look steadily at the real question; the former, that they may not be induced hastily to concede a ruinous principle, under the guise of minute fiscal provisions; and the latter, that they may pause before their ill-matched allies have made them their agents in attempting the destruction of churches which God has been pleased to honour. We have been more grieved than surprised to see the influence which Papists, Infidels, and Socinians have of late been gaining in some of our municipal and other popular institutions, above their fair share as compared with Evangelical Dissenters. The latter have been urged on to assist in razing our Established Churches; but men of a very different spirit hope to rise on the ruins. Let pious orthodox Dissenters contemplate this well; and ask, as in the sight of God, "Who is on the Lord's side, who?"

ANSWERS TO CORRESPONDENTS.

E. J.; C. Q.; LAICUS; B.; C. H.; I. A. W.; A. D. B.; U. C.; C. T.; G.; J. C.; C. S. B.; H. T.; S. E. R.; are under consideration.

In reply to the communication of the Rev. Mr. NEWMAN, of Oriel College, requesting to know whether we will insert a letter in which he says he is prepared "both as regards Dr. Pusey and the Oxford Tracts" to furnish an answer to our inquiry how the writers reconcile some of the statements in them respecting the sacraments with some of those in the Articles and Homilies; we can only say, that we are surprised that he should think it necessary to ask the question; for what honesty or love of truth would there be in our putting a query, and refusing to insert a responsible and properly-written reply?

A Correspondent suggests the duty of efforts being made to promote the spiritual interests of the Polish Refugees, of whom there are six hundred in England, besides women and children. We would earnestly hope that some of our readers may have it in their power to forward the object.

Our obliging correspondent C. C. was probably not aware that our first paper goes to the printer on the first of the month, and that by the 12th we have worked our way through the department of "Original Communications" to "Reviews;" after which papers are too late for insertion that month.

The "Madras Christian Observer" (for Madras, as well as Calcutta and Bombay, has now a "Christian Observer"), in transcribing our Preface for 1835 into its pages for last July, has, by mistake, attributed it to the "Christian *Guardian*." As our respected India contemporary thinks it worth reprinting, we ought perhaps to think it worth claiming; and our English friends may not wish it to be affiliated to them.

Several of our readers have found our allusion to Mr. HORNBY'S advertisement in the *Times* newspaper inexplicable. The following is the explanation.—The Rev. J. Kelly published, in our pages for last August, a letter, in which he stated that the late Mr. Knox, towards the close of his life, sent for him under great depression of mind; requested him to pray with him, and confessed that his want of repose in the prospect of death originated in "his views not having been sufficiently evangelical"—as in truth they had not been—for he had hoped to stand justified before God, not as clothed in the spotless robe of the Redeemer's righteousness, but as invested with his own Christian graces. The facts which Mr. Kelly mentioned he affirmed upon his own testimony, and the substance of his statement was copied from our pages into the *Standard*, the *St. James's Chronicle*, the *Record*, and some other publications.

In the mean time a letter was sent to us from a clergyman whom we never heard of before, Mr. Hornby, not offering one syllable of reply to Mr. Kelly's statements, or grappling with his facts, but commanding us to insert what the newspapers call an advertisement paragraph, to the effect that "We are called upon" (does Mr. Hornby consider all the conductors of periodical publications as serfs, to be "called upon" to do his bidding) "to caution our readers" not to believe what Mr. Kelly had stated, as he, Mr. Hornby, intended to publish two volumes "next year." His letter was written towards the close of August, and did not reach us till our September number was printed off; and he had himself intimated his fears lest it might be too late, so that when he saw no allusion to it in our Answers to Correspondents, not even his initials, he might have concluded that it was so; but instead of waiting till our next number, he sent us an angry letter (postage unpaid) repeating his "demand," and threatening us with what he would do if we did not comply with it; that is, if we did not publish a paragraph advertising his intended book, and

telling the public not to listen to Mr. Kelly's "misrepresentations." A very modest request truly!

We might under these circumstances have naturally been a little displeased, at what we must say was a very extraordinary "demand;" a demand to insert in the body of our pages an advertisement, in order to announce his intended book to the world, and to charge our respected correspondent, Mr. Kelly, with "misrepresentation"—or in other words, falsehood, for he professed to speak of his own knowledge of what passed between Mr. Knox and himself. Instead, however, of exposing Mr. Hornby's hastiness before our readers, we passed it by, and mildly replied, in the very first Number published after the receipt of his letter (October), "If the Rev. J. Hornly (Hornby) has any information of importance to convey to us respecting the last days of Mr. Knox, in reply to Mr. Kelly's lettter, we will lay his statement before our readers. We have no interest to serve but that of truth." Here, then, was a fair and favourable opening for Mr. Hornby to reply to Mr. Kelly in the very pages where the alleged mistatement had appeared; and the reply would probably have found its way to the newspapers that had published Mr. Kelly's statement; and if he had any relevant facts to produce, and was more anxious for truth than to advertise his intended book, he would have been glad of such an opportunity. But, instead of this, he tries his advertising paragraph with the *Standard* and the *St. James's Chronicle*, which of course reject it; for every person knows that the paragraphs in newspapers beginning "We are requested to caution," "We have much pleasure in recommending," and so forth, are paid paragraphs, on which the Stamp Office demands the advertisement duty. He then sends his statement to the *Times* as an advertisement, where it stands, very properly so headed, "Advertisement." In that advertisement he prints, what, if he had inquired or considered, or had any candour, he might have known was untrue, about our at first suppressing all allusion to his correspondence; whereas we duly notified it, as above, in the very first Number possible, and he had himself foreboded that he was too late for September. Would he have preferred that we should have printed: "Why has Mr. Hornby sent us a second angry threatening letter, postage unpaid, before we could possibly reply to his first?" Yet because we had the forbearance not to say so, he publishes in the *Times* newspaper what he might have learned was false, with a view to represent us as so led away by theological party-spirit that we did not choose to let our readers know that he threatened to demolish Mr. Kelly. But so far from wishing to withhold facts, we asked him for them; and even now, if he will send them to us, we will not suppress them. Mr. Kelly may then rejoin, if he see fit. But, no, says Mr. Hornby in the *Times*, he was not going to insert a reply in the Christian Observer. To be sure he was not; nor in the *Standard* or the *St. James's* or the *Record:* what he evidently wished was to make the periodical publications the vehicles for an advertising paragraph on some book which he is going to publish. It is quite clear that he cannot disprove what Mr. Kelly states; for let it be remembered, that we publicly requested him to do so, and that he did not venture to attempt it. He only commanded, "called on," us to say that Mr. Kelly is a falsifier—without giving us a shadow of reason for the charge. This of course we declined to do, on his assertion; but we were willing to receive his facts. Our publisher will be ready to receive his advertisement, in any form he pleases, for the cover.

We rejoice to believe that Mr. Knox died in a better hope than that in which he had so long lived. He thought he had built up a goodly edifice of Christian graces; but in sight of eternity, and when the terrors of the Lord drank up his spirit, he was enlightened by Divine teaching to discern how sandy had been the foundation of his hopes, and to be glad to find shelter there, where even the thief upon the cross found it, and where alone it is to be found. Mr. Hornby may perhaps feel offended that we place the name of the devout, and conscientious, and truth-seeking Knox, upon the same page as the thief upon the cross; but we mean no personal disparagement; we would place that of St. Paul or St. John there; and there would we wish our own to be found. Oh, it is a blessed thing to see a man like Alexander Knox, or Dr. Johnson, discarding in his last days every refuge of lies to which he had formerly resorted, and casting himself, in the simplicity, of a little child, upon the cross of the Redeemer, and there finding pardon and peace to his wounded spirit. Now, in all respect for truth, for Christianity, and for the memory of Mr. Knox, we ask Mr. Hornby, seriously and pointedly, has he any letter, or fact, or minute of conversation, at or subsequent to the date of Mr. Kelly's interview with Mr. Knox, which goes to shew that Mr. Kelly's statement is incorrect, or his inferences ungrounded? If he publish two, or twenty, volumes of anterior letters or conversations, they are but so much waste paper; they prove nothing. We do not wish to wade through such an ocean of irrelevant documents; but if he has any thing that really bears fairly upon the particular, and the only, point in question, it may be exhibited in a short space; and he is bound, if he love truth better than book-making, to make the facts instantly known; and either to prove his own statement, or to do justice to Mr. Kelly and others, whom he has attacked in his advertisement.

THE

CHRISTIAN OBSERVER.

No. 422.] *FEBRUARY.* [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

MAN BY NATURE.

Alive without the Law.—Romans vii. 9.

THE seventh chapter of the Epistle to the Romans, with the first four verses of the eighth chapter, which properly belong to it, has given rise to much difference of opinion—not as to its meaning, but as to the person who is the subject of it. Some suppose that St. Paul speaks throughout in the person of one not only unsanctified, but unconverted —convinced indeed of sin, but not born again of the Spirit;—while others suppose that he speaks throughout in his own person, and describes his own experience at the time of writing this Epistle: when he looks within himself, groaning over the remainders of indwelling corruption; when he looks abroad, rejoicing at the provision made of God, in Christ, for his sanctification and redemption.

Such are the different opinions entertained on this subject; and many, who have given themselves to either of the two doctrinal systems on the general question of Christian attainment which has long agitated and divided the Christian world, view this chapter as a field of controversy on which it is incumbent upon them, according to their respective views, to take a decisive stand: while others, who do not feel themselves bound to systematize Scripture; who consider that extreme opinions are, generally speaking, *both* erroneous; and that it is not only the humbler but the more judicious line, to follow implicitly each plain declaration of Scripture, rather than to marshal an array of texts on each side of some question of man's defining, and then to make that which to them appears the weaker side take the law from, and speak the language of, that which to them appears the stronger. These steer a middle, and as it appears to me a safer, course, while they suppose it utterly impossible that the language of this chapter could suit St. Paul in his high state of religious attainment, at the time of writing this Epistle, yet suppose it equally impossible that it could suit an unregenerate and unconverted soul.

To suppose that St. Paul, who was crucified unto the world, and the world unto him, and who could do all things through Christ strengthening him; whose life was hid with Christ in God; and whose conversation was in heaven;—to suppose that he means to describe his own present experience when he says, "I am carnal, sold under sin"—"the good that I would I do not; but the evil which I would not, that I do,"—to suppose that the voice which ascended from a bosom that had long entered

into the rest that remaineth for the people of God, and within which the kingdom of heaven was established, in righteousness and peace and joy, was that mournful complaint, "Oh, wretched man that I am, who shall deliver me from the body of this death?" were to suppose a palpable contradiction. And as no affectation of humility could justify the adoption of this language by an inspired teacher, if it were not strictly applicable to his state; so, to suppose this his state, would be to take a low, and a comfortless view, indeed, of the privileges of the Christian, and of the efficacy of that Gospel which St. Paul himself testifies "is the power of God unto salvation." While, on the other hand, to suppose that the person, whoever he be, who says of himself, as in this chapter, that he hated all his own aberrations from the law of holiness: not only that his conscience condemned him, and thus consented unto the law that it was good, but also that he delighted in the law of God after the inward man; that with his mind he served the law of God;—to suppose this to be the language of an unconverted soul, is to suppose that fruits can grow upon the stock of corrupt nature, which Scripture every where testifies can be produced alone by that new graft implanted by the Spirit of God.

But, if we carefully examine this chapter, we shall find that St. Paul gives in it a brief detail, or rather a skeleton, of Christian experience; that he is tracing in it the history of a soul, through the different stages of its progress: and in this view of it, as a history of past experience, there can be no objection to suppose that St. Paul speaks the whole in his own person, because such *is*, and in fact, in some degree of it, *must be*, the history of every converted soul.

This history contains *three* marked and prominent eras; to each of which it is proposed to devote a separate paper:

First, The state of the soul by nature;

Second, The state of the soul under the law; And,

Thirdly, The state of the soul under grace.

In the *first* stage, "I was alive without the law, once," he describes the soul as it is by nature—alive to the pursuits and pleasures of time and sense, or to the enmity of the carnal heart against God; but not alive to the objects of eternity, to the obligations of religion, to the fear or love of God.

In the *second* stage he describes the soul when the strict and holy law of God has appealed to the conscience; and, in subsequent stages of this state, has touched the heart and affections: when it has convinced it of the guilt, the corruption, the misery of sin; and awakened it to a deep and painful sense of its utter helplessness and impotency: "Oh, wretched man that I am, who shall deliver me from the body of this death?"

In the *third* stage he describes the soul as emancipated from the law of sin and of death; enlightened to see the provision made in Christ for its redemption and sanctification; delivered from the bondage of corruption into the glorious liberty of the children of God; and rejoicing, not merely in the external, justifying, privileges, but also in the internal, sanctifying effects of the Gospel: "I thank my God, through Jesus Christ our Lord."

Between the first and the other two states St. Paul places a broad line of demarcation: "I was alive without the law, once; but when the commandment came, sin revived, and I died." This he does because these states are essentially distinct, and have no common point of contact—the one is a state of moral death; both the others of moral life. But between the other two states he places no such broad line of demarcation;

for though they are essentially distinct—and that distinction is strongly marked in the twenty-fourth and twenty-fifth verses, "Who shall deliver me?" "I thank my God through Jesus Christ"—yet this distinction is not strictly maintained throughout the chapter, as the passages which I have already quoted prove: and hence has originated the controversy to which I alluded. His reason probably was this, that while the first state presents but one gloomy, uniform, inanimate blank, the others admit of an infinite variety of degrees, from the soul loving sin and scourged by conscience, to the soul hating sin yet betrayed into it by the infirmity of nature and the agency of temptation; and, onwards, to the soul rejoicing in the felt power of the cross, and able to do all things through Christ. Another reason may be, that these two states blend by such imperceptible shades, that it would be impossible for the soul, in its own experience, to perceive, much less to define to others, the precise point at which it passed from the law to grace—that is, from felt sin to holiness, from the power of Satan unto God.

But here it may not be amiss to observe, that the man who desired to ascertain this, for his own practical use—in other words, who desired to know what was the lowest degree of sanctification which could consist with safety—would give but a dark evidence of the safety of his state. Christianity is the progress of a soul to perfection. The prize of the Christian's calling is the mind which was in Christ Jesus. The heaven which Christianity promises is, in the first place, a release from the calamities of life; from all the distressing circumstances of a world which lies under a curse; and from a body subject to disease and suffering, sin and death—in fact, a swallowing up of mortality in life. It is, in the next place, the perfection of the Divine life and light and love in the soul; the consummation of Christian hope, in a perfect vision, a perfect likeness to, and a perfect fruition of Christ; and this in a world all whose circumstances are felicitating, and whose society are the saints of God. This is the heaven which the Gospel promises, and upon which the hope of the Christian acts: and he who seeks another heaven than this, like the unbelieving Thomas, knoweth not whither he goeth; and how can he know the way? *He* has totally mistaken the nature of Christianity, who does not see that holiness is its great end; and that, other things unchanged, the higher our attainments in holiness, the higher, not arbitrarily, but necessarily, our present as well as future happiness.

Man finds himself at the top of God's creation in this lower world; and yet, while men are ready to use, and too often to abuse, this privilege, how few ever seriously ask themselves, in what does this superiority consist? We see many of the animals around us excel man in strength, while others are but little inferior to him in natural instinct. But there is in man a capability of knowing, fearing, and loving God; in which his true superiority consists, and which places him at an infinite distance above them. But where this faculty is undeveloped; where man neither knows nor fears nor loves God; there is much less difference between *him* and some of the nobler of the animals—as, for instance, the powerful and sagacious elephant, the docile and devotedly affectionate dog—than there is between these and the worm that crawls the earth, or even those still lower species, which vegetate, without a power of locomotion, on its surface. Conscience is that peculiar faculty which distinguishes the *natural* man from the rest of the animal creation. This is the faculty to which, through the medium of His law, God reveals himself in the *first* instance, and makes himself *partially* known. And it is in appealing to this faculty that Christ sheds upon every soul a ray, faint indeed and partial, of that true light which lighteth every man that cometh into the

world. But man has a power—given indeed to raise him in the scale of moral being, but which, unhappily, he too often abuses to his ruin—of preventing the developement of this faculty which apprehends God, by silencing the voice of conscience, and thus extinguishing the light within him. Thus he stifles in the birth the first quickenings of the new man; becomes the executioner of his own higher nature; and commits a suicide upon his own soul.

The *first* state, then, of which St. Paul speaks, is when the religious principle is wholly undeveloped, and conscience smothered and suppressed. "I was alive, without the Law, once"—I was living a merely animal life; alive to the pains and pleasures of time and sense, to the interests and occupations of the world; to the perishing vanities, the fleeting shadows, of time. But I was not alive to the objects and interests of eternity. The Law had not spoken to my conscience, or to my heart; and revealed to me the holiness of God, or, to any practical purpose, even the existence of a God, and my own solemn accountability to Him. And therefore all my hopes and fears were bounded by this lower world: all beyond it was a dreary blank, viewed with apathy or aversion. Such is the state which our Lord describes—the strong man armed, Satan, keeping his palace in the sinner's heart, and his goods at peace. It is true that the soul in this state may have much to agitate and disturb, and little to comfort and support it. "What shall I eat; and what shall I drink; and wherewithal shall I be clothed?" are questions which may sometimes perplex it. The fear of man, the dread of shame or punishment, disappointed schemes of avarice, or ambition, or lust, the temporal evil consequences of sin, may often alarm and depress it. Satan may pour into the soul his legions of worldly, sensual, and malignant passions, and those fiends of hell may anticipate in it the gnawings of that worm which dieth not, and the burnings of that fire which never shall be quenched. But the fires of this hell may be fed with fuel which time and sense alone have ministered. Conscience may not yet have uttered a single reproach, or laid on a single lash. As respects the objects of the spiritual and eternal world, all may be calm and undisturbed repose. The sinner may be at peace with God—at peace with his own conscience. But how? At peace with God, because he has said unto God, "Depart from me; I desire not the knowledge of thy ways:" because he suffers not a single thought of God to intrude upon and disturb his soul. At peace with conscience, because he has smothered and extinguished conscience, and is given over to a reprobate mind. In this state he may daily hear of God with the hearing of the ear, but the eye of the soul has never seen him. He may hear of, or read, the law of God, as written with pen and ink; but it has never spoken to his conscience; it has never been written by the Spirit of the living God on the fleshly tables of his heart. He lives surrounded by God; touched by Him at every point—for in God he lives and moves and has his being—yet he perceives Him not. The holy, the heart-seeing, the sin-hating, and sin-avenging God is about his bed, and about his path, and spieth out all his ways; and yet he is as little disturbed in his sins by a sense of His continual presence, as if God were but an empty name. He can rush from the haunts of sinful pleasure to the house of God, and experience no revulsion of feeling, no change of sentiment. In the one, he can sin without remorse; in the other, he can pray without conviction.

Undoubtedly there may be, in the judgment of man, various degrees and shades of character in this state—from the wise and prudent of this world, whom, because they are of the world, the world loves; to the thoughtless or abandoned reprobate, whom that world ejects from its

bosom: but all these characters are governed by different laws, and formed by different motives and principles, than those which God recognises. Selfishness, pride, apathy, covetousness—these may be the ingredients which form and the springs which energize the man: and although this good-natured, inoffensive, temperate, upright, moral man, may be a more useful and more respectable member of society than the debauched sensualist or the unprincipled cheat, yet, as far as religion is concerned, they stand upon the same low level: neither of them knows God, or has subjected himself to the law of God; both will be equally speechless when God proposes, at the grand inquest of the Judgment Day, that heart-searching inquiry, which condenses in it the pure essence of morality and religion, "What hast thou done unto me?"

Such—in essence, though not in extent—was the state of St. Paul once: "I was alive, without the law, once:" and such is the state of every child of man by nature; and the man who knows this not, proves, by this very ignorance, that such is *now* his state. If you doubt this, I would only ask you to consider the truths which, as a nominal Christian, you profess to believe; and I will leave it with your own conscience to say, whether there is any due proportion between the principles and motives which these furnish, and the effects produced by them on your heart and life.

As a Christian, you profess to believe that there is a God. "I believe in God," is the first article of your creed. Now God, as indeed that Creed goes on to declare, is not an empty title, a high-sounding name, signifying nothing: but God is a real existence; a Being all-powerful and all-seeing, holy, and just, and true; who hates iniquity with a perfect hatred; who, though Himself unseen, is a deeply interested spectator of man's walk on earth; who has accurately defined to him the path of duty and the principles of duty, and forewarned him that He has appointed a day in which He will judge the world in righteousness. You profess to believe that this judgment will be so terrible, and so inevitable, that the sinner will then cry, and cry in vain, to the mountains to fall upon him, and the hills to cover him, and, even thus, to hide him from the face of the Lamb, when the day of his wrath has come; even thus to conceal from him the most awful and appalling of all the spectacles which will crowd that day of horrors,—a God of love compelled to do His "strange work," and converted, by *his* impenitence, into a God of vengeance. You profess to believe that this judgment will be so strict that we shall not only receive for the *deeds* done in the body, whether they be good or bad, but that every idle word men speak they shall give an account thereof in this day of judgment:—still more, that the secrets of all hearts shall be disclosed; and then, all those secret sins, suppressed in action by the fear of man, but committed in the private chambers of the soul, the sanctuary of the living God—veiled with shrinking caution from the eye of man, but unblushingly exhibited before the pure eye of a holy God—shall be produced in the full blaze of God's countenance and to the reprobation of an assembled universe. You profess to believe that the sentence then pronounced will consign us to everlasting happiness or everlasting misery. You profess to believe the Scripture to be a revelation from God to man, containing the rule and standard of this final judgment; and these Scriptures reveal to us the wrath of God against all unrighteousness and ungodliness of men. Nor do they deal merely in vague and general denunciations against sin: they enumerate sins with the minutest detail, and attach to each a sentence of condemnation; so that each sinner may read, in God's word, the sentence denounced against *him* for his particular sin. To enumerate these passages

would be to transcribe the Bible. But one, which gives a large catalogue of sins, I will repeat. St. Paul tells us that the works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like;" of the which," he says, "I tell you, "that they which do such things shall not inherit the kingdom of God." And let me now ask the reader, Are you guilty of any of these things? You are not, perhaps, guilty—at least in the outward act—of murder, adultery, drunkenness; but are you free from emulation, wrath, strife, envy, slander? Do you never injure your neighbour, in his person, property, or character? Do you never profane God's name, or God's day, God's house, or God's ordinances? If you do any of these things—and I assert that there is none who does not habitually do these things, except the man who is under the law of Christ—and, still more, if you commit these things without remorse or conviction; I ask you to say on what principle it can be accounted for that you can live at ease in sins against which a God that cannot lie has denounced His heaviest vengeance, and thus live at issue with Omnipotence, except that principle which the Apostle teaches that your higher nature, to which the Law appeals, and which alone can apprehend God and the objects of eternity, is dormant in you—that you are "alive, without the Law?"

Nor is this deadness to the Law more manifest in the sins which the Law denounces, and which yet are committed without remorse, than in the duties which it enjoins, with the most awakening and affecting sanctions, and which yet are carelessly or contemptuously neglected. Scripture abounds with precepts proposed as indispensable conditions, or rather elements of salvation, and which yet cannot fix the attention, much less secure the obedience of the generality of men. It is not indeed that any duties are to be viewed as the meritorious cause of salvation: Christ alone could pay the price of man's redemption, and thus reconcile a guilty world to its offended God: Christ crucified, alone, could supply motive and energy to cleanse the sinner from the power, as from the guilt of sin;—but these are essential elements of salvation, because they are necessary ingredients of man's happiness: they are, in fact, the substance of a soul's salvation. And, yet, we see men who are fully alive to their temporal interests; who, if told that their banker had failed, or that the title-deeds of their property were invalid; or if their physician were to announce to them that they had taken some deadly poison instead of medicine, or that some painful and mortal disease had long lurked in their frame, and had now commenced those ravages which no skill could arrest, in their constitution—who, if told any one of these things, would receive the shock with horror and dismay;—yet, I say, we see such persons, when the Lord himself declares, "Unless ye repent ye shall perish," "Unless a man be born again he cannot see the kingdom God," "Without holiness no man can see the Lord," not sufficiently interested by these awful declarations even to ask themselves, "What do these things, some of them so mysterious and unintelligible, mean?" Much less do they seek to bring the matter home to their own consciences, and ask, Have *I* been born again—repented—been made a partaker of this holiness, without which I must be excluded for ever from the presence of the Lord and from the glory of his power, and cast into that outer darkness where there is weeping and wailing and gnashing of teeth? Why is it, again I ask, that men are so sensitively alive to all that touches their temporal interest, and thus stupidly unconcerned about the infinitely higher and more important interests of eternity? Why? Because that

higher principle, to which alone eternal things can appeal, is in abeyance; because they are dead in impenitence and unbelief; because they are "alive, without the Law."

What, then, I would ask such a man, is your real state? Your conscience is, indeed, untroubled. You are at peace with yourself; forgetful of God; and secure and careless of the consequences. But your peace is as that heavy, death-like sleep of nature, which wakes into the whirlwind: your security but strengthens your delusion, and seals your condemnation and ruin. Nebuchadnezzar, too, was secure, when he walked in the palace of the kingdom of Babylon; and, in the vain-glory of power, in the swellings of pride, in forgetfulness of God, exclaimed, "Is not this great Babylon that I have built, for the house of the kingdom, by the might of my power, and for the honour of my majesty? But while the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee: and the same hour was the thing fulfilled upon Nebuchadnezzar."—His son Belshazzar, too, was secure, when, at his impious feast to a thousand of his lords and princes and wives and concubines, he profaned the vessels of the Lord's house to the purposes of riot and intemperance, and praised his idol gods; but in the same hour came forth fingers of a man's hand, and wrote upon the walls of even a royal banqueting-room, that awful and inevitable sentence, "Thou art weighed in the balances and found wanting." And while yet the king's countenance was changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one against another, the clangour of arms and the shouts of hostile triumph rang amid his palace walls, and mingled with the dying echoes of the last shout of revelry; and in that night was Belshazzar the king of the Chaldeans slain.—Pharoah, too, was secure, when he hardened his heart and defied Omnipotence; and insolently demanded of the ambassador of God, "Who is the Lord, that I should obey his voice? I know not the Lord!" But he was awakened from his dream of security by a great cry throughout the land of Egypt, when at midnight the Lord smote all the first-born in the land, and there was not an house in which there was not one dead.—The Assyrian, too, was secure, when, in the unchecked career of victory, he lay before Jerusalem, and meditated feats of valour and deeds of terror and of blood; and, on the eve of expected triumph, dreamed, as he had boasted, of cities sacked and kings destroyed and gods defeated! "Then the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."—He, too, was secure, who said, "Soul, thou hast much goods laid up for many years: take thine ease; eat, drink, and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee."—Let Scripture then, as well as reason and experience, convince you, that imagined is not always real security; that heedlessness verges over the abyss of destruction, and often sinks to perish. And be assured, that your peace, while conscience is oppressed and silenced, is but that of him who slumbers upon the heaving earthquake or the bursting vulcano; that your security, while unreconciled to God, and unsanctified, is but that of him who, in the citadel of an impregnable fortress, sits down to eat and to drink and rises up to play, while the enemy, unseen, is springing a mine beneath his feet.

Consider then, ere it be too late, what must be the end of this. You may indeed now say to your soul, Peace, peace; while sudden destruction is impending over you. You may wrap yourself in impenitence and unbelief, and defy the storms of Divine wrath, which are gathering

in gloom above your head. But remember, that this lethargy of soul is the most fatal symptom of your disease; the first clouding of that eternal midnight which is closing in upon you, and will set in the blackness of darkness for ever. Before that night cometh when no man can work, beseech of God to open your eyes, that you may see the precipice on which you stand: to open your ears, that you may hear the thunders of Divine vengeance rolling above your head: to open your heart, that you may understand the things that belong to your everlasting peace, before they be for ever hidden from your eyes. Beseech of Him to shew you your own real state, as you stand in His sight: so shew you His glory—that is, his holiness, his hatred of sin, his justice, his truth: to send his law with power to your conscience, and thus to convince you of sin; and then to make the Law your schoolmaster to bring you unto Christ, that you may be justified by faith.

Do this, and you have passed from death unto life. Then will you have, not a stupid apathy, but a solid peace—peace with God, through Jesus Christ. Then will you have access, by faith, into that grace wherein the Christian stands, and rejoice, in hope of the glory of God. Then will all your affections be sanctified, and become links of that golden chain which binds the heart to God. Then will tribulation work patience, and patience experience, and experience hope—a hope which can never make you ashamed, because the love of God will be shed abroad in your heart, through the Holy Ghost given unto you.

J. M. H.

UNCOUTH RELIGIOUS PHRASEOLOGY.

To the Editor of the Christian Observer.

I WELL remember reading, when a young man, various papers in your Magazine, in which yourself, or your correspondents, remarked upon the evils which grow out of that uncouth phraseology which some truly excellent persons seem to consider essential to the enunciation of religious truth. Of late years—whether it be that you consider the evil to have so diminished as not to be worth notice; or to have grown so gigantic as not to be remediable; or to be so unimportant as to be scarcely deserving of animadversion; or the discussion of it to be inconvenient; or that subjects of greater consequence have thrust it out of observance—certain it is that it has not, that I am aware of, been so much alluded to in your pages as its importance demands; and even your own correspondents sometimes use phraseology which Mr. Foster, the Essayist, would say is calculated to "prejudice the minds of men of taste against Evangelical religion."

The phraseology to which I object is not the legitimate application of Scriptural language—though even Scriptural language may be, and often is, employed in an injudicious and improper manner; not gravely, not soberly, not intelligently; but lightly, proverbially, conceitedly, flippantly, hypocritically, or so as to veil shallownesss and ignorance beneath a garb of sacredness, and to make a glibly repeated phrase stand proxy for an idea.

But I allude to phrases not Scriptural, or necessary, or useful; but uncouth; savouring of affectation; often, to all but the initiated, unintelligible. I might give examples from twenty recent publications on my own shelves, and doubtless from many more not in my possession; but the following may serve as a specimen. On opening a tractate entitled "Suggestions designed to promote the Revival and Extension of Religion,

by the Rev. F. A. Cox, D.D. and LL. D."—and which, from the author's literary titles and London-University Professorship, and from the tract having arrived at a "seventh thousand," is fairly noticeable even in matters of diction—I find the author saying: "I have heard American Christians besiege the Heavenly Throne with a fervour which seemed to say, 'We will not let Thee go except Thou bless us.' In private meetings it is not uncommon to continue long on the bended knee, while individuals engage, and even follow each other, without particular appointment or invitation."—What can be more incongruous than such words as *besieging*, and *engaging*, in such a connection? We besiege a fort; but to besiege a throne is nonsense, unless the word be used in its secondary, trifling, familiar manner; as when a person says, 'I was besieged by beggars,' 'I was besieged by applicants,' 'the London University besieged the King and his Ministers for a charter.' But Dr. Cox would not, speaking gravely and reverently, in an official document, say, even of an earthly throne, that we besieged it for our charter. As for the word "engage," it is not stated whom or what the "individuals successively engage." There seems, indeed, to be some ellipsis; for all that is said is, they engage and follow each other; which is not sense or English. In the very same paragraph we read of "concerts of prayer;" and of "universal *private concerts* of prayer." What a "universal private concert," of any kind, is, I cannot understand; and meetings for prayer are never called "concerts," that word being confined to meetings for music. Why, then, this uncouth phraseology? Why add to the offence of the Cross the offence of affectation of language? If any of Dr. Cox's academical colleagues were to scoff at his attending a prayer meeting, they would scoff at what they ought to reverence; but they might, without impiety, smile at the phraseology in which he conveyed his intention.

G. Y.

UNPUBLISHED LETTER OF THE REV. W. ROMAINE.

To the Editor of the Christian Observer.

THE following unpublished letter of the Rev. W. Romaine will, I trust, interest and benefit your readers. S.

My good Friend,—I have read, in a certain Book, "As cold water to a thirsty soul, so is good news from a far country." You know this is the Gospel. Many (thank God, very many) times it has been good news to you and me; and while the blessed sound is joyful in our hearts, it makes all other good news better: so it improved your letter. I received it as one of my covenant blessings. You have your thanks, and God has had his. I am certain you will not be offended that He had the first and the best. The contents of the letter were also, every one of them, cordial, as a cup of cold water to a thirsty soul. What struck me first was your noble collection. Indeed it was great: in itself valuable, but more so from the motive: I believe Mr. Kingsbury gives, and teaches to give, from faith. Christian charity springs from Christ received, works by Christ's grace, expects acceptance through Christ's intercession, and, done ever so much or ever so well, refers all to Christ's glory. So again I come to my point. The good minister and the good congregation have my warmest thanks, but to the Lord Christ be all the praise. Please to communicate this to Mr. Kingsbury; and, further, inform him how much he and his congregation are laid on my heart since I have fully discovered the

present state of Southampton. Oh, what deplorable blindness is there, in ministers and people! What a fearful opposition are they carrying on against the Lord and his Christ! What have I told them, what had Mr. Cadogan to tell them, but of the almighty power, of the infinite wisdom, as influenced by the sovereign love, of God-Jesus, to save all that come to him? to save them from all their sins, and from all their miseries; and also to give them all possible good on earth and in heaven. This is the kindest message of the Gospel, and it is sweetly recommended by putting the sinner into the present enjoyment of salvation, as the sure earnest of eternal enjoyment. Mr. R——— says this shall not be preached in my pulpits, because my congregation are offended at it. Lord God, open their eyes. In this view, see the important stand which your brother ought to make. The good news shall not be suffered to be proclaimed in the churches! not even by Mr. Cadogan, among his friends and relations, shall enter the pulpits! In such circumstances, much, very much, depends upon Mr. Kingsbury! How earnest should he be in his work! how faithful in preaching! how careful in his walk! how fervent in closet-prayer! how constantly dependent upon Christ for the success of his ministry! May the Spirit of the living God keep him—in his eye, single; his heart, chaste; his whole soul engaged in magnifying the person and the work of God our Saviour. I shall be often remembering him and you when at court. The King of kings is extremely gracious to me, and admits me into his gracious presence, and sometimes into his cabinet. Whenever he vouchsafes such a favourable audience, I will not fail to present a petition for poor Southampton. Let me recommend you to do the same in your prayer-meetings. God bless them, and be much with you in that hour. May your pleadings for your ignorant neighbours bring down, both on them and you, showers of blessings.——Your letter also was like the aforesaid cordials, because it brought a welcome account of your family. We had been often saying, I wonder we don't hear from Southampton! what can be the matter? I am afraid they are not all well. At last comes good news of your family and friends, for which I am very thankful. My blessed Master is very kind in taking care of you. He has followed you with loving-kindness all your days; and I pray him, I doubt not, but he will keep you to the end.

I had another subject of thankfulness from your letter; it came just time enough to inform me of opening the Brewhouse. I was present on the occasion, and I am a witness it was consecrated in form: the trade thereof was dedicated to the Lord, and I trust He will have the whole management of it. Please to tell Sam and his partner that I shall continue my fervent prayers for their success. I hope our God will bless them with better things than these, and will give them the upper, as well as the nether, springs; and then my joy concerning them will be full.

When you have read thus far you will begin to think I write in good spirits; and yet I am under the rod, and it is a very sharp one. Mrs. Fox called on Tuesday, and my wife could not see her: indeed, she has seen nobody since we heard this melancholy news of my son's death. It has been to us both a very heavy affliction. He was cut off by a violent disorder at Trincomalé, in the island of Ceylon. I feel as a parent—I am not a stone—but grace has got the better of nature. God supports—God comforts. I have a will of my own; and by it I would gladly have kept my son, for he was a smart youth; but I can from my heart say, Not my will, Lord, but thine, be done; whereby I have the advantage of finding that my faith, being put into the furnace, is true gold; it is (glory be to grace!) proved, and improved. When I first saw the letter which brought us the account, I knew the General's seal to it, and, fearing the

contents, I looked up for the presence and for the support of my great Master and my old Friend; and He answered me, in the words of a great believer, "The Lord gave, and the Lord hath taken away:" "He has a right to do what he will with his own." Then he enabled me to reply, "Blessed be the name of the Lord!" And I do praise Him for giving me some of Job's resignation; that I could use his words with the same spirit. My poor wife has exquisite feelings on this occasion: she wishes not to murmur, nor to displease our good Lord by any hard thoughts of him; but the tenderness of a parent, and to a child who never offended her in his life, occasions risings of grief: the spirit is willing to kiss the rod, but the flesh is weak. In the main she behaves as I could wish. Her faith is supported, her mind grows quiet and calm, and I doubt not but God will soon bring in his comfort as well as support. Pray for us, that we may both profit by our loss.

At dinner I was reminded of another subject of thanks: I tasted your kindness in my pickles. At breakfast, remember and pray for you over my cracknels; at dinner over my samphire.—My very grateful acknowlegements to your mother. I hope for an interest in her prayers at this time of need; she always has in mine. Mrs. Taylor lies near to my heart, and is never forgotten. My love to Mr. Kingsbury and family: my blessing on all your children. Again and again I beseech you to pray for

W. Romaine.

PASTORAL ADDRESS ON THE SEVEN YEARS' WAR.

To the Editor of the Christian Observer.

THE seven-years' war, which raged from 1756 to 1763, originated in a dispute about some lands in the wilderness of North America, and has often been called a "strife about so many acres of *snow*." Hostility soon spread over great part of Europe; and in some of the districts of Germany the work of destruction was so complete, that many opulent families, having lost every thing, were compelled to subsist themselves by *eating grass*. The Grand Seignor invited all the European Ministers at his court to attend a conference; and, after telling them of the abhorrence he felt at the bloody wars then raging between so many *Christian* nations, offered his mediation for effecting a general peace. This, however, was declined, and the war was continued, *till poverty brought peace*. The slaughter of the allies and opponents, in this dreadful contest, was little less than 800,000 men.

This war is said to have been the most fortunate that ever England was engaged in: one hundred ships of war were taken from the enemy, and twelve millions sterling acquired as prize money. But these successes cost the nation upwards of one hundred and eleven millions sterling, and 250,000 human lives!

It was during this war, on one of the fast-days appointed by authority to pray for victory, that a clergyman delivered the following remarkable address to his congregation, which has probably been preserved among the papers of one of his hearers:—

"When the workings of bad passions are swelled to their height by mutual animosity and opposition, war ensues. War is a state in which our feelings and our duties suffer a total and strange inversion; a state in which it becomes our business to hurt and annoy our neighbours by every possible means: instead of cultivating, to destroy; instead of building, to pull down; instead of peopling, to depopulate;—a state in which

we drink the tears and feed upon the miseries of our fellow-creatures. Such a state, therefore, requires the extremest necessity to justify it: it ought not to be the common and usual state of society. As both parties cannot be in the right, there is always an equal chance, at least to either of them, of being in the wrong; but as both parties may be to blame, and most commonly are, the chance is very great against its being entered into from an adequate cause. Yet war may be said to be, with regard to nations, the 'sin which most easily besets them.' We, my friends, in common with other nations, have much guilt to repent of from this cause; and it ought to make a large part of our humiliation in this day. When we carry our eyes back through the long records of our history, we see wars of plunder, wars of conquest, wars of religion, wars of pride, wars of succession, wars of idle speculation, wars of unjust interference; and hardly among them one war of necessary self-defence in any of our essential or very important interests.

"Of late years, indeed, we have known none of the calamities of war in our own country, but the wasteful expense of it; and, sitting aloof from the circumstances of provocation, which in some measure might seem to excuse its fury, we have calmly voted slaughter and merchandized destruction—so much blood and tears for so many rupees, or dollars, or ingots. Our wars have been wars of cool, calculating interest; as free from hatred as from love to mankind: the passions which stir the blood have had no share in them. We devote a certain number of men to perish on land and sea, and the rest of us sleep sound and protected in our usual occupations, and talk of the events of war as what diversifies the flat uniformity of life.

"We should therefore do well to translate this word, *war*, into language more intelligible to us. When we pay our army and our navy estimates, let us set down so much for killing; so much for maiming; so much for making widows and orphans; so much for bringing famine upon a district; so much for corrupting citizens and subjects into spies and traitors; so much for ruining industrious tradesmen, and making bankrupts (of that species of distress, at least, we can form some idea); so much for letting loose fury, rapine, and lust within the fold of cultivated society, and giving to the brutal ferocity of the most ferocious its full scope and range of invention. We shall by this means know what we have paid our money for; whether we have made a good bargain; and whether the account is likely to pass—elsewhere.

"We must take in, too, all those concomitant circumstances which make war, considered as battle, the least part of itself, *pars minima sui*. We must fix our eyes, not on the hero returning with conquest, nor yet on the gallant officer dying in the bed of honour—the subject of picture and song—but on the private soldier, forced into the service, exhausted by camp sickness and fatigue—pale; emaciated; crawling to the hospital, with the prospects of life, perhaps a long life, *blasted, useless,* and *suffering*. We must think of the uncounted tears of her who weeps alone, because the only being who shared her sentiments is taken from her. No martial music sounds in unison with her feelings: the long day passes, and he returns not. She does not shed her sorrows over his grave, for she has never learnt that he had one. If he had returned, his exertions would not have been remembered individually; for he only made a small imperceptible part of a human machine called a regiment. We must take in the long sickness which no glory soothes, occasioned by distress of mind, anxiety, and ruined fortunes. These are not fancy pictures; and if you please to heighten them, you can, every one of you, do it for yourselves. We must take in the consequences, felt perhaps

for ages, before a country which has been completely desolated can lift its head again. Like a torrent of lava, its worst mischief is not the first overwhelming ruin of towers and palaces, but the long sterility to which it condemns the tract it has covered with its stream. Add to these the danger to regular governments, which are changed by war, sometimes to anarchy, and sometimes to despotism; and then let us think, when a General, performing these exploits, is saluted with 'Well done, good and faithful servant,' whether the plaudit is likely *to be echoed in another place.*"

J. C.

ON SELF-DECEPTION.

For the Christian Observer.

Our blessed Lord has declared, that "Wide is the gate, and broad is the way, that leadeth to destruction." This language seems to imply that there are divers tracks, which may be pursued by individuals of various shades of character, all tending to the same dreadful termination—all leading to certain and eternal ruin. Now there is one track which is, perhaps, not sufficiently thought of by Christians in general, or pointed out by ministers of God's holy word so plainly and vividly as it ought to be—namely, the track of *self-deception*. In the book of Proverbs we twice find, within a very short space (xiv. 12 and xvi. 25), this very solemn warning: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Thus the word of God plainly asserts the possibility of a man's pursuing a path which he imagines to be right, but which in reality is destructive to his soul, and will lead him on to final perdition.

That this should be the case, may, indeed, be expected from the Scriptural account of the results of the Fall. The Bible teaches us, that when man fell he lost the knowledge of God; his understanding, as to spiritual things, became obscured; and his will wholly perverted. The Apostle's description of the Gentiles in his day (Eph. iv. 18)—a description which applies in all its general features to every unconverted person—presents a most humiliating picture of man in his natural state; but it is given by the Spirit of truth, and cannot be controverted. Here, then, is the origin of all *self-deception*; it is founded in the natural ignorance of man in relation to all purely spiritual objects: his "understanding" is "darkened," his "heart" is "blinded." The power which Satan possesses to delude self-deceivers arises from the ignorance of the unrenewed heart; from the obscurity which rests upon the understanding of fallen man. Let those who are now walking in the fear of God carefully reflect upon the operations of their own minds. Though, by God's grace, they may now be delivered from gross self-delusion; though they may have reason to bless God, and to adore the riches of His mercy, who has given them some measure of spiritual light, some right comprehension of heavenly truth; yet do they not even still discover lamentable evidences of the former darkness which prevailed in their hearts, and of the tendency which there is in our fallen nature to call evil good, and good evil; to put darkness for light, and light for darkness; to put bitter for sweet, and sweet for bitter? Perhaps some who may read these observations can look back upon the time when they were themselves actual *self-deceivers*; when they walked in a way which then seemed to them to be right, but the end of which they now plainly see to be the ways of death.

Judas, the false disciple, stands out prominently in the Gospel history

as a beacon for our warning. It appears probable that this unhappy man was to a considerable extent a *self-deceiver:* he made an external profession of religion; he was admitted by our Lord himself into the society of His disciples; he seems to have joined in their labours, and to the very last not to have been suspected by his brethren. The awful truth was not discovered by men, until the very period of our Lord's sufferings: his hypocrisy was till that time successfully concealed: but Satan knew his real character, and waited for the time when he should use him as his instrument. There is something peculiarly affecting in the words of the Evangelist: "Then entered Satan" "into Judas, surnamed Iscariot, being of the number of the twelve."

There are three evil principles which are mainly productive of *self-deception.*

1. *Pride of intellect,* whereby men are led to the indulgence of sceptical indifference to religion. There have been in every age those who, elated with their philosophical attainments, have regarded the humbling truths of Christ's religion as fit only for persons of inferior intellectual attainments to their own. Thus it was in the days of St. Paul. Christ crucified, the doctrine which he preached, was, to the learned Greeks of his time, foolishness. They were ever seeking after wisdom; and, through the pride of their hearts, they deemed the doctrines of Christianity to be *foolishness;* though they are, in truth, "the *wisdom* of God."

There is nothing in the religion of Jesus to gratify the natural pride of the human heart: on the contrary, when humility of mind is wanting, we cannot expect that the inquirer will approve of statements which must be most offensive to the prevailing tendencies of his mind. Stumbling-blocks perpetually occur, which he cannot pass over. He observes, for instance, that there are *difficulties* connected with that system of truths which the Gospel reveals. He finds statements which he cannot comprehend; but which the humble believer is contented to receive, because they are revealed in the Bible, though they are *beyond* the grasp of human comprehension. The victim of intellectual pride, however, will not submit thus. Because he cannot comprehend these truths, he thinks he is justified in refusing his assent to what God by His Spirit has revealed; and he knows not that Satan employs the pride of his heart in leading him, according to the passage before cited, in a way which seems right, but the end whereof are the ways of death.

Again: the individual we are describing is never backward in noting the varieties of opinion prevalent among those who profess to receive the truths of Revelation; and he carefully observes how few of those who are called Christians, agree in all points. And thus he arrives at the conclusion that he is right in rejecting altogether that system with which so great diversity of sentiment is connected. He does not perceive the happy union of heart which subsists among real Christians with reference to the grand essentials of the Christian faith; but he avails himself of discordances on many minor matters, as an excuse for rejecting Christianity altogether.

We may mention one other fact, very offensive to the pride of the man who boasts of intellectual superiority. He observes, with scorn, that the consolations of the Gospel are enjoyed, and often richly, by the uneducated portion of mankind; he witnesses the evidences of the faith and the joy and the peace of some happy believers, mixed up with many marks of error and confusion in their minds; and he cannot condescend to seek enjoyment such as can be partaken of by the simple-minded, by those who are uninstructed in matters of worldly wisdom. These, and

similar offences, perpetually occur in his path; and the pride of his heart therefore leads him to give up the inquiry, and to pursue the track of sceptical indifference.

2. Another evil principle, which is to a very great extent productive of self-deception, is *self-righteousness*. This appears to have been the prominent feature in the character of St. Paul before his conversion: "I verily thought with myself," he says, "that I ought to do many things contrary to the name of Jesus of Nazareth." This avowal follows shortly after the declaration that "after the most straitest sect of our religion I lived, a Pharisee." He was puffed up with proud notions of his own righteousness: he trusted in himself that he was righteous, and despised others.

The forms in which this spirit of self-righteousness manifests itself are exceedingly numerous: it is sometimes seen in proud formality and intolerant bigotry: it may exist with much zeal for the externals of religion, and much superstitious, rather than intelligent, attachment to certain forms of godliness. It may accompany, at one time, great laxity of views and conduct; and at another be allied to rigorous adherence to some burdensome round of unprofitable services and vain ceremonies. We may perhaps obtain a comprehensive view of its operation, if we observe that it is at the root of every system, by whatever name that system may be called, which excludes the total depravity of man, the atonement of Christ, and the doctrine of justification by faith. If these doctrines be rejected, or refined away by specious modifications; then, without any infringement of charity, we may pronounce that self-righteousness is indulged to the suppression of vital godliness; and the man who thus deludes himself may too truly say, in the language of the Prophet, "A deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" He may display great confidence in his system, and exhibit much self-satisfaction; while he is rejecting the only solid ground of confidence which the Gospel reveals for a sinner; while the only Saviour is, in effect, denied, and the sacrifice of the Redeemer rendered useless. There is much of this spirit to be seen in nominal Protestants, as well as in Papists. The Formalist is deluded by his self-righteous principles, to whatever system of religion he may attach himself.

3. There is another evil principle which leads to ruinous self-deception, and that, is *reliance on head knowledge of the genuine truths of the Gospel.* The great essential truths of Christianity may be so received as to produce merely lukewarm attachment to the Gospel, or an unsanctified profession of it. Against this mode of self-deception those persons especially need to be warned who have been religiously educated; who at an early age have been instructed in the truths of religion, and have been taught to attend regularly on the appointed means of grace. In a country such as ours, (and, may it not be added?) especially in an highly favoured metropolis, many, it is to be feared, fall into this snare. They acquire a correct knowledge of revealed truth; they distinguish between truth and error with some accuracy; they contend perhaps for purity of doctrine: but their knowledge of the truth has place only in the head; it has never penetrated the heart; their understandings are well informed, but their affections are not engaged for God and Christ. This is a most successful snare of the devil. Let the doctrine of human depravity be stated to such persons, they readily admit all that is said. Expatiate to them on the grace and glory of the Redeemer, they approve of the statement, and they will contend for the doctrines of grace. But to argue for the truth

does not necessarily include a feeling of its humbling and sanctifying influence. There may be much pride of heart concealed under the veil of apparent zeal for those truths which are most humbling in their tendency when revealed to the heart by the Spirit of God; and, alas! we know from the testimony of Scripture as well as from observation, that the truth may be held in unrighteousness; that the Son of God may be crucified afresh, and put to an open shame, by those who are enlightened to understand and profess those truths which they have not savingly received into their hearts.

These are some of the sources of *self-deception*. May the Lord dispose us to try our ways; to examine ourselves; to search and see whether there be any of these evils within us; and to pray, with becoming earnestness, "From all blindness of heart, from pride, vain-glory, and hypocrisy, good Lord, deliver us."

It may be well to add a word of caution to the above remarks. Let us beware of some serious mistakes, which may seem to be connected with this view of the danger of self-deception.

The Sceptic may say, "If the way which seems right to a man may, after all, prove ruinous, then what avails any pursuit after the right way? It is better to care little about the matter; for, whatever labour may be spent, a man may be wrong at last." But this is a gross abuse of the language of the Inspired Writer. Such remarks plainly shew the pride and rebellion which dwell within the heart. It is indeed true, that great caution is needed in examining the ground on which we stand; but it does not follow that the right way cannot be found; or that any, who desire to enter in at the strait gate, shall not be able to discern the entrance which leads to the narrow path of peace and safety. On the contrary, the universal language of Scripture testifies the reverse. The great Teacher of His church has specially unfolded this truth in very marked terms, and has repeated the assurance, evidently to shew its certainty, for the encouragement of all sincere inquirers: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall he opened."

Again, the *timid Christian* may be tempted to draw wrong conclusions from the consideration of the dangers of self-deception. "I find," he may say in a season of distress, "so much evil in my heart; my faith is so weak, and my advance in religion so slow; that I fear I have never really come to the Saviour, never set out in the right way; but that all my past experience has been a delusion." In this manner Satan often harasses the minds of timid Christians; but no passage of Scripture, if rightly understood, affords any cause for apprehensions such as these. True it is we cannot be too scrupulous in watching against every form of *self-deception*; but if we have been convinced of the evil of sin; if we really desire to count all things but loss for the excellency of the knowledge of Christ Jesus, and fervently aspire to be conformed to His image; then we are utterly wrong in giving place to desponding fears. We are repeatedly assured that they who humbly and sincerely seek direction from God, shall not be left in uncertainty as to their path. Though some may deceive themselves who trust to their own hearts, or who rely upon their own fancied attainments, yet it remains an indisputable truth that light shall be granted to those who seek the path of life; "Then shall we know, if we follow on to know the Lord" (Hosea vi. 3.)

S. E. R.

ON RELIGIOUS SERVICES AT INNS.

To the Editor of the Christian Observer.

My attention was some time since attracted by a letter from one of your correspondents, urging on Christians, when travelling, the importance of inviting the families at the inns at which they may sleep to join in Scripture reading and prayer. It then seemed to me a hard saying; but by Divine help, more than three years ago, I was enabled to begin the plan, and am thankful, that, so far from being now a cross, it adds greatly to the interest and pleasure of my journeyings.

The readiness, and apparent thankfulness, with which the invitation has been generally accepted, has surprised me in no small degree: in my last peregrination of a month it was declined in only two or three instances; and often very interesting companies have united in the service. Of course I occupy a private room, and send a suitable message to the master or mistress of the house, stating that I shall be glad to unite in reading the Scriptures and in prayer with any of the family who can attend, and with any company in the house who may wish to join in the exercise. I usually select some interesting narrative to read, minding that the service is not *too long* (not exceeding twenty minutes). A Christian friend, travelling with me on a long journey, was agreeably disappointed, and much gratified, to see so many embrace the opportunity afforded. Will Christian ministers, and my Christian brethren, allow me to appeal to their pity on behalf of the residents at inns? Frequently for weeks they go to no house of prayer. When a little leisure is obtained, they find no disposition to read the sacred Scriptures; and many live as though possessing no souls, and no eternal interests. Here, then, is a field of usefulness for Christians itinerating at home *and abroad*; for I have not pursued the plan in England only. Here their light may shine, the most important interests of their fellow-men be promoted, and the name of God be glorified.

Your Reader for many Years,

AN OCCASIONAL TRAVELLER.

WESLEY'S ALTERATIONS IN HIS VERSION OF THE NEW TESTAMENT.

To the Editor of the Christian Observer.

In compliance with your request I send you a parallel view of some of the alterations which Mr. Wesley made in his text of the New Testament. They are such as were most obvious, on a cursory glance over those books only out of which they are selected. Many of them, you will perceive, are not very striking; and though some of them are undoubted improvements, I rose from the comparison of the two still more satisfied with our present excellent Authorized Version. Wesley has adopted several of the marginal readings; and, evidently desirous of being as literal as possible, has in many places retained the Greek idiom, without at all altering the sense.

Δ.

Authorized Version.	*Wesley.*
Luke i. 1. Forasmuch as many have taken in hand to set forth in order a declaration of	1. Forasmuch as many have undertaken to compose a narrative of the facts, which

Authorized Version.	*Wesley.*
those things, which are most surely believed among us,	have been fully confirmed
Luke i. 2. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;	2. among us; even as they, who were eye-witnesses and ministers of the word from the beginning, delivered
3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,	3. them to us: it seemed good to me also, having accurately traced all things from their first rise, to write unto thee
4. That thou mightest know, &c.	4. in order, most excellent Theophilus, that thou mayst know, &c.
14. ..... gladness	14. ..... exultation
15. ..... in the sight of the Lord	15. ..... before the Lord
18. ..... well stricken	18. ..... advanced
27. .....To a virgin espoused... of the house of David	27. To a virgin of the house of David, espoused
29. ..... and cast in her mind	29. ..... and reasoned
45. And blessed	45. And happy
51. He hath shewed strength	51. He hath wrought strength
52. ..... seats	52. ..... thrones
1 *Cor.* ii. 13. ..... comparing spiritual things with spiritual	13. ..... explaining spiritual things by spiritual *words.*
vii. 40. ..... and I think also that I have	40. ..... and I am assured that I also have
ix. 7. Who goeth a warfare any time at his own charges?	7. Who ever serveth as a soldier at his own charge?
13. Do ye not know, that they which minister about holy things live *of the things* of the temple?	13. Know ye not, that they, who are employed about holy things, are fed out of the temple?
• x. 12. ..... let him that thinketh he standeth	12. ..... let him that assuredly standeth
xiii. (throughout) charity	(throughout) love
7. ..... beareth all things	7. covereth all things
xiv. 10, 11. ...voices...of the voice	10, 11. ..... languages ..... of the language
15. What is it then?	15. What is then *my duty?*
2 *Cor.* v. 6. Therefore we are always confident...we are at home in	6 Therefore we always behave undauntedly.....we are sojourning in
9. ..... we labour	9. ..... we are ambitious
13. For whether we be beside ourselves	13. For if we are transported beyond ourselves
viii. 11. Perform the doing of it	11. ..... complete the work
ix. 10. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown	10. And he who supplieth seed to the sower, and bread for *your* food, will supply and multiply your seed sown

	Authorized Version.	*Wesley.*
2 *Cor.* x. 5.	..... casting down imaginations	5. ..... destroying reasonings
Heb. ii. 2.	..... just recompence of reward	2. ..... just recompence
17.	..... to make reconciliation for	17. ..... to expiate
iii. 16.	For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.	16. For who when they had heard provoked God? were they not all that came out of Egypt by Moses?
iv. 1.	..... seem to come short of it	1. ..... altogether come short of it
12.	..... quick	12. ..... living
15.	..... be touched with the feeling of	15. ..... sympathize with
vi. 6.	..... if they shall fall away	6. ..... and have fallen away
18.	..... fled for refuge to lay hold	18. ..... fled to lay hold
vii. 22.	By so much was Jesus made a surety of a better testament	22. Of so much better a covenant was Jesus made a surety
26.	..... became us	26. ..... suited us
James i. 11.	..... the grace of the fashion of it	11. ..... the beauty of its form
iii. 2.	..... we offend all	2. ..... we all offend
v. 5.	Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts, as in a day of slaughter	5. Ye have lived delicately and luxuriously on earth; ye have cherished your hearts, as in a day of sacrifice
1 *Pet.* i. 14.	..... not fashioning yourselves according to the former lusts	14. ..... conform not yourselves to your former desires
ii. 11.	..... strangers	11. ..... sojourners
iii. 20.	... .. saved by water	20. ..... carried safely through the water
21.	..... the like figure whereunto even baptism	21. ..... the antitype whereof, baptism
2 *Pet.* i. 5.	..... virtue	5. ..... courage
8.	..... barren	8. ..... slothful
19.	..... a more sure word of prophecy	19. ..... word of prophecy more confirmed
iii. 10.	..... a thief in the night	10. ..... a thief (in the night, omitted)
Rev. (throughout, instead of)	four beasts	four living creatures

AMERICAN CONTROVERSY ON JUSTIFICATION AND THE CHRISTIAN KNOWLEDGE SOCIETY'S FAMILY BIBLE.

For the Christian Observer.

Most of our English controversies, especially those within the pale of the Episcopal church, are duplicated in America. Among others, there has been much discussion respecting the Christian Knowledge Society's

Family Bible, which was reprinted at New York by Bishop Hobart, with additional notes collected from the writings of various divines, including the commentary of Mr. (or, as the Americans call him, Dr.) Scott, whose elaborate and invaluable work, the only commentary extant on the whole Bible by a divine of the Church of England, is passed over in total silence, as though the members of the Christian Knowledge Society had never heard of such a work; a proceeding which Bishop Hobart, though his opinions, both doctrinal and ecclesiastical, differed widely from those of Mr. Scott, and nearly symbolized with those of the Family Bible, spoke of in strong terms.

But our present purpose is to defend the Christian Knowledge Bible from an unjust charge, brought against it in a pending controversy in America. We read some time since the following passage in a highly respectable and well-conducted American religious newspaper, The Episcopal Recorder. "We think that there is very much in D'Oyly and Mant's Commentary which deserves the highest commendation. There are selections in it from the writings of men whose piety and learning place them above the necessity of commendation. But then, again, there are others, which seem to us like the 'dead fly' in 'the apothecary's ointment,' and to the influence of which the associated matter, however excellent, does not form *an antidote.* The last time we had occasion to refer to D'Oyly and Mant we met with the following remarks (selelcted from Dr. S. Clarke) upon Matthew xxviii. 19:—'To be baptized in the name of the Holy Ghost, signifies our acknowledging the Holy Ghost to be the inspirer of Apostles and Prophets; the Comforter and the Director of Christians; that we submit ourselves to his holy guidance; receive the doctrine inspired by him into the Apostles and Prophets: *expect to be justified from our past sins by the renewing of the Holy Ghost, &c.*' Now we wish to know whether this is considered sound doctrine, and whether there is more of the same character to be found in other parts of the work. We do not profess to be well acquainted with it, and therefore ask for information."

This passage is flagrantly unscriptural; but we are happy to say that neither Bishop Mant, Dr. D'Oyly, nor the Society for promoting Christian Knowledge, is responsible for it. It is not in the English copies; but on turning to the American reprint, a copy of which Bishop Hobart favoured us with, we find it among the trans-Atlantic Editor's additions enclosed in brackets.

Another American Episcopalian publication, also ably conducted, but often doctrinally inaccurate, The Churchman, defends the passage as follows. The extract will illustrate the character of that theology which we lately complained of, in our remarks upon Bishop Jeremy Taylor, Mr. Knox and Bishop Jebb, Bishop Onderdonk's funeral sermon for the venerable Bishop White, and the Oxford Tracts for the Times. The Churchman says: "The expression that we 'expect to be justified from our past sins by the renewing of the Holy Ghost,' is ambiguous, but not chargeable, in any way that we can discover, with unsound doctrine. The Recorder probably takes the word 'justified,' in a technical sense; we rather think it is loosely used in the sense of 'cleansed,' or 'purged from,' and that reference is made to the progressive 'renewing of the Holy Ghost,' the promise of which is made in baptism, and which, therefore, the believer has good ground to 'expect.' But suppose the meaning to be that the Holy Spirit, by baptism, puts us into a new state, and justifies us—i. e. gives us a title to justification, which title is to be made available when faith is established in the heart—still we see nothing in the passage inconsistent with 'sound doctrine.' In either view of the

passage we hope it will be no disparagement to the Commentary to express the belief that 'there is more of the same character to be found in other parts of the work.'"

Instead of "loosely" used, The Churchman should have said, unscripturally used, and Popishly used. But, as we are speaking of American discussions, we will not digress with any remarks of our own, but copy the following from the Episcopal Recorder. The Editor, we are glad to see, had discovered the incorrect paternity of the note. He says: "The Churchman specifies three kinds of justification. Justification technically, or, as we would prefer to say, theologically. Thus it is used in the Scriptures, and in the Articles and Homilies of the Church. Thus it has been used by the Churchman in the faithful and able confutations of the Knoxite heresy, which have appeared in its columns. Next we have justification loosely, as used, according to the Churchman, in the extract from D'Oyly and Mant, or rather we should say from the American edition of their Commentary, since it is an addition of the American editor. Next we have justification contingently, the title thereto being conveyed in baptism, but not rendered available until the implied conditions are fulfilled. The Churchman is uncertain whether Dr. Clarke uses the term 'justified' loosely, or contingently. It is enough for us to know, that he does not use it scripturally."

The Episcopal Recorder goes on to advert to those very passages in Hooker's Sermon upon Justification, which we recently noticed. It will not, we think, be displeasing to our readers if we extract a few paragraphs from the Recorder, as they bear equally upon cis-Atlantic discussions. We rejoice to see our American brethren so ably bearing their testimony against the unscriptural theology of such divines as Bishop Bull and Dr. Waterland, whose incorrect and dangerous opinions are not, even in this day of increased scriptural knowledge, unknown or undefended. The Recorder says:—

"Hooker, after giving a minute description of the doctrine of the Church of Rome on justification, its origin in baptism, its reparation by 'holy water, Ave Mary's, crossings, Papal salutations, and such like,' its renewal, when lost, by penance, adds: 'This is the mystery of the man of sin. This maze the Church of Rome doth cause her followers to tread when they ask her the way to justification.'—It appears to us that certain Divines of the Church of England, who have written ambiguously and loosely upon this all-important subject, have formed as perplexing a maze for those who inquire of them the way to justification, as the Church of Rome itself. It is possible that those who find a clue by which they may be guided to its end will find themselves in the right path at last, yet we must think that the direct and simple path of Scripture, into which the Articles and Homilies of our Church direct us is, at least, the safest. Looseness and ambiguity in defining the doctrines of the Gospel are inexcusable in the humblest Christian who undertakes to assist another in the way of life, much more in the learned divine who is looked to as the guide of thousands. That the passage from Dr. S. Clarke professing to define the peculiar offices of the Holy Spirit is loose and ambiguous, the Churchman very candidly admits. With equal candour he informs us that there is more of the same character to be found in other parts of the work. Alas, it requires but little search to find that such is the melancholy truth. Witness the following from Dr. Waterland, which forms part of the comment on Romans iii. 24, and which also is a selection of the American editor.

'We are justified by God the Father, considered as principal and first mover; and by God the Son, as meritorious purchaser; and by God the Holy Ghost, as immediate efficient; and by baptism as the ordinary instrument of conveyance, and by faith of such a kind as the ordinary instrument of reception; and lastly by faith and holiness, as the necessary qualifications and conditions in adults, both for the first receiving, and for the perpetual preserving it. Such and so many are the concurring causes, operating in their order and degree, towards man's first or final justification. It would be altogether wrong to separate them, or to set them one against another, or to advance any one or more to the exclusion of the rest.'

"If all this be true, how lamentably does our eleventh article err in the conclusion, 'that we are justified by faith only, is a most wholesome doctrine and full of comfort!'

How strangely too does the Homily, to which this article refers, mislead us, when it declares that in 'the office of justifying' faith is to be separated from every thing else! This homily has a comment upon the very passage of Romans, for the elucidation of which Dr. Waterland is quoted in (Bp. Hobart's) D'Oyly and Mant. Romans iii. 24, is quoted in the homily in connection with the similar declarations in chap. viii. 3, x. 4, in relation to all which it is said:—'St. Paul declareth here nothing upon the behalf of man, concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work, without God. And yet, that faith doth not shut out repentance, hope, love, dread and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying. So that although they be all present together, in him that is justified, yet they justify not altogether.'

"Dr. Waterland's doctrine, on the contrary, manifestly is, that baptism and faith and holiness do concur in the office of justifying, that they are 'concurring causes,' operating in their order and degree towards man's 'first or final justification.'

"Let it not be said in extenuation of such false doctrine as this, that the Homilies and the Scriptures insist upon the inseparable union of faith and holiness. They do, but as the Homily with beautiful precision declares, 'although they be all present together, in him that is justified, yet they justify not altogether,' that is, do not all concur together in our justification. Again the Homily, firm to assert but careful not to confuse the truth, declares that we are 'justified by faith only,' and with entire consistency, that this justifying faith is not 'alone in man without true repentance, hope, charity, dread and the fear of God, at any time or season.' This is very different from making these, or any other things, in any order or degree, 'concurrent causes' with faith in our justification.

"The assertion of Dr. Waterland, that the Holy Spirit is 'the immediate efficient' of our justification, seems to harmonize with the doctrine which we quoted last week from Dr. S. Clarke. Both expressions appear to favour the doctrine of the Church of Rome that justification is an inherent grace, infused into the heart by the Holy Spirit, although we do not affirm that such was their belief. Dr. Waterland speaks of a 'first or final justification,' a phrase which cannot be understood without a reference to other parts of his writings. We leave it, as we find it in the Commentary, without explanation.

"In the comment upon Romans vi. (American Edition) there is another extract on Justification, from Dr. Waterland, which contains some correct views, and in which some of the strong expressions, which we have quoted from the book of Homilies, are to be found. Of this extract we should cordially approve, did we not suppose that he considers faith to be 'immediately' and 'particularly,' but not exclusively 'instrumental' in our justification. Taken altogether, his views appear to be devoid of that clearness and distinctness which are of so much importance in the exhibition of a fundamental doctrine, and, if we have rightly understood his meaning, in the comment on the third chapter of Romans, we cannot but deem them to be positively and dangerously erroneous."

EPITOME OF THE EVIDENCES OF OUR SAVIOUR'S RESURRECTION.

To the Editor of the Christian Observer.

THE importance of our Saviour's resurrection, as a testimony both to his Divine mission and to the doctrine of a future state, is so great, that if the evidence of it be once overthrown, the Christian religion must at the same time fall. If Christ rose not, in accordance with his repeated predictions, then—with reverence be it spoken—was he an impostor; and none such could be the chosen of God to introduce a pure and holy religion; far less could He be "the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world." "If Christ hath not risen, then have we believed in vain," is St. Paul's testimony to the importance of the fact. And so conscious were the Evangelists of this, that they have all been diffuse in their account of it; and even St. John, who wrote chiefly to supply what was not related by the rest, has in this instance reiterated the account given by the other three.

The evidence for every historical fact depends on the degree of credit to be assigned to the witnesses of it. The life and adventures of a Jewish peasant, condemned by his own countrymen for seditious practices, and punished with the death of a slave, could hope for no historian among the lordly rulers of the Gentile world. Nor would the bigoted Jew spend his time and labour on a subject so unworthy as the history of one whom he would regard as the enemy of the faith from which he was an apostate; and who, for his blasphemous impiety, was condemned to a death as offensive to the religious feelings of the Jew as to the pride of the Roman. For the testimony, then, which is to substantiate the history of Christ, we must look to his followers and disciples; and if we can shew that they were neither deceivers of others nor themselves deceived, there will be no reason why their testimony in matters of fact should not obtain the same belief as is accorded to other approved authors. In examining the credibility of the Evangelists, it should be remembered that their books were unanimously received, and their authenticity attested, by the primitive Christians; that of the four Evangelists, two were our Saviour's immediate disciples, and the other two, we have reason to believe, wrote under the inspection of the two greatest Apostles. The Evangelists wrote what the apostles and disciples of Christ preached; and the same arguments which establish the credibility of the former, include the latter. That the Gospels are really the production of the age to which they have been assigned, has been proved, by the impossibility of any other writings being imposed upon the world as the Apostolical; the evidence of history that the books were always received as the work of the authors to whom they are attributed; and the internal evidence furnished by the language and style of the writers, and the circumstantial character of their narration agreeing in every respect, where we have the means of examination, with the history of the times. That no change has been made in them is evident from the important nature of their contents, which would naturally make them the objects of the most careful preservation; from the actual care which was paid to them; and the agreement in every thing essential of all the manuscripts and versions extant, which the mutual jealousy of sects hindered each from corrupting. Every thing conspires to prove that we possess the genuine accounts of the Evangelists, and that, in establishing the authenticity of their accounts, we establish the authenticity of those in our hands.

That the Evangelists were not deceivers of others may be argued from the strict integrity of their lives, which not even their bitterest enemies have attempted to impeach—from the improbability of men's asserting falsehoods which would meet with instant refutation—from the inconsistency of men's disseminating the most atrocious falsehoods for no other purpose than to establish a religion of the strictest morality, which condemns "whosoever maketh or loveth a lie," and which held out to them, both as Jews and Christians, the most awful penalty against falsehood—from their writings bearing no mark of any attempt at deception, no endeavour to soothe men's passions or prejudices, or to clear away apparent difficulties or objections, but displaying, on the contrary, every appearance of being, as they claim to be, a plain statement of facts—from the persecutions which they suffered solely on account of their assertions; persecutions which, so far from suppressing their testimony, served only to make them more zealous in publishing what they had seen and heard. They travelled from city to city, amidst poverty and persecution, preaching the facts and doctrines of their creed. They were dragged before magistrates, assaulted and stoned by the multitude, threatened with death; but no severity could procure their silence.

But it may be objected that the rewards which they proposed to themselves were sufficient to counterbalance these present evils. Their sole reward was one which no impostor ever yet proposed to himself—it was a heavenly one. On earth they neither gained, nor could hope to gain, any thing. Considering the hands in which temporal power was then placed, the mere act of professing faith in Christ must have been accompanied with a determination to resign all hopes of worldly emolument, and to submit to a life of privation and woe, until it might be ended by the decree of the magistrate or the fury of the people. There was then no adequate motive to induce the Evangelists to propagate, at the risk of their lives, and the expense of their good fame and comfort, falsehoods injurious to their interests here, and fatal to their interests hereafter. Wealth and honour could least of all be gained by the course which they pursued; and even when opportunities of indulging an interested or ambitious spirit were offered, we see them turning from them with perfect indifference. If such were not the objects which they pursued, at what, then, did they aim? Was it to make men virtuous? They were not, then, deceivers and impostors. Was it to found a spiritual dominion over the belief and conscience of mankind? They could, at least, have made their task easier if they had humoured the prejudices, and flattered the pride, of their intended converts, instead of declaring war, as they did, against every sentiment dear to the Jewish and the Gentile heart. They did not claim for Christ a place in the Pantheon, where, in common with Isis, Serapis, and other foreign gods, he might receive a homage which Roman policy did not scruple to grant. The Jupiter of the capitol was to descend from his throne, and, with all his family, give place to the new claimant. The splendid ceremonials of a religion that for seven hundred years had been cultivated by the mistress of the world, with all its majestic associations, its sacerdotal nobility, its imposing festivities, cherished alike by the multitude, the statesman, and the philosopher, was all at once to be abolished—abolished by Romans, at the request of Jews—by the conquerors of the world, to gratify a few obscure peasants! Nor was this all: indulgences, which custom and the sanction of antiquity had pronounced harmless, were declared to be guilty; the lax code of heathen morality was to be changed for one which took cognizance even of the thoughts; no respect was paid to the pride of the Roman, but he must content himself to call brother not only the Jew, but the slave, and the meanest of the human race. The concurrence of the Jewish nation with the new faith was to be gained by the abrogation of their ancient law; the priesthood, and institutions coeval with their religion and political existence, were to be abolished; the wall of separation between the Jews and the rest of the world was to be broken down; the favoured race of heaven was to resign all claim to superior sanctity, and to acknowledge the identity of Jew and Gentile; and the long-cherished hopes of a Messiah, who was to come invested with the glories of heaven, to cast down the usurping Romans from their proud elevation, and to raise Judea from its state of degradation to the sovereignty of the world, were to be satisfied in the person of a humble peasant, who, instead of delivering his nation, had not even been able to deliver himself from the shameful death of the cross. Even the enemies of the Evangelists, by attributing their conduct to enthusiasm, acquit them of designing a scheme so preposterous. To imagine that a design which entailed the most severe labours and sufferings, and which offered a reward most improbable, and even if probable, not to be expected in the lifetime of the first propagators—a design so vast as to exceed the stretch of the highest and most talented order of minds, should have been conceived, attempted,

and persevered in, notwithstanding contempt, persecution, and death, by a few illiterate fishermen, would be to contradict all that is known of human nature. An attempt like this, founded on forged facts, would be incompatible with the enthusiasm which might have given birth to the conception. The Evangelists could have had no motive for the propagation of falsehood; and had motives not been wanting, they had not capacity to produce falsehoods such as these. The sublime character which they have drawn, surpassing the brightest vision of Platonic genius, could not have owed its existence to the untutored minds of Galilean fishermen. The pure morality, which the wisest philosophers could never discover, must have existed before it was transferred to the pages of the most ignorant members of a bigoted race. How could minds like theirs even conceive the beauty of those moral maxims, which not only contradicted the spirit of the age, but, as we have their own testimony, was incomprehensible to the disciples of Christ? Neither their mental faculties, nor their moral taste, could ever have led them to forge such. The perfect conformity of their Master's character, through a long course of events; and the congruity of his opinions, delivered at different times and on various subjects, would have been a subject altogether impracticable to such as the Evangelists.

But as the Evangelists did not deceive others, neither were they themselves deceived. No enthusiasm can account for a long and circumstantial narration of facts, which they affirm to have happened before their own eyes. Here are no abstruse deductions of reason, in which men the most honest may be mistaken; no accounts received from others at great intervals of time and place. They state not doctrines, but facts, which they profess to have themselves witnessed, and in which they could not be deceived. No credulity could ever induce the constant companions of Christ to imagine that they saw miracles performed, and heard discourses delivered, through a course of three years, unless such had actually been performed and delivered. If such events were their own productions, they must be referred to deliberate imposture;—a supposition which, as we have seen, is inconsistent with their integrity of character, and with the religion which they preached, and for which no adequate motive can be assigned. The style, too, of the sacred writings bears no mark of the fanaticism, which could be implied in their being mistaken in matters so immediately under their notice: they write in a calm and dispassionate manner; stating plain facts in a rational style, without those outbreakings of fervour, and those appeals to men's feelings, which characterize the writings of enthusiasts. The scepticism which they confess themselves to have entertained, and their long ignorance of their Master's real character, shew plainly that they were not under the influence of fanaticism. Belief in him was withheld, till it was extorted from them by the conviction arising from the consideration of his claim, enforced as it was by miracles which the most rigid examination could not weaken. The frankness with which this unbelief in the Messiah is stated, together with other instances of folly and weakness, which but for their own candid confession could never have been known, strongly attest the absence of both enthusiasm and imposture. The sober and rational piety which characterizes our Lord's discourses, quite removed from the ecstatic fervour and the contempt of outward observance which always distinguish enthusiasts, could not have been the production of enthusiasts. The internal and external evidences offered for each Evangelist separately, are conclusive of the question that they were neither impostors nor enthusiasts: add to these, the agreement of the four with each other; an agreement which is plainly not the result of collusion, but which without collusion could

never have existed, unless the facts which they related were true: then add, that every thing which remains of other authors, inscriptions, or medals, wherever it touches on any of the facts recorded, serves only to establish these facts. Take all these considerations together, and stronger evidence is offered for the credibility of the Evangelists' account than can be adduced in support of the best-attested history that the world has ever seen. The credibility of the Evangelists in matters of fact having been established, we shall endeavour to prove the reality of the resurrection by such of these facts as preceded it, and then corroborate the proof by such as followed.

(To be continued.)

ORIGINAL POETRY.

For the Christian Observer.

"THERE WAS NO ROOM FOR HIM IN THE INN."

The Son of God descends to earth,
Man's brother to become;
Hark! the glad angels sing his birth!—
Who finds the Saviour room?

To his own tribes Messiah came,
Of them unsought, unknown;
They heeded not Emmanuel's name,
The Heir of David's throne.

His presence did no palace win,
Nor hall, nor trophied dome;
Not e'en in Bethlehem's meanest inn
Was found for Jesus room.

Still hurry by the multitude,
Engrossed by trifling care;
Nor may the Virgin-born intrude,
Their heart or thoughts to share.

The worldling gay, tired Folly's guest,
Arrayed in withering bloom,
And he of vexed, unquiet breast,
For Jesus find no room.

From Heaven comes down the God of might,
Man's nature to assume;
With sons of men is his delight:—
Who finds his Saviour room?

The little child, whose opening mind,
Guided by light from heaven,
Seeks evermore his Lord to find,
And know his sins forgiven;

The man of lowly, contrite heart,
Meek as a child become,
In all whose thoughts Christ has a part:
These find their Saviour room.

Hail ye! beyond expression blest!
Your Maker's living home!
The Dove of peace shall ever rest
Where Christ the Lord has room.

All hail! endued with heavenly power,
God's sons are ye become!
In Nature's dread expiring hour,
Mount! with your Lord there's room!

C. Q.

A VISION OF TIME.

Methought I saw the nations gliding down
The restless stream of Time, that knew no stay.
Thousands of years that current had flowed on;
Millions of fragile barks had launched, all gay
With pennons flying, reckless for a while
Of aught tempestuous visiting their way.
Yet clouds were gathering round them, that Heaven's smile
Darkly o'ershadowed—whiles a fitful ray
Gleamed, fiery harbinger of coming storms.
But, mid the angry strife of wind and wave,
Methought on radiant wings were seraph forms,
That strength and guidance to the wanderers gave:
Soft harmonies some shore of peace was sending,
And with those notes Divine, songs from the storm were blending.

C. Q.

"THE SWALLOW'S NEST BENEATH MY EAVES."

Welcome, gay Swallow, to thy annual seat
Beneath my casement eaves' secure retreat.
But many a change hath marked the rolling year,
Since last, unwearied traveller, thou wast here.

A bride hath entered, or a babe hath wept;
The youth hath wedded, or the sire hath slept;
And flowers have lived, and died, and been renewed,—
Emblems of man, and man's vicissitude.

Where hast thou been, since thou didst wandering hie
To seek a home beneath some southern sky?
Hast thou, far eastward, met the Orient sun?
Or, lingering westward, marked his journey run?

This only know I, wheresoe'er thy wing
Has ranged, mid torrid suns or balmy spring,
All varied else, man hast thou found the same,
And witnessed fear, and want, and woe, and blame.

Thou hast passed o'er cities vast, and princely towers;
Thou hast dwelt in rugged cots, or roseate bowers;
Thou hast seen the shepherd on the lonely plain,
The restless seaman on the boisterous main.

The Eastern bride and toil-worn slave, sweet bird,
Alike thy welcome, well-known voice have heard;
And thou hast ceaseless witnessed strife and care
'Midst murky town or rustic landscape fair.

Say, hast thou seen the hero's cheek turn pale;
Or heard the widow's shriek, the orphan's wail;
And marked the stealthy woe, or stroke intense,
Of sword, and famine gaunt, and pestilence?

Perhaps thou hast; yet can I not discern
One care-worn vestige since thy new return;
And hourly sights of woe have cost thee nought,
That wound man's bosom but in distant thought.

Yet, could I fly, I would not fly with thee,
To scan each varied phase of misery;
E'en though, like thee, I plumed a glossy wing,
Nor felt one pain of sympathetic sting.

No: let me here, to the wide world unknown,
Bless'd with a friend, or with my God alone,
Budding in youth, or melting into age,
Glide the brief stages of life's pilgrimage.

Nor useful task, nor duty's golden sphere,
Nor gladness, shall be wanting even here:
Toils, griefs, joys, charities, earth's daily round,
Might fill a larger heart, an ampler bound.

To trace each feature of life's haggard mien
Be theirs who restless court such changeful scene;
Enough for me, if nought of earth be given
But how to serve it, and escape to heaven.

I would not migrate from the humble cot
That bounds my joys, my duties, and my lot;
Till, upward-plumed, without one lingering sigh,
Life's task fulfilled, I migrate to the sky.

How soon or late, I ask not. Haply, when
Thy annual wing shall trace these skies again,
This lattice shall be dark, and none shall greet
Thy oft-hailed visit to th' accustomed seat:—

And if 'tis so, 'tis well;—and well, if not;—
And well whate'er on earth man's chequered lot,
If only ripe for heaven;—the passing-bell
Chimes but the natal prelude, *All is well!*

S. C. W.

THE RAVEN.

DARK bird of woe! who, 'mid the stormy sky,
On yonder time-worn turret seated high,
Dost fill with awful melody the gale,
And tell of ills to come the fearful tale!
Yes,—fearful to the soul thy tempest-song,
Which to the clouds that o'er the concave throng,
Careering wildly through the troubled sky,
Doth tell of woe, and days of danger nigh!
Time prints no wrinkles on thy sable brow,
The question to resolve, How old art thou?
Thy glossy pinions offer no reply;
No answer beams from thy keen-piercing eye.
Yet fain, mysterious stranger! would I know
When first were heard thy prophecies of woe:
Fain would I be the awful secret told,
How many years o'er thy dark form have rolled:
Fain would I trace with thee the dismal maze,
And trace the outlet of thy by-gone days,
And know how oft from yonder turret pale
Thy boding cry has mingled with the gale.
Full many a head with hoary ringlets bound
Remembers to have heard its solemn sound
When locks of auburn hue, or glossy jet,
In lieu of snow-white hairs, were proudly set:
Has heard from yonder tower that boding cry,
Full wildly grand, upon the tempest die:
Ere time had marked a furrow on the brow,
Has seen thee there, as thou art seated now.
Prophet of ill! dark menacer of woe!
How many generations by did flow?
How many of those stages have been past,
Ere yet they brought thy journey to the last?
How long the vale of thy departed years,
At whose extreme thy natal day appears?
How oft man's puny period must we wind
Up that dark vale, its utmost bourne to find?
How oft those reaches in thy river's course
Must we retrace, to find its secret source?
Dark bird! how oft has human life been shed,
Like Autumn's leaves, upon its gloomy bed?
Majestic marcher through the stormy clime!
How calmly grand—how pompous—how sublime,
The progress of thy pinions through the sky,
Attended by the wind's wild melody!
Which time and space united seem to foil:
Time tries in vain their raven dyes to soil;
Space to their movement no obstruction rears;
They play with distance as they play with years,
And, ere the eye can note of progress keep,
Scour the wide sky with instantaneous sweep.
But may not Contemplation's eye illume
With hopeful colours bright each sable plume?
Thou soarest high, thou sombre type of woe!—
Say, does not this a seeming contrast shew?
Yet here the tutor'd eye can clearly trace
The smile of comfort on dark Sorrow's face:
That, to the deepest ills that man betide,
An access to the Skies is not denied.
Thy pinions shine of unpretending hue;
No gaudy tints expand they to the view;
Yet can those pinions pierce the distant cloud,
And soar sublime above the tempest-shroud—
Heights to the peacock's splendid train denied,
Or to the pheasant's plumes, in glory dyed.
And here again, e'en he who runs may read
Of pride and meekness the contrasted meed:

For God delights to bid the lowly rise,
While to the flight of Pride he bars the skies.
Thus to Religion's eye thy sable wing
Doth no sad tidings of disaster bring;
Nor on her ear thy plaintive accents fall
As aught but simple Nature's hungry call
On God; who to the raven meat supplies,
And hears his famished young one when he cries.
'Tis Superstition, sable bird! alone,
Which round thy form her gloomy mists has thrown;
Has winged thy flight majestic with dismay,
And mixed disaster with thy solemn lay.
As oft, then, as thy sombre plumes we spy
In bold relief upon the stormy sky,
As to those heights thy jetty wing is reared,
Still may we read of darkest sorrow cheered;
Of meek humility with favour graced;
Of haughty looks and towering pride debased.
And oft, as mingling with the solemn gale,
Thy pensive melodies our ear assail,
Hear we, in every note that rends the air,
But part of Nature's universal prayer! H. L. W.

TO A DOVE.

Emblem of peace and love!
Make not thy nest
In this world of unrest,
O my beautiful dove!

I know Eden gave thee birth;
The wave of thy wings to me
Maketh a melody
Scarcely of earth.

Then, my sweet bird, arise;
Spread wide thy wing,
And heavenward spring,
True bird of Paradise.

Watch I thy upward track:
Should I ask thee again,
The wish would be vain,
Thou wouldst not come back.

Girt with many a foe—
"Had I wings like the dove,
Far, far would I rove,"
Said a King in his woe.

With earth-cares opprest,
'Twas surely on high
His soul sought to fly,
For there only is *rest.* E. L. A.

ON THE LITTLE RIVER SWIFT,

Into whose waters the ashes of Wickliffe were thrown forty years after his death.

The fabled river rolled its sands of gold;
Yet the bright treasures of that Lydian stream
How valueless, soft-flowing Swift, we deem
To what of thee in History's page we are told:
For there was cast upon thy gentle wave
That which did give thee such prevailing worth
Thou seem'dst to bear a blessing through the earth,
As thou spedd'st onward, all in haste to lave
And fructify thy shores; rich as the blood
Of holy martyrs. Didst thou flow in vain?
No: there were ashes mingled with thy sand,
Whose scattered atoms purified the land;
That gave such powerful virtue to thy flood
It washed from England the foul Papal stain. E. L. A.*

* There are associations connected with scenes memorable for interesting events, which every person of feeling delights to indulge, and no Christian needs be ashamed of, so long as the reminiscence is chastised and holy. We would not, therefore, rudely damp the chord awakened by our correspondent; for many a solemn and impressive thought may well echo to the waters which carried down the ashes of the godly Confessor of Lutterworth; and a song of gratitude to God might well break forth, not unmixed with affectionate remembrances of his servant, whom he raised up as a champion for the pure faith of Christ, and who was a powerful instrument in his hands in preparing the way for the delivery of this land from the tyranny of the Church of Rome. But, recollecting that the Papal superstition of hallowed relics was chiefly an abuse of the instinct of grateful and admiring veneration, we cannot, especially with the Oxford "Tracts for the Times" in our hands, but disallow, even in verse, or in figurative languge, the beatification of human relics.

"THEREFORE THE LORD GOD SENT HIM FORTH FROM THE GARDEN OF EDEN." (*Gen.* iii. 23.)

WHEN our first parents wandered forth
Into this world defiled,
Behind, they left a Paradise;
Before them was the wild:

But to the Christian pilgrim now
A happier lot's assigned;
Before him lies the Paradise,
The wilderness behind. E. L. A.

REVIEW OF NEW PUBLICATIONS.

SERMONS ON THE DEATH OF THE REV. C. SIMEON.

God glorified in his faithful Ministers. A Sermon preached at St. Botolph's, Cambridge, on occasion of the Death of the late Rev. Charles Simeon, M. A. By THOMAS WEBSTER, B. D., Rector.

The Honour attached to eminent Piety and Usefulness. A Sermon preached at Downing-street Meeting-house, Cambridge (same occasion). By SAMUEL THODEY.

The Character and last Days of the Rev. C. Simeon. A Sermon. By the Rev. FRANCIS CLOSE, Incumbent of Cheltenham.

THE interest expressed by many of our readers in the extracts from the Funeral Sermons for Mr. Simeon in our last Number, leaves no room to question that a few additional passages, from the discourses which have since been published, will be also acceptable.

Mr. Webster, in his discourse (from Gal. i. 24, "And they glorified God in me"), enters into many interesting and instructive particulars respecting his deceased friend. The following statement, relative to his early history, mentions some circumstances which have not been elsewhere anticipated.

"The power of Divine grace was displayed in his early history. Mr. Simeon was born at Reading, Sept. 24, 1759, and was at the usual age, placed on the foundation at Eton School, where he distinguished himself by diligence in study, and by energy and activity in his youthful amusements. In January, 1779, he was nominated a scholar of King's College, in this University, where he soon after commenced his residence. Here, while evincing an ardent love of pleasure, and a taste and attachment for neatness and elegance, which remained with him in great measure to the last, he yet uniformly maintained regularity, and propriety of conduct. Reports, indeed, of a different character have sometimes been circulated, but those reports I have long since ascertained from very competent authority to have been utterly unfounded. I am assured that while a youth at Eton, Mr. S. displayed much of that order, and precision, and strict morality which he ever after evinced; that he there regularly devoted a portion of his money to charitable purposes, and that when he arrived in Cambridge, he maintained from the first an exemplary conduct and conversation, though he indulged a taste for dress, and for some species of amusements which he afterwards disapproved. His mind was early brought under the influence of serious impressions, and those impressions were exceedingly strengthened by a melancholy accident. Mr. Simeon was at that period much attached to dancing, in which he excelled, and travelled occasionally a considerable distance to attend at balls. On one occasion, wishing to be present at a ball on the Monday, to which he could not conveniently travel on horseback in the early part of the day, he proceeded a part of his journey on the Sunday evening; and on arriving at the inn, received intelligence of a young man, similarly employed, having been thrown from his horse, and killed on the spot. His reflections on this melancholy event, and his consideration of what would have been his own state had he been thus suddenly called to his last account, were, through Divine mercy, powerfully instrumental in leading him seriously and earnestly to attend to religion.

"The state of religious instruction in the churches of Cambridge appears to have been at that time very far from what might have been desired or expected; and Mr. Simeon wandered about from church to church, without deriving the assistance and information of which he stood in need. At length he was led to

attend at St. Edward's church, where the Rev. Mr. Atkinson, tutor of Trinity Hall, officiated. Mr. Simeon's mind was then anxious and perplexed; he was of course required to attend at stated periods the sacrament of the Lord's Supper; and he saw that it was his duty, as it is unquestionably the duty of all Christian people, to partake of that sacred ordinance; but he felt a deep sense of unworthiness; his meditations on his own heart and life, and examination of his conduct and conversation by the rule of God's word, discovered many imperfections, while his views of the full and perfect, and sufficient atonement, oblation, and satisfaction of the Lord Jesus Christ, were clouded and indistinct; he therefore earnestly wished for some introduction to the minister of St. Edward's, and sometimes thought, 'If I were in Mr. Atkinson's situation, and saw a young gownsman regularly attending my ministry, I would at least give him an opportunity of speaking to me.' At length, after some disappointments, the desired opportunity was afforded, and Mr. Simeon began by lamenting his own exceeding sinfulness and unworthiness. At this Mr. Atkinson was much surprised; he had hitherto regarded Mr. S. as precise, and pharisaical, and maintaining self-righteous views, rather than as deeply impressed with a sense of his own guilt and sinfulness; but now, understanding the real situation of his inquirer, he, like a wise master-builder, at once directed him to that 'Lamb of God, which taketh away the sin of the world,' and explained to him more fully the way of pardon and acceptance through the atoning blood. Under these instructions Mr. Simeon soon obtained that clear understanding of the way of salvation through faith in the righteousness of Jesus Christ, which produces peace in the conscience, issues in holy joy, and fills the soul with ardent desires for the promotion of the Redeemer's glory in the salvation of sinners." Webster, pp. 4, 5.

The "grand object" of his preaching, says Mr. Webster, was, as he himself expressed it in his Helps to Composition, "to humble the sinner, to exalt the Saviour, and to promote holiness." But the passage, as it occurs in that publication, and as we quoted it last month from Dr. Dealtry's sermon, is stronger than the words of Mr. Webster; for Mr. Simeon does not merely say that this was his "grand object," but he lays it down as "the test to which he wishes his work to be brought;" adding, "If in any one single instance it lose sight of any of these three points, let it be condemned without mercy." This language forcibly shews the conscientious purpose of the writer; but as neither authors nor their censors are infallible, we should be sorry, either as critics or Christians, to condemn any man's book or actions "without mercy;" though we think Mr. Simeon was enabled, by the grace and wisdom given to him from above, to attain, in a very remarkable degree, the three objects which he proposed to himself. Mr. Webster's phrase appears to us preferable to his own; for though it is certain that Scriptural statements of Divine Truth must tend to those three objects, and that no statement of doctrine which really opposes any one of those objects can be Scriptural; yet the "test" of the truth of a theological declaration is not the inferences which may be alleged to flow from it, but its agreement or disagreement with the Inspired Word. I reject the doctrine of election, says one divine, because it opposes the attributes of God. On the very same ground, says another divine, I reject the opposite doctrine. The Antinomian says that his system exalts Christ, humbles the sinner, and alone secures that holiness which other systems panegyrize without promoting. The Legalist says that he inculcates holiness, and exalts Christ, who expressly came to redeem to himself a "people zealous of good works;" and humbles the sinner, who would be elated by solifidian principles. The writers of the Oxford Tracts affirm that their system humbles the pride of human reason to the obedience of faith; exalts Christ in his church and appointed sacraments; and provides for devout obedience. All these cannot be true. The declarations of Scripture, therefore, and not human inferences, whether by advocates or opposers, is the "test" of sound doctrine. Mr. Simeon, we are sure, meant nothing contrary to this; for he determined in all cases to follow out every tittle of the Inspired Word, let it lead him where it might: so much so, that Mr. Webster thinks that "he carried this principle to a

rather questionable extent; and, in discoursing on apparently contradictory passages of Scripture, has stated opposing sentiments somewhat too strongly." We do not happen to recollect any instances in which he appeared to us to do this *; but the very circumstance of such an objection being urged, proves that he made Scripture itself, and not alleged consequences, the test of sound doctrine. The doctrine of free justification through faith has been objected to, ever since its first promulgation, on the pretext that it leads to the licentious inference, "Let us sin, that grace may abound." We have the experience of all ages, as well as the reply of an Apostle, and the whole analogy of the Christian scheme, to prove that the inference is false and wicked. But even were the evidence less forcible, we might not yield any doctrine of God's word because we could not shew exactly what relation it has to some other Scriptural truth. The three results of sound doctrine mentioned by Mr. Simeon are eminently important, but they do not shut out all others. Some other divine might say, that he considered it a test of Scriptural preaching that it tends directly to the fulfilment of that command, "Comfort ye, comfort ye, my people, saith your God;" and so on, of other particulars of Christian doctrine, exhortation, instruction, and consolation. Mr. Simeon, who himself greatly delighted to minister to the joy of the believer, might reply, that this comes virtually under one, or all, of his three heads; but that would only shew that such general rules are very much what their exponent makes them: so that, when we come practically to apply them as a "test," they are apt to fail; and for this among other reasons, that there are striking differences of mental constitution even among true Christians.

Some of our readers may have thought this digression unnecessary; since, as regards our deceased friend's three Scriptural characteristics, the application of his principle was sober and edifying; but a principle may not be sound though a particular application of it should be unexceptionable; and there are those who would fix a less judicious standard of Scriptural preaching than Mr. Simeon's, and would perhaps condemn Mr. Simeon himself as "not coming up to their standard." His own reply would have been a direct appeal to Scripture, and not to an inferential test.

Mr. Webster proceeds to mention the persecution—for it was nothing less—which arose against Mr. Simeon, and the efforts made to remove him from his church and fellowship; but he adds:

"None of these things moved him; he clearly saw the importance of his station; he held it, as he once expressed it to me in a time of considerable danger, 'at the will of the great Bishop;' and no act of his own he determined should remove him from his place. The interpositions of Providence on his behalf were indeed surprising; the death of one individual, and the promotion of another, at a critical moment, defeated some well-laid plans for the desired object, and were regarded both by himself and by all who were aware of the circumstances, with astonishment and gratitude." Webster, p. 7.

There is no doctrine which we more stedfastly and joyfully hold than that of "the interposition of Providence:" it is a blessed and consoling

* In our review of the Appendix to his Horæ Homileticæ, in our Volume for 1828, p. 778, we remarked: "We know of no writer, living or dead, who is more anxious to let every part of Scripture speak its own meaning. He does not divide his Bible into Arminian texts and Calvinistic texts; High-church texts and Low-church texts; solifidian texts and self-justificiary texts. He may doubt, or he may mistake; but he never wilfully falsifies, merges, exaggerates, or softens down. If there be those who, in consequence, say that his trumpet gives an uncertain sound, we may justly reply, that it is uncertain only as respects inviting men to enlist themselves under the banner of this or that rival theological chieftain; but it is never uncertain in its summons to them to march under the banner of Christ crucified, and to be his faithful soldiers and servants all the days of their life."

truth, in the firm belief of which the Christian is supported amidst all his trials and vexations; but it is a doctrine which requires great sobriety in its application to particular occurrences. If one of Mr. Simeon's persecutors died, and another was promoted to a station in which he had greater power to oppose Scriptural truth, though Mr. Simeon might justly express "gratitude" that his own path was made straight, he would not have said, as Mr. Webster's language makes him do, that he "regarded" either "the death" or "the promotion" with "gratitude." This distinction between an event and its results, though it may seem to tend to hair-splitting, is necessary to be kept in mind in the application of the "interpositions of Providence" to the daily affairs of life. Many a circumstance, painful, lamentable in itself, and which we should have been glad, for the sake of others, to have prevented, may, as regards ourselves, produce effects for which we may lawfully be grateful; as a workman might, that God had given him bread for his starving children in building up his neighbour's dwelling after a storm; but he could not lawfully express gratitude that his neighbour's dwelling was blown down. Our gratitude to God must not involve a breach of love to our neighbour; as would be the case if we were thankful for his death; or ironically for his promotion, as removing an obstacle in our path. What Mr. Webster means is clear enough, and if we were his only readers, we should not trouble ourselves much about its wording; but as the sentiment is attributed to Mr. Simeon, and may be made an injurious use of, as if he rejoiced in the death of his enemies, we have adverted to the hasty phraseology.

The extent of Mr. Simeon's daily laborious diligence is not, perhaps, known to some who, though they respected him, yet perhaps thought, that, as a bachelor in easy circumstances, and a resident Fellow of a college, he had not over-much work, and made a little go a great way; never dreaming that his studious lamp burned for several hours on a winter's morning, as a preparation for a day of active duties.

"Fifty years together found him in his study at five or six o'clock on the week day, often at four or five on the Sunday, and, except during the hours devoted to exercise or meals, he worked incessantly." Webster, p. 19.

"For many years he preached regularly three times on the Sunday, and twice, or still oftener, during the week; and his sermons were uniformly delivered with great energy and much action. Though usually preaching only from notes, his discourses were yet carefully prepared. Having selected his subjects at the beginning of the week, and collected his general materials, he habitually rose very early on the Sunday morning, seldom later than five, and often still earlier, and devoted several hours to the careful arrangement and preparation of his discourses; and having thus come forward in the pulpit, with the subject full and fresh in his mind, he was enabled, through Divine mercy, to preach with much effect, and was honoured with many seals to his ministry, in the conversion of sinners, and the edification of believers. His imagination was lively, and his illustrations powerful, though occasionally such as on more mature consideration would not be exactly approved. All his discourses, however, were marked by this peculiar excellence, that they were clearly derived from his text. He never appears to have selected a passage, as the motto to some previously prepared discourse; but the discourse itself was invariably founded on the passage of Scripture which he had selected; and this was one grand secret of his usefulness." p. 8.

"The outlines of the sermons which he preached were usually committed to paper on the following day; carefully reviewed and revised at subsequent periods; and stored up for future use; and by this careful process the two-and-twenty volumes of his *Horæ Homileticæ* were gradually prepared; and have proved most extensively useful to ministers of almost every denomination, not only in this country and in Ireland, but also in America, and other far distant lands." p. 9.

We have already alluded more than once to Mr. Simeon's anxious labours in supplying the defects of appropriate instruction to young men designing to take Holy Orders. Mr. Webster says:—

"To supply in some degree this obvious defect early occupied Mr. Simeon's attention. Being exempted by the favourable circumstances of his situation and

fortune, from the necessity of taking pupils for his support, he voluntarily and gratuitously engaged in communicating important instruction to those to whom he had access. To this purpose his Friday Evenings were for many years mainly devoted. He had usually on those evenings two distinct parties at his rooms, the first of young men who met to (at) tea, a general and almost open party, at which all were welcomed, who had been on any occasion introduced to him. The other which met at eight o'clock was very select, those only being admitted of whose principles, character, and conduct, satisfactory information were given, and who having passed one year in the University, had during that period acted consistently with their religious profession. To these young men he usually gave out a passage of Scripture to be treated according to one of Claude's rules. On this passage a series of short outlines or essays were read on the next Friday evening, when their excellences were pointed out, or their defects corrected, and usually a brief outline was suggested by Mr. Simeon himself; a subject was then given out for the next Friday evening, and the whole closed by a short but most impressive and affectionate prayer by Mr. Simeon. Many of us, who now labour in the word and doctrine, look back with thankfulness to God for the assistance thus afforded." pp. 9, 10.

Mr. Webster next adverts to his zealous efforts to fill important posts of ministerial usefulness with pious and faithful ministers. He says:—

"A considerable number of the East India Company's Chaplains owe their appointments to his recommendation, and he thus very powerfully contributed to the formation of that branch of our establishment; whilst many private patrons conferred with him, as to the most suitable persons to whom they might present vacant livings. Nor did his exertions end here. He was deeply impressed with the highly beneficial results produced, by the liberality of the late John Thornton, Esq. and others, in the purchase of advowsons, and presentations to churches in important situations; and to this purpose Mr. Simeon devoted very considerable sums, and eventually the whole of his remaining property. The advowsons thus purchased he has invested in the hands of trustees, in order that the succeeding vacancies may be filled with suitable incumbents; ministers who will preach those doctrines which he preached, walk as he walked, and make the glory of God and the salvation of souls their grand, their incessant object. In disposing of the patronage which he thus possessed, he ever evinced the most entire disregard of any thing like favour and affection, and he uniformly withstood all private and personal applications; his one object invariably was, to present the fittest man he could find to the vacant situation. His conduct in these respects has indeed been objected to, on the ground of its tendency to advance the interests of a party, and thus to promote schism and its attendant evils. But this objection derives all its force from a misapprehension of the actual state of things in our establishment. There are, there always have been, and there probably will long continue amongst its ministers, and its members, very different opinions on points of essential importance.....Now they who maintain the one class of these positions, must regard the supporter of the other as advancing dangerous and destructive doctrines, and it therefore becomes the duty of those who are fully convinced in their own minds of the dangers to which their opponents are exposed, to exert themselves to the utmost to bring them off from their pernicious sentiments, and render them sound in the faith." pp. 10, 11.

"On this principle Mr. Simeon acted; while men called him uncharitable, he evinced true charity by exerting himself to his measure, yea and beyond his measure, to rescue others from those dangers to which he saw they were exposed: and the effect of his exertion was such, that multitudes were, through his instrumentality, brought to sounder views, and went forth to preach those doctrines which, however opposed by some, and distasteful to others, are yet interwoven and embodied with the Liturgy, the Articles, and the Homilies of our church." p. 12.

There has been much idle jealousy in some quarters, and perhaps some unnecessary mystery in others, upon this subject. As advowsons and presentations are legally saleable, Mr. Simeon had, in every sense, a good right to avail himself of this facility, with a view to rescue large parishes from the too frequent favouritism, recklessness, or spiritual blindness and prejudice, of ordinary patronage; with a view to place in them clergymen who should anxiously endeavour, as in the sight of God, "to save themselves and them that hear them." There was no reason why so noble, so disinterested, so munificent, so godly, a purpose, should not have been proclaimed upon the town walls; except that Christian modesty and humility would not have the left hand know what the right doeth; and that pride, party-spirit, and suspicious prejudice, might have turned good into evil, and

charity into mischief. It has, however, been for many years well known that Mr. Simeon had devoted, privately and unostentatiously, considerable sums of money in furthering this important object; but his plans gained a larger share of publicity than he wished or intended, in consequence of the unauthorized publication of some passages of a circular letter, which he addressed to some of his friends upon occasion of the intended sales of advowsons under the new Municipal Corporation Act. We might state the circumstances, so far as they happened to come to our knowledge; but we prefer printing two letters written by Mr. Simeon to a clergyman in Ireland, and which have been recently published in the Dublin Christian Examiner. As Mr. Simeon expressly tells his correspondent "to use his letter as his judgment should dictate," he possibly would not have objected to the correspondence being widely circulated at the time, and perhaps even wished the substance of it to be so; for the sake of the explanations which it contains; but at all events there can be no impropriety now, after his death, in alluding to it. The following are the letters, with the introductory statement of the communicator. We should omit some of the remarks; but that, when a matter is already widely in print, subsequent lacunæ are of very little use, except to stimulate curiosity and call forth comment.

To the Editor of the Christian Examiner.

"Mr. Editor,—As every thing calculated to illustrate the character of the late lamented Mr. Simeon, cannot but be interesting to the lovers of truth, and the admirers of Christian zeal and benevolence, I send you two of his letters of recent date, which, perhaps, you may think not altogether unworthy of insertion in the Christian Examiner, as characteristic of the simplicity and devotedness of that man of God, and of his ardent anxiety for the best interests of the Established Church. As I had not enjoyed the privilege of personal acquaintance with Mr. S., I will briefly mention the circumstances which led to this correspondence.

"Some months ago I met with a number of the British Magazine: amongst some curious and interesting articles, a letter signed 'Charles Simeon,' attracted my attention, not only on account of its purport, but of the peculiarity of its style. It stated that under one of the provisions of the Municipal Reform Act, all livings in the gift of corporations in England must be forthwith sold: and it urged the great importance of seizing an opportunity which could never again occur, of securing the perpetual presentation to churches in several influential places. The style of this letter was so weak, unconnected, and incoherent, so little like Mr. Simeon's lucid and forcible manner, that I was too willing to ascribe it to the dotage of the good old man: but its object was so excellent, and the case so pressing, that I was anxious that Ireland should, out of her 'deep poverty,' contribute a portion to this truly liberal and important project. On submitting the letter to a few Christian friends, one of them, with prompt generosity, subscribed 100*l.* to Mr. Simeon's fund. Encouraged by this propitious commencement, a few printed copies of the letter were put in circulation; and I immediately wrote to Mr. S., to inform him of what I had done in furtherance of his object, and, to my great surprise, I received no answer. The subscription, however, under the Divine blessing, went on prosperously; and, when it amounted to a respectable sum, I again wrote, mentioning the amount, and expressing my regret at not having received any communication from him. The very next post brought the first of the following letters, which explains the history of the caricature which had appeared in the British Magazine; and shortly after arrived his second letter, breathing such a happy spirit of thankfulness to God for putting it into the hearts of his Irish brethren to assist him in his 'work of faith and labour of love.' It is truly gratifying to know that nearly fifty churches and chapels of ease are now in the presentation of Mr. Simeon's trustees—the Venerable Archdeacon Hodson, the Rev. William Marsh, the Rev. W. Carus of Cambridge, and the Rev. W. Carus Wilson.

Clericus.

"My dear Sir,—You may well inquire why I never answered your kind letter. I will tell you. The same post brought me the paper in which your advertisement was contained, so that the die was cast, and I had no power, except in a way of direct prohibition, to alter it. When my letter to a friend in England was printed, it was done without my concurrence. Had I been consulted, I would have forbidden the printing of it: but God overruled it for wonderful good; and I have the comfort of not having been accessory to the publishing of my own works, or of saying to the

world, 'Come, see my zeal for the Lord.' To this hour I have rather been passive than active in the whole matter. At the commencement I made two applications for help, and failed in both; and then I determined to content myself with exerting my own very limited and slender powers, so far as they might be available for this great work. I have not to learn at this day the danger of self becoming an active principle, where love to God and man is thought even by ourselves to be our only motive; but this cannot operate when we 'stand still and see the salvation of the Lord with us;' and the more ardent our wishes are, the more this line of conduct approves itself to my mind. Had I written to you, I should have felt as if I were touching the ark; I therefore waited in silence to see what should be the issue of the step you had taken, that so the hand of God in it might the more clearly appear, not the smallest particle of your success being by any possibility to be ascribed to any thing written to you by me.

"This was my main inducement to keep silence. But another motive was to guard against any recurrence of what had recently taken place in England. To persons who had kindly and liberally aided me with their contributions, I had written letters of a confidential nature, relative to my hopes and prospects; and behold the editor of some paper or periodical publication got access to some of my letters (how I know not—but it was a grievous act of treachery in those who delivered them up to him), and then put together a number of extracts from them, and published them as one continuous letter from me, to the grief of all my friends, who knew not how to account for such a medley of injudicious matter being sent forth into the world under my name. In fact, there were many circumstances of a very delicate nature mentioned, relative to the conduct of individuals, and to particular places on which I had fixed my eye, even before the places were advertized for sale. I believe that neither the editor nor my treacherous correspondents designed to do me any ill; but they took the best method imaginable to defeat my plans: and from that time I have been careful to restrain my pen from writing any thing more than a plain letter of thanks, except to those whom I knew and could fully trust. Had I written to you, I must either have spoken in a strain of cold indifference, or have opened my heart with my wonted ardour. The former would have been quite foreign to my feelings; and the latter was, under existing circumstances, contrary to my judgment; therefore I adopted the painful alternative of waiting till I should have some further communication from you.

"But now I feel no restraint; and if what I write be made known ever so far, I shall at least have the pleasure of counteracting the evil impression made on the public by the conduct of my treacherous friends, and of the horribly injudicious, not to say unrighteous, editor.

"The printed letter that has been circulated far and wide (a copy of which I now send you), fully makes known my general object; and, through the goodness of God, it has brought me aid to a very great extent, insomuch that it has enabled me to add to my former list, Bath, and Derby, and Macclesfield, and Beverley. Had these two latter places met my proposals as the former did, I should still have been able to proceed; but their failure has very grievously cramped my hands. Still, however, by recent donations, I am enabled to make some further efforts; and the blessed tidings which your letter conveys, of aid from Dublin, determines me to advance to the utmost extent that common prudence will admit. The object is of incalculable importance. The securing of a faithful ministry in perpetuity in all the most influential places in the kingdom, would justify any outlay of money that could be expended on it; and if I were able to effect it by any funds of my own, they would be most gladly supplied for the attainment of so great an end. If our blessed Lord came down from heaven, and died upon the cross for the salvation of immortal souls, sure I am that nothing which we can do for the promotion of his glory, and of man's salvation, can be justly deemed superfluous or inexpedient. Who that sees what God has enabled me to accomplish, in adding these four places to what I had already attained, will say that my efforts have been in vain? Some have thought that the expenditure for two or thsee of these places has been excessive; but I have proof that it has been very little beyond what was tendered by others. And there is this difference between myself and others—they purchase income, I purchase spheres, wherein the prosperity of the Established Church and the kingdom of our blessed Lord may be advanced, and not for a season only, but if it please our God, in perpetuity also.

"It has been suggested to me, that it would be better for me to make a separate trust for these; but this proposals arises from an apprehension that some one of my trustees may prove unfaithful in the discharge of his duty. But if one unfaithful man be found amongst five, what shall I do in doubling my trust but double my risk also? The greatness of their trust, whilst it augments their responsibility, will, I trust, augment also their vigilance, that their conscientious fidelity may approve itself to all.

"You are at liberty to use this letter as your own judgment shall dictate.

"Pray let your contribution be paid to my account at Smith, Payne, and Smith's, London; and pray return my most cordial thanks to all the contributors.

"I am, my dear Sir, your most affectionate and much indebted brother in the Lord. "*Charles Simeon.*

"King's College, Cambridge, Aug. 8, 1836."

"My Dear Sir,—I am perfectly amazed at the goodness of God towards me. Little did I think, when I wrote to my friend at L——— a simple statement of facts without the slightest idea of my letter getting into print, what would be the issue of it. As for its reaching Ireland, and being so favourably received there, I should have quite laughed at the idea as an impossibility: yet have I received from you, by this post, no less a sum than 873*l.* Need I, nor needs any man who believes in an overruling Providence, say whence this all proceeds? I think it were no better than Atheism to doubt it. God is both vindicating the character of our church, and reading a lesson to all who belong to it. Is the Established Church such a selfish and irreligious body as the Radicals, of whatever sect, represented it? Is there in it so little concern for the Gospel of Christ, and for the best interests of mankind, that it is a mere incumbrance upon the earth? I think here is an answer that cannot be gainsayed. Nearly 12,000*l.* is given to a clergyman purely to enable him to secure in perpetuity a pious and efficient ministry in churches, which are by these means put within his reach, and not one penny of it through any solicitation of his own: (I never made but two applications, and they did not so much as bring me an answer.) Account for this if you can, except by giving honour to the overruling providence of God, and, in a subordinate way, to the Establishment which is so reviled. Well, I do rejoice, and will rejoice. But how shall I thank the dear and honoured friends that have contributed so largely for this blessed end? I can only implore the blessing of my heavenly Father upon them.

"I consider my present purchases, of Bath, Derby, Macclesfield, and Beverley only as a commencement of what I hope and, God helping me, am determined to do.

"With most cordial thanks to you for the kind interest you have taken in this matter, I remain, my dear brother, your most affectionate and most indebted friend,

"King's College, Cambridge, Aug. 20, 1836. "*C. Simeon.*

"P.S.—I have fully weighed the pros and cons of making a separate trust for these livings, and have no doubt in my mind to which side true wisdom leans."

These letters illustrate a remark of Mr. Webster's, that "in matters of business Mr. Simeon acted as a man of business; and when he had devoted a sum to the cause of religion, he regarded himself only in the light of a trustee, bound to administer the estate to the best possible advantage." This accounts, Mr. Webster says, for his having been sometimes considered "too exact, and even parsimonious, in smaller matters, while liberal on great occasions."

"Persons of known ability and generosity, are so frequently marked out as the victims of the fraudulent and the designing; and smart so severely for a misplaced confidence, that they are exceedingly liable to become at length somewhat suspicious, and sometimes judge too harshly of others; many also who are ready to give freely and largely, will yet most determinately withstand any claim which appears to them, either fraudulent or unreasonable; while suitors, and expectants, not unfrequently magnify the expression of a kind intention into the promise of unthought of assistance." Webster, p. 13.

"There may have been a hasty word—a quick reply—an unexpected, perhaps an undeserved repulse—but where, where can a man be found who, living in public for fifty or sixty years, occupying an important and responsible situation, exposed to the incessant observations of multitudes who waited for his halting, and who were ready to exult and triumph in any slip, or mistake; and yet against whom the gravest charge that can be advanced is that he felt too strongly, or reproved too keenly, or was righteous over much." Webster, p. 13.

From Mr. Webster's sermon we turn to Mr. Thodey's, which we notice with great pleasure, not only for its intrinsic value (for it is a very able and excellent discourse), but because the preacher is a Dissenting minister, so that his testimony is equally honourable to himself and to the memory of the deceased. His text is the address to the church of Philadelphia, Rev. iii. 12, which he appropriately opens and applies; but our extracts must be confined to Mr. Simeon, of whom he says:—

"He exerted for many years an important influence, both in this town and the University, and greatly contributed to decide, in favour of evangelical sentiments, many preparing for official stations in the Church of England: so that his life and

ministry, however undervalued at one time, will probably be looked back upon as constituting an era of no inconsiderable consequence in the history of that Church. The hand of Providence is therefore devoutly to be acknowledged, in fitting him so remarkably for the sphere he occupied, and giving effect to his labours during so long a series of years. Perhaps there are few men in the religious world, whose loss would be more deeply and extensively felt. But it is far less with the man, that we have now to do, than with the principles which he advocated. What he was, he was by divine grace; and the great realities of the Gospel, upon which his character was formed, are of the same infinite moment to ourselves, that they were to him." Thodey, p. 8.

In shewing that a present as well as a future reward is attached to the Christian's prosecution of his Master's work, Mr. Thodey remarks:—

"The first reformers saw their work prosper before they were called to their rest. Luther speaks, in his letters, with great thankfulness of the watchful care of God over him, down to a late period of life, when he beheld the happy effects of his labours. Ridley and Latimer were consoled even in martyrdom, by the thought that they were lighting a fire in England which could never be put out. Mr. Wilberforce lived to see the passing of the imperial decree, by which the fetters of the slave have been broken, and by which, sooner or later, slavery cannot fail to be abolished throughout the world. Mr. Simeon, in like manner, rose above the virulent opposition by which he was assailed; and we believe that at no time of his life, not in the most deserted moment of his history, would he have changed places with the proudest of his opponents, to say nothing of the lasting honour which is now associated with his name. So shall the faithful servants of Christ, in every age, be enabled to overcome all opposition, and be made pillars in the temple that can never be moved." Thodey, pp. 27, 28.

We heartily reciprocate the following sentiment, as respects our Protestant brethren who worship without the pale of the Established Church, and with whom, if their political leaders would leave us alone, there would be no estrangement of brotherly feeling.

"As Protestant Dissenters, and glorying in the religious principles we profess, we unfeignedly rejoice in the prevalence of Evangelical sentiments, wherever we find them, whether among other 'congregations of faithful *men*,' or in our own; and we consider Mr. Simeon to have been an honoured and successful instrument in the advocacy of those truths." Thodey, p. 34.

Mr. Thodey mentions the following incidents as illustrating Mr. Simeon's character, spirit, and labours.

"His influence over those who came into contact with him, was considerable, and that influence was often successfully exerted for good, over men who might be considered intellectually superior to himself. This probably arose from the deep impression entertained by his friends, notwithstanding his minor imperfections, which were all upon the surface, of his eminent conscientiousness and integrity. Mr. Venn's Letters, the Life of Mr. Thomason, and other published works, might be quoted as illustrative of the veneration in which he was held. His great kindness to the Rev. Thomas Scott, the commentator, ought not to be passed unnoticed. After the printing of his great work, Mr. Scott was in pecuniary difficulty. Immediately upon receiving his letter, Mr. Simeon sent him a remittance of 590*l.* as a present from himself and friends, besides a considerable sum for books. 'Such,' says his son, 'were the prompt and vigorous exertions of that zealous friend and excellent man, that they led my father to declare, that 'to him, under God, he owed the comfort of his declining years.'

"Henry Kirke White, who was a friend of Henry Martyn's, received, as Dr. Southey states, 'the most fatherly kindness from Mr. Simeon,' and speaks of the powerful impression derived from his pulpit discourses, as did also Henry Martyn, whose regard for Mr. Simeon was unbounded. In his diary he alludes to him with great interest; and it is well known, that his determination to undertake the office of a Christian missionary, arose from a remark he heard Mr. Simeon make, on the benefit which had resulted from Dr. Carey's services in India. The day that shall bring to light hidden things, alone will reveal the amount of usefulness of which Mr. S. was the instrument among the young men of the University, multitudes of whom have, from time to time, received the determining influences of life from his ministry and conversation.

"In his indefatigable industry in the studies peculiar to his profession, without which eminence can rarely be deserved, or retained, Mr. Simeon was a bright exemplar to all Christian ministers. His great work, the Horæ Homileticæ, now incorporated in one uniform edition of his writings, by his own hand, may remind us of the labours of Caryl and Dr. Manton. It comprises twenty-one octavo volumes,

thick and closely printed, averaging about 600 pages each, containing between two and three thousand sermons, upon the whole Scriptures; some of them little more than large skeletons, but the greater proportion of them, full sermons, which were for the most part written carefully out, as he himself told me, the day after they were preached. These form the best picture and memorial of his intellectual character. Plain vigorous sense, practical shrewdness, respectable scholarship, careful attention to matters of fact, a singular love of method, even though that method may occasionally appear to be an arbitrary one (accommodated perhaps in some instances to the materials most convenient to him to bring forwards at the time, rather than following the natural order of the subject, discussed) and a systematic subordination of every thing to some direct object of practical utility, are the qualities which most prominently appear in his writings." pp. 41—44.

"I remember dining with him at the house of a mutual friend, when the conversation turned upon the increase of Evangelical religion in the Church, and the number of pious young men preparing to enter it. One of the company happened to say, in an under tone, 'We owe a good deal of this to Mr. Simeon. His quick ear caught the words, when he instantly turned to me, and said, with great solemnity and tenderness,' No, my dear Sir, you do not owe this to Mr. Simeon. It is one of the peculiar circumstances of the present day, that religion is prevailing so generally, that no one can tell whose work it is. Some years ago you could place your finger upon the instrument, and say, 'This is Mr. Romaine's doing; this Mr. Foster's at St. Antholin's; this Mr. Cecil's at St. John's: but now it is so gradual and diffusive, that you cannot fix upon the man,—you must ascribe it wholly to God. Indeed you *do not* owe it to Mr. Simeon:' unaffectedly disclaiming a tribute which all felt to be due to him.——So lately as August last, Mr. Hamilton wrote to propose dedicating a work to him. Mr. Simeon, in reply, spoke highly of the work itself, but added—'As to the dedication, my brother does not know me. If I were a dignitary, I could bear it as official; but as personal, I cannot. I had much rather wait for my *Euge* till I stand before my Judge. He does know me, and yet I trust will have mercy on me." Thodey, pp. 47, 48.

In two or three of the minuter circumstances of incidents, Mr. Thodey somewhat differs from the other narrators. Thus, he relates: "When a poor man took off his hat to him in the streets, he is said to have been affected even to tears, that any one bearing the form of a man should then notice him with respect." But Mr. Webster reads: "When on one occasion he was kindly accosted in the street by a person of some influence in the University, the surprise and astonishment he felt moved him even to tears." We should apprehend that the latter is the correct version. With his warm heart and liberal hand, it is not probable that a poor man's salute was so novel an incident as to cause him "surprise and astonishment;" and a young clergyman of his property and educated habits, a Fellow of King's College, the minister of a parish in Cambridge, and who, after even a few weeks' preaching for Mr. Atkinson, so filled the church that the clerk was glad his master had come back, to take off the inconvenient pressure of his popularity, was not in so abject a condition that nothing "bearing the form of a man should notice him with respect." It was in academical society, and among his Reverend brethren, and persons of his own circle in life, that his name was cast out as evil; so that a public civility from a person "of some influence in the University" might well be so rare an occurrence as to excite his surprise and gratitude. Nor is any exaggerated version of the story necessary in order to prove the severity of the persecution which assailed him; for the keenness of an infliction is not to be estimated according to its popular virulence, but by the graduation of a far nicer scale. Even a worldly-minded man heeds little the revilings of a distant multitude, while his friends gather admiringly around him: but to be a proverb and by-word in his own circle; to stand despised and alone where he might naturally wish to be esteemed and loved; to be daily and hourly taunted, thwarted, rebuked, and mortified, by former companions and friends; and to feel the reproach that breaks the heart, though it does not scourge or imprison the body—this is the refinement of moral persecution, and this Mr. Simeon had for many years to endure in all its severity.

Another various reading of Mr. Thodey's is, that it was by "the University authorities" that a young gownsman, who had "insulted Mr. Simeon openly in his church during Divine service, was very properly compelled to make a suitable apology, dictated by Mr. Simeon himself." The story, as given by Archdeacon Hodson and others, is, that it was Mr. Simeon who insisted upon this public reparation, as the alternative to expulsion. In favour of Mr. Thodey's version it might be argued, that Mr. Simeon had no power to enforce the threat of expulsion; and unless the offence was beyond the bounds of ordinary atrocity, the "public authorities," who are accused of actually encouraging his academical assailants, might possibly have been satisfied, upon the expression of deep penitence, with a less severe punishment than this last resort. But we conclude that the other version is the true one; for it is not likely that the public authorities of the University, who could act only regularly and officially, would have enjoined an ecclesiastical penance in a parish church, where they had no jurisdiction. They might, however, have said generally, that the young academic must make such an apology as Mr. Simeon should express himself satisfied with; leaving the parties to arrange the circumstances: but it is most probable that Mr. Thodey has been misinformed, and that it was in order to prevent the matter coming before them, and not in consequence of their award, that the offender consented publicly to express his contrition.

Again: Mr. Thodey states, that "when Mr. Simeon came from Eton to Cambridge, he was, according to his own testimony, *a very irreligious young man*, and strongly attached to the pleasures and gaieties of the world;" whereas Mr. Webster affirms that "he uniformly maintained regularity and propriety of conduct;" that "while a youth at Eton he displayed much of that order, and precision, and *strict morality*, which he ever after evinced;" and that "when he arrived in Cambridge he maintained from the first an exemplary conduct and conversation;" adding, "reports of a different character have sometimes been circulated; but these reports I have long since ascertained, from very competent authority, to have been utterly unfounded." As Mr. Thodey quotes Mr. Simeon's "own testimony," and Mr. Webster "very competent authority," we shall not contradict either; but suppose the truth to be, that, as measured by a worldly standard and the ordinary habits of young men of his own age and station, his conduct was decorous and moral; but as measured by the test of God's word, and his own subsequent convictions of sin and spiritual estimates of duty, he was "a very irreligious young man." The same apparent discrepancy exists in the statements respecting the Apostle Paul himself. He had been "a Pharisee of the Pharisees," and was, as "touching the law, blameless;" yet he was afterwards in his own estimation, "the chief of sinners." The very habits which Mr. Webster describes, though not those of a dissolute young man, were those of one who, according to the standard of the word of God, was "irreligious:" being devoted to the world and its vanities; unrenewed in spirit; ignorant of his Maker and himself, and, though baptized, giving no evidence of being a member of Christ, a child of God, or an inheritor of the kingdom of heaven. No man urged more strenuously than Mr. Simeon, upon persons thus circumstanced, the necessity of conversion; and he did so, not because he confounded profligacy with moral virtue; but because he knew that by nature "the carnal mind is enmity against God," so that the most orderly, as well as the most dissolute, require to be transformed by the regenerating power of the Holy Ghost, before they can enter the kingdom of heaven.

There are one or two other passages in Mr. Simeon's early life upon

which there has been some discrepancy of remark. The following extracts from Mr. Thodey and Mr. Webster refer to these matters. Mr. Thodey says:

"He was, in spirit, a follower of such men as Whitfield, Wesley, Berridge, Rowland Hill, differing from them in this, that he avoided what is deemed ecclesiastical irregularity, and attached himself to that section of the general Church, which, in this country, is established by law. But he was not so restricted, at that time, to his own pale, as to avoid religious intercourse with Christians of other communions. It is in the recollection of persons now living, that he sometimes attended the social exercises for prayer connected with our place of worship, and has been known to give out the verse of a hymn at the conclusion of the service. Some of the elder members who yet survive among us, also frequently attended similar meetings which he conducted among his own followers." Thodey, pp. 35, 36.

In a postscript Mr. Thodey adds:

"It has been suggested, as most probable, by one of Mr. Simeon's intimate friends, that the circumstances referred to occurred previous to Mr. Simeon's ordination to Trinity Church." p. 50.

Mr. Webster says:

"Mr. Simeon's labours at this period were by no means confined to the pulpit. On the contrary, we are expressly told, that 'the day he was a substitute for Mr. Atkinson, at St. Edward's, he began to visit the parishioners from house to house;' a practice which he regularly pursued for several years. He instituted also some private societies among his people, in which he laboured earnestly for their establishment and edification in the faith of Christ, and in which they were more especially assisted in their preparation for the Lord's Supper. Of later years his visits from house to house, and his attendance on private societies, materially diminished; partly because his labours were beyond his strength, and his lack of service could be supplied by the assistance of others; but principally in consequence of some painful circumstances which at one period occurred among those whom he had been accustomed to meet, and which may well suggest an inquiry whether these more retired services are not too often productive of evils which in great measure neutralize, if not in some cases outweigh, their advantages. It would occupy far too much time at present to enlarge on this topic, and the discussion might be attended with painful feelings and recollections. Certain it is, that some of Mr. Simeon's most painful trials arose from this source; and so painful were they at one period as to extort from him an intimation which no violence of outward perseeution had ever extorted, that possibly he might after all retire from Cambridge." Webster, pp. 7, 8.

We have quoted as above, lest we should seem to have some mighty reason for affecting silence; but there is nothing in any portion of the statement that calls for much of comment. If Mr. Simeon, when a very young man, just emerging from religious ignorance, anxious for spiritual instruction and devout converse, and finding no brotherly communion of saints in his own immediate circle to gratify the warm wishes of his heart, was induced to cultivate Christian fellowship with some whom he esteemed faithful and humble followers of the Redeemer, though not within the academical or ecclesiastical pale where the Cambridge student may now, through the mercy of God, find every means of grace richly provided; and if, notwithstanding his warmth, and zeal, and simplicity of heart, and with such examples before him as those mentioned by Mr. Thodey, still "he avoided what is termed ecclesiastical irregularity," from which we gather that the "exercises for prayer" which he is said to have sometimes attended, though "connected with" a Dissenting place of worship, were considered only "social," and not properly "ecclesiastical," and were, perhaps, conducted only at private houses; and if, as the note intimates, even this devotional intercourse was restricted to the immature period before his ordination; we are far more inclined to venerate his zeal, affection, and devout spirit, and to pity him under his severe trial, than to harangue upon an early "irregularity," which he himself, during his long life of consistent attachment to the Church of which he was a member, neither vindicated nor repeated; and against the imitation of which he would have earnestly dissuaded any young friend, upon grounds perfectly satisfactory and Christian, without the slightest admixture of

bigotry, unkindness, or sectarian feeling. And so, also, if the experience which he acquired at these "social exercises for prayer," whether among the Dissenters or (to use Mr. Thodey's phrase, which is not a Church-of-England one) "among his own followers," led to the results which Mr. Webster specifies, we are as little disposed to accuse him of any abatement of zeal or affection; or to say that his mature judgment was not to be preferred to his youthful conclusions.

We have left so little space for our extracts from Mr. Close's sermon, that we will not waste any of it in telling our readers, what they will clearly discover in the passages cited, that it contains an accurate and interesting portraiture of Mr. Simeon, and is well worthy of the faithful and diligent minister of Christ whom Mr. Simeon selected for the important post of "Incumbent of Cheltenham." Mr. Close's text is Malachi ii. 5, 6. In remarking upon "the law of truth," he says:—

"How truly this description of ministerial fidelity was applicable to our venerable Friend, I myself, in common with many others, can most fully attest. During the four years that I enjoyed the advantage of listening to his public instructions, I should say that this was the feature by which they were most prominently distinguished; viz.—by uncompromising fidelity. He was faithful to God; as far as he himself discerned the truth, he declared it: his simple aim was to elucidate Holy Scripture, to ascertain the mind and will of God in every passage: and in his more private instructions to the young men who were intended for Holy Orders, and who voluntarily placed themselves under his care, he ever laid down this rule as the only foundation of a Scriptural and useful ministry—'Be most solicitous to ascertain, from the original and from the context, the true, faithful, and primary meaning of every text.' He was most jealous of what may be called spiritualizing Scripture, and often protested against fanciful accommodations of the sacred language. He was strongly opposed to all 'private interpretations,' peculiar views, and human systems of Divine truth. He never allowed himself to be called a Calvinist, and sometimes was unjustly esteemed an Arminian, because he followed out to their full extent all the passages of God's word which inculcate the necessity of human exertion and moral responsibility. He professed to take all the great truths of Scripture as he found them, and rejected all those theories of divinity by which it is attempted to reconcile and explain mysteries which never can be fully unravelled until a future day. For the accuracy of this statement of the views of our revered friend, we can appeal to his voluminous and invaluable works, which he has bequeathed to the Church of God, containing no less than 2536 sermons." Close, pp. 8—10.

Of his fidelity Mr. Close says:—

"Men of all ranks and classes, from time to time, appeared among his hearers, and he was equally faithful to all. Never shall I forget one remarkable instance which I myself witnessed of his affectionate concern for the souls entrusted to him. He was preaching upon those striking words, 'All day long I have stretched forth my hands unto a disobedient and gainsaying people.' And after having urged all his hearers to accept the proffered mercy, he reminded them that there were those present to whom he had preached Christ for more than thirty years, but they continued still indifferent to a Saviour's love; and pursuing this train of expostulation for some time, he at length became quite overpowered by his feelings, and he sunk down in the pulpit and burst into a flood of tears, and few who were present could refrain from weeping with him." Close, pp. 10, 11.

That portion of his text which speaks of walking "in peace and equity," Mr. Close applies as follows to his deceased friend:—

"It was not on his death-bed alone that he could say, 'all is peace, sweet peace;' his life was peace; the composure and placidity of his mind appeared in all his dealings with his fellow-creatures and fellow-Christians. He walked in peace with God and man—his heart overflowed with benevolence and Christian love—he could not do an unkind action, nor unnecessarily hurt the feelings of any human being. Many instances of the prevalence of this disposition in his mind have already appeared in print; and many others might be mentioned were they not of too private a nature to meet the public eye. The importance which he attached to this spirit is evident from his own language in a letter to me in the year 1828. 'As to advice,' he says, 'I have none to give except this—let us towards all persons, and in all things, and at all times, endeavour to win by love—love is the universal conqueror!' Again he says, 'By tenderness, forbearance, and love, we may greatly benefit those who come in contact with us. If only we are ready to wash our friends' feet, we shall conciliate their regard, and greatly facilitate the advancement of their souls.' And that which he

inculcated on others he practised himself. Towards those who differed from him in religious opinions, especially towards Dissenters from that Church of which he was a consistent and attached member to the hour of his death, he never shewed asperity or contempt. While he loved and conscientiously preferred 'that pure and reformed part of Christ's universal Church established in these realms,' he was far from adopting the language of those who would leave all who differ from themselves to the 'uncovenanted mercies of God,' as though Dissenters were hardly within the possible limits of salvation. He was charitable without being latitudinarian, and conscientiously and firmly attached to his own principles without bigotry or intolerance.

"But one characteristic of our revered Father suggested by the text remains to be noticed under this head, viz., his strict integrity and uprightness—'he walked with God in equity.' During his long and public life, among all the faults and failings attributed to him, never was he ever suspected of a mean or ungenerous action. Nature had bestowed upon him a noble mind and a generous heart; and grace engrafted on these that Christian disinterestedness which distinguished him through life. Limited in his early days in his means, several opportunities presented themselves of enriching himself; these he stedfastly rejected. On one occasion, a near relative, who was affectionately attached to him, was willing to have bequeathed him a share of his ample fortune; he could not, however, prevail upon Mr. Simeon to accept more than 15,000*l.*, which he took entirely for charitable purposes. Subsequently, whatever property he may have received, he has spent the whole for God, and has died comparatively very poor: it will be found that 6000*l.* will cover all his property—and that, with the exception of a few small legacies to beloved relatives, he has dedicated to religious purposes. He once told me himself that he retained his college fellowship for no other reason than that it enabled him to live more economically, and to devote more to the Lord. He was not only true and just in all his dealings, nor merely accurate and punctual to the greatest nicety in all his pecuniary transactions, but he laid down all his property at the foot of the cross, saying, 'Lord, behold, all that I have is thine, and of thine own have I given thee!' 'He walked before God in peace and equity;' and let us not forget that he did so for more than half a century. Most persons are aware that he received his deep and abiding religious impressions while as a young man he was endeavouring to prepare himself for the reception of the Lord's Supper in his College Chapel. And with reference to that interesting event, he once addressed a confidential friend to the following effect:—'The light of God's countenance then first visited me, and in his great mercy he has never wholly withdrawn it from me during fifty-six years. I was then enabled by his grace to set my face towards Zion, and though I have had much to lament and mourn over, and for which to be confounded before God, yet, blessed be his name, I have never turned my face away from Zion for fifty-six years!'" Close, pp. 18—22.

We have felt throughout our remarks and extracts, considerable reluctance in recording what we believe to be due to the character and memory of our departed friend. We have had before our minds the monitory lament of Cowper: "Man praises man." We have feared lest, in speaking of what God has done in or by the creature, we should seem to intercept the direct beams of the Creator, and to give to man any portion of the glory which is due alone to God. We have dreaded lest the exhibition of what was eminent and holy, unattended by those workings of the human heart, even in the regenerate, which shade in the eye of Omniscience the brightest surface of human virtue, should leave a false impression upon the mind of any uninstructed reader; and we have not been unaware, that in some quarters the most just and conscientious statements will be met with the charge of party-spirit; as if in magnifying the grace of God in his servant, we were but ministering to a secondary object, and making Mr. Simeon the Coryphæus of a sect. Against all such dangers we have prayed and striven; but with them vividly before us, as beacons, we have still considered it our duty to write as we have done, not in order to panegyrize a frail and fallible mortal, but to promote the glory of God, to minister to the edification of the Christian, and to set forward the salvation of mankind. For no man liveth or dieth to himself, and, above all, no man who has lived many years in a conspicuous station, more especially if a minister of Christ. Not unmindful of the Inspired exhortation, "Whose faith follow; considering the end of their conversation, Jesus Christ, (who is) the same yesterday, to-day, and for ever,"

we heartily join in the prayer of our Church on All-Saints' Day, that God, who has knit together his elect in one communion and fellowship in the mystical body of Christ his Son, would grant us grace to follow his blessed saints in all virtuous and godly living; and we see no reason to shrink from recording what was exemplary in the character of a servant of God, just because he happened to live in our own days, instead of in the early ages, or at the time of the Reformation.

We say thus much, because intimations have not been wanting that somewhat of the respect which has been paid to the memory of Mr. Simeon might have been spared, as if it were rather vain-glorious than edifying. Would that we had so many such men as to make individual memorials superfluous or impossible! But in truth, to our minds, so far from vain-glorious allusions, if we were to occupy but one scanty tablet with the name of Mr. Simeon, we would not speak of him in his latter days, loved, honoured, and reverenced; we would not mention his powerful influence, his princely munificence, his extended usefulness, the honours which gathered round his hoary head, and which, with new accessions, decorate his tomb—honours, not derived from worldly dignities, but spontaneously poured forth by those who could best appreciate his character, and echoed from the halls and temples of Cambridge, amidst the consenting suffrages of perhaps millions of Christians in different parts of the world—No; we would not select for our tablet any of these gilded rays; it should not be said that our record was vain-glorious; we would point to him despised and persecuted; notorious, but not known; meekly carrying the cross of his Divine Master amidst the scorn and contempt of his compeers, and learning those lessons, most painful to his natural vanity, which prepared him afterwards to bear with humility the respect which might otherwise have too much elated him. We say not this as in the slightest degree dissenting from the tone of remark in which Dr. Dealtry and others have shewn, from Mr. Simeon's example, the truth of the inspired promise, "Them that honour me I will honour;" but as pointing the distinction between what was secular and adventitious, and what the grace of God had bestowed, and rendered, as it were, intrinsic. Even so recently as when his name was mentioned with affection and respect in our earlier volumes, he was far from having emerged from the dark cloud of academical and ecclesiastical prejudice; and many a gibe could we quote, from the pages of well-known writers, some living and some dead, who saw nothing in his principles and preaching and conduct, but what was enthusiastic, absurd, and subversive of all virtue and morality. Those were the days of Mr. Simeon's true greatness—if we may without impropriety use such a word. When he was fully known, and his character had triumphed over reproach, his path was comparatively easy; but the earlier periods of his life called for exercises of faith, patience, self-denial, and submission to the all-wise will of God and the unmerited reproaches of man, which evinced, from the first stages of his religious progress, a holy determination of purpose, that might well be called moral greatness, if it were not entitled to a higher description, as the fruit of the grace given to him from above. Men admire results; God beholds principles and motives; and could men behold them too, Simeon walking the streets of Cambridge a by-word and an outcast, for conscience' sake, would have been humbly bowed to, by many a truckler for worldly advancement, as a spectacle of true, because Christian, magnanimity.

OBITUARY.

ELIZA MATILDA METHUEN.

[It has sometimes been suggested to us that our Obituaries are confined too much to the memorial of individuals whose celebrity or station, or the remarkable incidents of whose narrative, have attracted public attention; and that we might vary these recitals, with interest and spiritual profit, by occasional exemplifications of eminent, and perhaps youthful, piety in the unobtrusive walks of private life. Many such memorials have of late years been set forth. The following is sent to us by the sorrowing, yet rejoicing, relative of the deceased, whose initials it bears. Our readers will not have forgotten the affecting bereavements in the much-esteemed writer's family, as detailed by a Reverend Friend in our Volume for 1835, p. 386.]

To the Editor of the Christian Observer.

While it is enough for the departed saint that his "record is on high," it may still be profitable to survivors to trace that path of light by which, amidst many clouds, and in spite of many obstacles, his merciful Redeemer at length happily conducted him to a world of "perfect day." Nor is it a matter of doubt that the records of youthful piety are calculated to arrest the attention of those who are in the morning of their days, and to demonstrate the blessings which attend a life of devotedness to God and to his dear Son. It may therefore be permitted me to sketch the history of a youthful Christian, from the days of infancy to the hour of death.

The subject of the present memoir was Eliza Matilda, the eldest and only surviving daughter of the Rev. T. A. Methuen, rector of All-Cannings, in Wilts, and was born on the 22d of May, in the year 1811. Rare, perhaps, have been the instances, in which the Spirit of God appeared more distinctly to influence the tender breast of childhood. When in her third year, her inquiries after God were such as both astonished those who were about her, and compelled their attention and reply. Her pious, and now sainted, mother was not backward in endeavouring to sow the good seed deeply and effectually in her heart. Such passages of Scripture were read to her as were at once suited to her apprehension, and most likely to affect her feelings: nor were maternal pains unaccompanied by maternal prayers. As they were dictated by a thorough sense of the entire corruption and helplessness of fallen man, so they had for their object that grace of the Holy Spirit which alone can lead the sinner to the true, the practical knowledge of his Lord and Saviour. Daily did the parent teach, and the daughter listen, while the almost innumerable questions of the latter, respecting the Maker of the world, and the nature of the heavenly state, irresistibly led to the conclusion that "the Lord had called the child." What happiness was immediately connected with this animating persuasion, none but the Christian parent is at all capable of conceiving.

Some simple incidents may be mentioned in illustration of the above remarks. When in her fourth year, Eliza, on hearing the summons to attend family prayer, cried out, with great earnestness, "Mamma, I must go to prayers!" Her cry was treated as the unmeaning wish of one who was incapable of bearing her part in that Divine exercise. But subsequent facts seemed to warrant the supposition that her cry was dictated by a strong religious feeling. For assuredly about this period the spirit of supplication was imparted to her by her God. When between five and six years of age she was much impressed by a sermon, addressed to children, by the Rev. Dr. Jennings, of Welbeck Chapel, London. She has again and again said, I never can forget that sermon. Having entered her 8th year, her idea of true happiness was so closely associated with that of vital piety, and her mind was so fully satisfied that old people must be pious, that, on seeing an aged Gypsy, she remarked, "I wish I was like her." On being asked why? she replied, "She (the aged Gypsy) must love God, and therefore she must be happy!" In her ninth year she became a striking evidence of that decided love of truth, which was among the many ornaments of her Christian profession. Being told by one of her relations to say "I am not at home," the child could not be prevailed upon *, either by persuasion or ridicule, thus to sin against Him to whom lying lips are an abomination! She persisted in replying, "I could not say so, for that would be telling a story."

This sweet and most promising child one day requested her mother to write a prayer for her use, which she did accordingly. But Eliza, after a few trials, and notwithstanding the spiritual character of the prayer, at length told her what

* On this point our French neighbours are above us in the moral scale. They, when too much occupied to receive visitors, or when disinclined to see any individual, usually direct their servant to say "Monsieur or Madame n'est pas visible;" which merely implies "cannot, or will not, be seen."

were her difficulties on the occasion, which were, that she could not altogether make it her own *; upon which her mother replied, that it was impossible fully to enter into her Christian feelings, and that she had henceforth better pray in such language as they suggested; only taking care to pray agreeably to what is taught in Scripture, and beseeching her God and Saviour to "teach her how to pray." From that time to the moment of her departure she was no stranger to the lights and shades of true devotion. If at one time she could rejoice, at another she could "agonize" in prayer, in order to overcome "the adversary."

Her filial obedience was also remarkably manifested in her days of childhood. Her beloved mother having left her alone in the nursery, and desired her to do some needlework, she could not comply with the expressed wish of her ——— to go with her in the carriage; yet, being too timid to assign the true cause of her refusal, she for the time incurred the displeasure of her aged relative. This conscientious anxiety of Eliza to conform in all points to the known injunctions of her parents, could not easily be exceeded. In fact, it never failed; and was, therefore, a model well worthy the imitation of all young religionists. The writer of this memoir has occasionally been grieved to witness the very imperfect manner in which some of them observe the Fifth Commandment; and the reproach which, by their very inattention to it, they bring upon that Holy Name whereby they are called. Such inconsistency between the profession and practice is indeed a stumbling-block to parents whose affections are still set, unhappily, upon things below; whereas filial obedience and respect, emanating from Christian love, have not unfrequently proved the blessed instrument of winning them to the knowledge of God and of his Christ.

Was she, then, a faultless child; exempt from that deep and total corruption of heart which invariably marks the posterity of fallen Adam? Candour demands a plain acknowledgment of the fact, that she proved her own participation of the sad consequences of his fall by occasional, though slight, differences with her second sister. These were painfully remembered by the tender and conscientious spirit of Eliza. At the throne of grace she earnestly sought the forgiveness of them, in the name of Jesus, and power to overcome those selfish feelings which produced them: nor were her prayers offered up in vain. During the last month of her beloved sister's life (who died in her 13th year) the differences in question had very considerably ceased, or, rather, had mutually yielded to the power of Divine grace. After her sister's death, Eliza felt that genuine regret at the recollection of them, which was not unaccompanied with the reflection that the Lord was now chastening her on account of them; a thought which should deeply sink into the heart of every young reader.

How far it may be allowable to make even a passing allusion to the dreams of childhood may very reasonably be doubted; yet a dream of Eliza, then in her 13th year, was so illustrative of her Christian character, that it may not be improper to record it. The subject of it was the Day of universal Judgment: and no sooner was the dream ended than, being alarmed, she awoke her sister, and presently said, with a view to her spiritual profit and consolation, "Don't you recollect that hymn,

"There is a fountain filled with blood?"

On the day following she remarked to a pious servant who attended her, "I used to think how good I was, and that I was so much better than my sister; now I see I am such a sinner!" an observation that can appear strange to none who, like the holy prophet (Isa. vi. 5), have been led by the Spirit of Truth to think seriously of the holiness of the Lord of Hosts, and to view themselves as it were in the very beams of Deity. Such persons exclaim, with the Apostle, with reference to sinners, "of whom I am chief."

About this period she could not speak without evident emotion of the love of Jesus Christ to a lost and perishing world. A hymn relating to this momentous subject was on that account endeared to her. It begins thus:

"'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord, or no;
Am I His, or am I not?"

In further exemplification of this feature of her character, I will now transcribe one of her own private meditations, dated Jan. 30, 1835 (she being then in her 24th year).

"Thou hidest thy face, and I am troubled!"

"The language of my heart has been for some time past, 'Oh that I knew where I might find Him; that I might come to His seat! I have been seeking for my Saviour in His holy word; but, alas! that sacred volume has of late seemed as a sealed book to me. I tried to lift up my heart in prayer; but I felt almost unable to pray. Hezekiah's words I then made my own, 'Lord, I am oppressed, undertake for me.' (Isai. xxxviii. 14.)" Nor can it be improper to add the following, written at the same time: "This day my dearest, precious brother left us for Cambridge. May the Everlasting Arms be around him! I felt his departure, and

* This remark cannot, by any fair construction, be turned into an argument against the use of a public formulary; as the latter is used under circumstances that are widely different.

pray that this little trial may be sanctified to my soul. I have been to-day unusually dejected. I was musing in my secret chamber, thinking of my loved brother, when these words seemed to come with an Almighty power to my troubled soul, 'Jesus Christ, the same yesterday, to-day, and for ever!' Blessed, blessed, assurance! Gracious Redeemer, let me not soon lose the impression of those sweet words. When Thou withdrawest thy face, all is darkness; oh, then, reveal thyself to me! Be pleased, by thy Divine power, to root out that deadly enemy to vital godliness, unbelief! Shield thy poor frail servant from the fiery darts of the enemy. Almighty Father, arm me for the battle: here I must expect continual warfare. Enable me, if it be Thy will, to 'put on the whole armour of God.' Lord Jesus, keep me from being of a doubtful mind. Let me not dishonour Thee by unbelief. May thy Holy Spirit enlighten my blind eyes, that I may once more rejoice in Thee. Oh that the language of my heart may be this night, 'Whom have I in heaven but Thee!'"—Here we may trace those contests between the true believer and his implacable and restless "adversary" (1 Pet. v. 8), without which none can follow the Captain of our salvation, and at last wear that crown for which He enables them to fight.

Eliza bore her part in the management of the village school. Here she was peculiarly in her element, being by nature fond of the occupation, and by grace impelled to enter on it for the best and highest purposes. She persevered in her earnest endeavours to promote its interest till within a twelvemonth of her decease. As her health was invariably delicate, her labours in this interesting department, as in that of general visits to the poor, were necessarily limited: yet she did what she could. Nor was it a little remarkable, that, notwithstanding her weakness of frame, her sweetness of voice, and her peculiar gentleness of manner, she generally possessed more authority in the school than any other person who attended it; so that it was commonly observed, "the children always mind what she says to them." Such authority was in part attributable to a certain firmness of mind, which was coupled with tenderness of spirit. Her method also in the arrangement of the classes, and the appointment of tasks and lessons; in the allotment of rewards and punishments, &c.; and in the several entries made in the respective class-books, materially benefited the school. How much she delighted in the work, her cheerful performance of it might prove; and this in addition to such remarks as she occasionally made during her last illness, on (as she herself feelingly denominated them) "the dear children." Having, not long before her decease (to which I must be permitted somewhat prematurely to advert) seen one of them for a few minutes, she afterwards remarked, with a tone never to be forgotten, "Oh! if I can meet but one of them in heaven, how happy I shall be!"

Such was her constitutional weakness, that, notwithstanding the best medical advice, and her occasional residence at the sea-side, her friends could not regard her without some anxiety and alarm; and though hopes were held out by the faculty of her strength increasing with her years, the result was altogether different. Nor was it a slight shock, to her delicate and enfeebled frame, that in April, 1835, it pleased God to deprive her of her pious, her invaluable mother, as well as of a brother and sister; all of whom, within the space of one month, were cut off by the scarlet fever. Her meekness upon that occasion manifested the prevalence of grace over the strongest natural affections. Powerfully as the filial was bound to the maternal heart, she was still mercifully preserved from all resistance to the will of her Heavenly Father, and from that excessive lamentation which too plainly marks a spirit unsubdued by grace, and therefore recumbent on the world: her very countenance was an index of a peaceful confidence in Him who had called her mother to the enjoyment of His own promised rest. What consolation she herself found in every successive contemplation of it may be partly collected from her own private meditations on the death of her beloved sister, then six years of age:—

"Sunday, April 12, 1835. Precious Fanny! what a glorious Sabbath art thou now spending! Jesus has made thee all fair like himself. There is no spot in thee. Shall I mourn because he has shewn thee such wonderful love, and said to thee, 'Arise, my fair one, and come away, that He has called thee to the new Jerusalem, to dwell with Him for ever; that He has placed a crown of immortal glory upon thine head, before thou hadst known what it is to bear the cross for Him? No: rather let me rejoice that Jesus Christ has said, 'Suffer this little child to come to me;' and though nature must feel; though I must miss thee, sweetest child, from my side, delighting to gather the flowers of thy heavenly Father's painting, let me not sorrow as those that have no hope. Thy God has shewn thee a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, and has said, 'Drink, yea, drink abundantly, O beloved.' O my little Fanny, what love has Jesus shown thee! May He by his Holy Spirit make me meet to be a partaker of his heavenly kingdom! may his heavenly Spirit reign in my heart, and in the hearts of all, particularly of those who are dear to me! I guided thine infant hand, when first attempting to write: it was then labour to thee: now, thou hast the pen of a ready writer. Jesus has now

written on thee his 'new name.' Now thy Saviour has taught thee the full meaning of that verse, 'There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth thee light; and thou shalt live for ever and ever.' Oh! may I be accounted worthy to receive that inheritance, that so those pearly gates may open to me, through the riches of redeeming grace; and may my beloved parents, and the children whom God has given them, sit down with Abraham, Isaac, and Jacob, in the heavenly kingdom!"

To her mother she once remarked, "I wonder why I wish to remain on earth, spending the prime of my days here, instead of spending them in heaven."

Again, June 9th, Whit-Tuesday, 1835. "At this time last year my beloved little Fanny was crowned with flowers, and I had made a laurel garland for her; little did I think that a crown of unfading glory would so soon be put upon her head*."

But a few months after she had expressed these genuine sentiments of her heart, this meek follower of Jesus was called to bear the burden of her last tedious malady. On removing to Cheltenham, in Sept. 1835, for the ensuing winter, she was soon pronounced, by two eminent physicians of the place, to labour under a disease of the mesenteric glands, on which her pulmonary symptoms were said to be principally dependent; for her medical attendants, without venturing to hold out any positive hope of her recovery, still were decidedly of opinion, that, if that disease could be subdued, the cough would presently subside. Such means as art and experience, and the greatest kindness, could suggest, were continually tried; but without affording her any permanent relief; for the ground that was gained in one day was generally lost upon the following. Her constitution was so slight and the progress of her disease so constant, that no human arm could prolong her valuable life.

As she did not overlook her danger, so she did not regard it with that alarm which frequently attends the votaries of wealth and pleasure, when the last enemy is near. I say, "frequently," since the actual approach of death is not invariably found to break their moral slumbers. She, however, looked by faith to Him who has overcome death, and has "opened the kingdom of heaven to all believers." Deeply had the great truth been impressed upon her by the Spirit, that in life, in death, and in eternity, Christ was the only, the Almighty Saviour of the soul; and much as she confessed and bewailed the infirmity of her own faith, she evinced her repose on Him, her union with Him, by her prayers as well as her conversation. Faith only could lead her still to the Redeemer: "Lord, help mine unbelief;" "Lord, increase my faith." Had she not felt her need of his mercy, and been well convinced of his ability to save her even to the uttermost, she would scarcely have persevered in the supplication, "Lord, save me!"

From what has been remarked above, the reader may instantly perceive the trials, the conflicts, that were appointed her. They were indeed such as thousands had endured before her, though they were not on that account the less distressing to her soul; they, in fact, marked her spirituality. So early, so decided a follower of Jesus Christ, could not be unmolested by her great and malignant adversary; having, through grace, uniformly resisted him, she was naturally assailed with some of his most "fiery darts."

In her the consolations of faith were not unmingled with its conflicts; for, when adverting to the letter to her beloved aunt, she observed, "the Saviour is beating down Satan." That thought powerfully comforted her; as did a kindred contemplation, which she thus expressed, "We do not sufficiently consider that Christ was made 'like unto his brethren.'" Indeed, her comfort grew with the contemplation, so that she presently assured her aunt, "Your prayers for me are heard; I have now greater evidences that the Saviour is present with me."

For the present I quit the subject of her Christian warfare, in order to remark more particularly the graces that she now manifested, and the lessons that she daily taught to those who entered her sick room. Her estimation of the importance and value of the Scriptures rose, about this period, to an unwonted height. Dear as the Bible had been to her from her very childhood, yea, sweeter than honey to her lips, it was now far dearer to her heart, as the light of those who are in darkness, the sword of those who are assaulted, and the solace of those who are afflicted. Evidently as her mind sympathized with the languor of her mortal part, she still retained her power of correct Scriptural quotation. This indeed was her fort; and was so incalculably useful to her as a teacher in the village school. When conversing in her sick room with her friends and relations, she never misquoted any one Scriptural expression. Though too weak to attempt any lengthened quotation from the Bible, she still proved her quick spiritual discernment by the happy application of its language to the points she was anxious to illustrate. If there was one verse in Holy Scripture on which she peculiarly and gladly dwelt, it was this: "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." (Luke xxii. 32.)

Next, her humility is not lightly to be recorded. It appeared in the whole tenor

* An account of her early manifestations of Christian piety will be found in "the Children's Friend," either in the May or June Number, 1836.

of her short but exemplary life. So graciously had the great Sanctifier subdued, in her earliest days, that pride which is natural to fallen man, that she truly esteemed others better than herself; was ready to take the lowest place; and appeared to think that nothing which she said or did was at all worthy of attention. She had that intense desire to magnify her God and Saviour, which could not consist with the endeavour to exalt herself. Her manners and her look might tell that the Lord had clothed her with humility. She kept her religious manuscripts so carefully concealed, that till a few days before her death their very existence was unknown to her relations. Even then she named them only in order to bequeath them to one whom she greatly loved. Again and again she said, "I wish nothing to be said of me when I am gone;" a wish which could not be complied with, when a simple delineation of her character was likely, through Divine grace, to prove instructive to survivors.

Connected with her deep humility, or rather an essential part of it, was her exclusive "looking unto Jesus" as "the Lord her righteousness." Not a breath of self-dependence, in the great matter of salvation, ever escaped her lips. Amiable as she was, and to a degree not often witnessed in this sinful world, and though in the judgment of her friends a "singularly consistent Christian," still she invariably spoke of her own unworthiness, and of Jesus as that great Advocate through whose hands all her prayers and all her services must pass, in order to their acceptance with "the holy Lord God." If ever the cross appeared to an awakened sinner as a hiding-place from Divine justice, and a theatre of Divine mercy, it so appeared to the subject of this brief memoir. She spoke of her once crucified, but now glorified Redeemer, under a deep sense of His loving-kindness, and for the purpose of edifying and comforting those who were about her. On her beloved aunt saying to her, "You must not think it strange if I sometimes shed a tear for you," she immediately replied, "Oh, Jesus wept." Of Him she emphatically said, "He is just such a Saviour as I want." Again: "Satan is very subtle: he tries to make me doubt the truth of Scripture, by suggesting to me some apparent contradictions in the New Testament; but I look to the Captain of our salvation; for He is able to overcome him!"—"I want a full persuasion that I am Christ's." "I would say, like Paul, what shall separate me from the love of Christ?" When meditating on the resurrection, she observed, "How beautiful is that verse, 'As in Adam all die, even so in Christ shall all be made alive.' 'It is sown in weakness, it is raised in power.'"

On her father remarking to her, "My child, we were so happy a family that we were in danger of taking our rest on earth, and the Lord therefore separated us, in his tender mercy, and by means of the last enemy," she replied, "We shall again be an united, happy family," meaning around the throne of the Lamb.

On the 20th of May she removed from Cheltenham to All-Cannings, and that from a natural desire to see again the place of her nativity; and to re-tread the ground where associations of a pleasant, as well as of a painful kind, could not fail to arise in her reflecting mind. Soon after her return, decided symptoms of pulmonary consumption appeared, and finally extinguished every hope of her recovery. She perceived her danger by the very look and manner of her medical attendant. No alteration, however, was visible in her own deportment, except a growing spirituality, and an intense desire to gain that full assurance of faith which is the very antepast of glory.

It pleased her Heavenly Father that she should linger on, with but little variation of symptoms, till the 16th of August. From time to time she would revisit some of her favourite resorts, and those spots in particular where she could gratify her botanical taste, and retrace in every bud and in every blossom the hand of the Divine Artificer. Not seldom did she look upon the perishable rose, till she contemplated, with an adoring spirit, that Saviour of whom it is a figure (Canticles ii. 1).

Her patience in waiting for Him was such as is rarely witnessed in the sick chamber of the young. Her own will was evidently kept in subjection to that of her heavenly Father; so that by the power of His Spirit she not only refrained from all murmuring and impatience, but, after the example of those who had preceded her in the way to glory, she cheerfully drank that water of affliction which was graciously mixed and sweetened with the everlasting love of Christ. Her every breath was that of childlike willingness to bear whatever His wisdom might inflict.

Some particulars of the closing scene must not be omitted by the narrator. On the morning of the 15th of August the "shadows of death" manifestly rested on her "eyelids" (Job xvi. 16), and she herself regarded it as a call to the especial exercise of faith, and to closer communion with God. When her father, after a short repose, resumed his station at her sick bed, she said, with uplifted hands and heart, "Lord Jesus, receive my spirit;" "wash it in thy precious blood." Though incapable, from bodily exhaustion, of uttering many words, still she said what she could to the glory of her faithful God and compassionate Redeemer. The scene immediately became far more interesting and thrilling, from the request she anxiously expressed that her brothers might now visit her. They did so, each in his turn; and

when she emphatically said to each, "may God bless you," and wished that each might truly know his Saviour, no human feelings could be wholly unaffected on the occasion. She made presents to them, either of the Sacred Scriptures or of some Christian volume; and it is hoped that the memory of that interview may live, and be associated with Him who so graciously enlightened, as she approached it, "the valley of the shadow of death."

Notwithstanding her sufferings increased, and that from a sense of suffocation as her end approached, her God enabled her to say, "My views are now clearer and brighter than they used to be." She complained at times that the adversary was still harassing her: but she could joyfully say, with an Apostle, "We are more than conquerors, through him that loved us." She found in the 23d Psalm, and in the 12th, 25th, 35th, and 54th of Isaiah, unwonted, and I might almost add, unbounded consolation. About half an hour before she left the body (having from time to time received the consecrated bread and wine in remembrance of Christ) she requested her father to repeat to her some short Psalm: he repeated the 23d; and, being himself much exhausted, he somehow omitted the beginning, of the last verse; when she said, with the air of one who lay at the very verge of Paradise, "Oh, it is surely mercy, &c." Thus, to the very close of her existence, she proved her accurate recollection of the sacred text. Shortly afterwards she lost all power of utterance, and, with a calmness of look which testified her ineffable repose on the love and faithfulness of Christ, she happily fell asleep in him, and that in her 26th year.

Her lifeless countenance, however, almost seemed to declare, by its singular and unearthly peacefulness, the blessedness of her departed soul. Thus mercifully did the Lord deal with her in life and in death; and loudly does He call upon survivors to seek Him, till they also know, and continually increase in the knowledge of, "a Saviour, who is Christ the Lord," and in that happiness which deceiveth not; and, by renouncing an evil world, follow Him in the way to that in which nothing that defileth can enter; till, having been kept, like her, by his Holy Spirit to the end, they may, like her, at length exchange the cross for the crown, and be for ever with the Lord, without one sin to pollute, or one sorrow to depress their souls.

T. A. M.

REVIEW OF REVIEWS.

LETTER FROM THE REV. J. H. NEWMAN UPON THE OXFORD TRACTS, WITH REMARKS UPON IT.

"*The Christian Observer may rest satisfied that Dr. Pusey's Friends will never assert that the* (39) *Articles have any particular meaning at all.*"—Mr. Newman's Letter.

We did not receive the following letter from the Rev. J. H. Newman till after, not only the department of Correspondence to which it belongs, but also our Reviews, and even the Obituary, had gone to press; so that we could not, in the ordinary course, insert it till our next Number. We have, however, seen enough of the spirit of controversy to know that any delay would, by some staunch party-men, be attributed to other causes than the true one; the least violent of which would be, that we did not choose to let Mr. Newman speak till we had enjoyed a month to concoct an answer. We have therefore revived our obsolete heading of "Review of Reviews," that we might make a niche for our correspondent's letter; and though our allusions to the Oxford Tracts were not in the form of a review—for then they would have been accompanied by an adequate supply of proofs and extracts—yet we have no objection to their being replied to under that name. This immediate insertion of Mr. Newman's letter leaves us neither time nor space to do justice to a subject which demands much of both, and to which we fear we shall have occasion to recur again and again; but we cannot, in duty, send our Reverend Correspondent's strictures to press without some notes—though, being necessarily thrown off in rapid haste, they are intended only as *pro re natâ* remarks, and by no means to traverse the subject in its length and breadth.

We have used, for distinction sake, the current appellation "Oxford Tracts;" but we protest against it, as leading ignorant persons to imagine that these publications are connected with the University, or at least speak the prevailing language of its members; whereas they are, for the most part, the lucubrations of three individuals; highly respectable, it is true, for learning, talents, character, and station—namely, Dr. Pusey, Professor Keble, and Mr. Newman—but who are only a minute fraction of the academical body, and for whose peculiar opinions none but themselves are responsible. This popular inference has arisen from the tracts being dated "Oxford," and from the opening volume being announced as "Tracts for the Times, containing the numbers published *during the Academical Year*:" besides which, some of the discourses are expressly addressed "ad scholas;" which is just as unseemly an intrusion upon the dignity and independence of the Universities, as are those "ad clerum" upon the Episcopal and Archidiaconal offices; the unauthorized infringement of which, by three or four private presbyters, we are at a loss to reconcile with their own claim of being the advocates of ecclesiastical order and discipline. A society so constituted and so acting, not only without a shadow of episcopal sanction, but contrary to the opinion and wishes of our spiritual rulers—who cannot but dread and deprecate this new source of division in the Church—would not have been permitted in the days of godly subordination. What warrant have three or four private individuals to issue pastoral charges? and, as respects academical discipline, what right have they to connect their private publications with "the academical Year" of the University of "Oxford?" They have indeed a good right, if they please, to affix, as they do, "The Feast of the Purification," "The Feast of the Annunciation," "The Feast of the Resurrection," "The Feast of St. Peter," and so forth, because the ecclesiastical calendar is common property; though it savours more of affectation than of devotion or propriety thus to date from a red-letter day which has nothing whatever to do with the matter of a tract, and which is not likely to have always happened to be the real date when the writer was concluding it. But to issue addresses "ad scholas," dated "Oxford," and professing to be connected with "the academical year," is an assumption that ought to have been avoided. The tracts "ad populum" must naturally be supposed, by the parties to whom they are addressed, to be issued by authority; a most incorrect inference, for which no occasion should have been given*.

The following is Mr. Newman's letter:—

To the Editor of the Christian Observer.

Oriel College, Jan. 11, 1837.

Sir,—Through that courtesy, which is on the whole characteristic of the Christian Observer in dealing with opponents, I am permitted to answer in its pages the challenge, made in a late number, to Dr. Pusey and the writers of the Tracts for the Times, on certain points of their theology(1). The tone of that challenge, I must own, or rather the gene-

* The title, "Tracts for the Times," is one which the authors have no right to expect the public to adopt, because it implies that they are seasonable and appropriate, whereas exactly the contrary is the general opinion. We are therefore forced to take the date of Oxford, and to call them, in the popular phrase, the "Oxford Tracts," but only under protest. Mr. Newman's words, in the letter alluded to in our Answers to Correspondents last month, were simply "the Tracts." We wrote the word "Oxford" between brackets, for distinction sake; but the printer, we observe, has inadvertently left out the brackets.

(1) We claim no portion of Mr. Newman's obliging acknowledgment of our

ral conduct of your Magazine towards the Tracts, since their first appearance, has been an exception to its usual mildness and urbanity. However, I seize, as an ample amends, this opportunity of a reply, which, if satisfactory, will, as appearing in its pages, be rather a retractation on your part than an explanation on mine(2).

One would think that the Tracts had introduced some new articles of faith into English theology, such surprise have they excited in some quarters; yet, much as they have been censured, no attempt, that I know of, has been made to prove against them—I will not say, article of faith, but—even any theological opinion, which is not consonant to that religious system which has been received among us since the date of the Ecclesiastical Polity. Indeed, nothing is more striking than the contrast exhibited in the controversy between the great definiteness and precision of the feelings [sic; query, of the tracts], and the vagueness of the outcry raised against them. From the excitement on the subject for the last three years, one would think nothing was more obvious and tangible than the offence they contained; yet nothing, not only to refute, but even to describe their errors definitely, has yet been attempted. Extracts have been made; abuse has been lavished; invidious associations excited; irony and sarcasm have lent their aid: their writers have been called Papists, and Non-jurors, and Lauds, and Sacheverells, and that not least of all by your own Magazine: yet I much doubt whether its readers have, up to this hour, any more definite idea of the matter than they have of Sacheverell himself, or of the Non-jurors, or of any other vague name which is circulated in the world, meaning the less the oftener it is used. If they were examined, perhaps they would not get beyond this round of titles and epithets; or, at the utmost, we should but hear that the Tracts were corruptions of the Gospel, human inventions, systems of fallible men, and so forth. These are the fine words which you give them to feed upon, for bread(3).

"courtesy," as it is only common justice to admit a reply to a charge, unless the replicant prefers first making it through some other channel. We could wish that such gladiatorial words as "challenge," "fight," and so forth, were avoided in religious discussions.

(2) We admit that our language has been, and will be, strong; but the discussion relates to questions which involve the whole economy of the Gospel, of Protestantism, of a standing or falling church, of the salvation of the souls of men; and we may not, we dare not, use doubtful or deceitful words. For any unchristian asperity we would at all times deeply humble ourselves before God, his church, and an offended brother; but what we have intended, and still intend, in this discussion, is to speak, as God shall give us grace, very plainly our view of the character and evils of the system inculcated in the Oxford Tracts; which, "even weeping," we believe to be anti-Evangelical, anti-Protestant, and a snare of our ghostly enemy to impede the progress of the pure Gospel of Christ, and to endanger the souls of men. We say this, not as impeaching the unimpeached and unimpeachable sincerity and conscientiousness of the writers of these tracts, but in reference to the system which they have adopted.

(3) We conclude that Mr. Newman alludes to the following passage in our Preface for 1833: "We lament to hear the ominous notes of preparation for a party-spirited collision, the effects of which, unless wiser counsels prevail to check the evil, may be most injurious to our National Church, and, with it, to the best interests of Christianity in the land. On the one side we see ranged a new and active sect, composed chiefly [times have altered] of Dissenters who agree with the Church of England in her leading doctrinal tenets, but avowing themselves her enemies as an Established Church, and combining with Infidels, Radicals, and Socinians, to raze her foundations. On the other side we see a Society formed at Oxford, the members of which, professing themselves to be the most orthodox upholders of the Church, have begun to scatter throughout the land publications which, for bigotry, Popery, and intolerance, surpass the writings even of Laud and Sacheverell." Several of our correspondents, who have charged us with great negligence in the matter of the Oxford Tracts, will

Even now, Mr. Editor, when you make your formal challenge concerning Dr. Pusey, you do not distinctly and pointedly say, as a man who was accusing, not declaiming, *what* you want answered. You ask, "will any of the writers or approvers of the Oxford Tracts venture to say that he [Dr. Pusey] (4) does really believe *all* the doctrines of the Articles and Homilies of our church? How unsuitable is this!(5) Why do you not tell

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see by this passage that we were among the earliest to "sound an alarm" in reference to the danger which menaced our Protestant "Zion;" and we have several times written of these tracts by name since; but more frequently we have endeavoured incidentally to expose and oppose their false doctrines—as, for instance, in our recent remarks upon Bishop Jeremy Taylor, and Bishop Onderdonk's funeral discourse for Bishop White—so that we have been less negligent than our reprovers suppose, though we intend in future to address ourselves more directly and closely to the tracts themselves; for we *fully agree* with Mr. Newman, that they ought not merely to be denounced, but to be answered; and, if he will excuse us for so saying, we considered that, to those who were *likely* to read our remarks, there was not mere declamation, but much *solid argument*, in saying they were allied to the doctrines of "Lauds and Sacheverells;" for our readers are not so ignorant as Mr. Newman alleges them to be of the system of those so-called High-churchmen, whose arrogant claim of being the true sons of the Church of England we do not for a moment concede; and, knowing full well the doctrinal and ecclesiastical system of those unsound Churchmen, it was a copious and conclusive argument in a few words to say that these tracts embody their system; for when a category is once established, it is only necessary to shew that a matter comes within it, to determine the conclusion. Our readers will observe that Mr. Newman does not pretend to deny the resemblance; he only latently apologizes (for his remarks assume a form that is always understood as apologetical) for those poor persecuted men; and says that we give "fine words to feed upon, for bread," whereas we merely stated a plain fact, and that fact carried with it a pregnant comment. It is impossible upon every occasion to detail all the volumes of argument that lead to every conclusion. We considered that our readers were Protestants, in the ordinary sense of the term, and we felt assured that Laud was a patron of many of the worst parts of Popery. If the Oxford Tract writers think, as they appear to do, that what we consider Papistical tendencies were so many excellencies, of course our *dove-tailing* is to them not argument, but merely declamation. *Be it so; and if the battle of the Reformation is to be fought over again within the walls of the Anglican church we will address ourselves to first principles;* but we took the matter for granted, and considered the victory as won by our venerable Reformers nearly three centuries ago.

(4) Our Reverend Correspondent, in quoting our words, has incorrectly interjected "Dr. Pusey," and omitted the word "one," which, and not "Dr. Pusey," was the antecedent to which the pronoun "*he*" referred. Our words were: "Will any one of the writers or approvers of the Oxford Tracts venture to say that he" (namely, that writer or approver) "does really believe all the doctrines of the Articles and Homilies of our Church?" We had just before appealed to Professor Pusey, whose name is published, sometimes in full and sometimes in initials, in the Tracts; and we then indefinitely enlarged the appeal to "any one of the writers," or even the "approvers;" shewing our willingness to receive any proper reply, come from what quarter it might; though it is far more Christian, candid, and manly, in Mr. Newman, to reply, as he has done, before the Church, with his name to his letter. He meant us, we are quite sure, no wrong in omitting "one," and inserting "Dr. Pusey;" for the fault, we doubt not, was in our ambiguous writing; nor should we have alluded to an inadvertent mis-reading, except that it makes us ask any one of the "writers or approvers of the Tracts" to tell the world the most intimate opinions of Dr. Pusey—a ridiculous and impudent request. Dr. Pusey is abundantly and admirably able to write or speak for himself, when he considers it proper; and no man would be guilty of the impertinence (using the word classically or vulgarly) of asking any "approver" of his Tracts to speak for him.

(5) *Why "unsuitable?"* Our full conviction was, and is, that the writers of the Oxford Tracts subscribe to several of the Thirty-nine Articles only *negatively*; and that they consider even the Liturgy and offices of the Church of England, through misplaced fear of Popery, defective in some important particulars; though by no means to the extent of the Articles and Homilies, the latter being, indeed, often highly dangerous and offensive. The irresistible impression left upon the mind of a reader of these Tracts is, that the Articles, and still more the Homilies, give up, under the abused name of Popery, much, very much, that was highly important to be retained, and concede to modern delusions in a way that has caused much mischief; so that, though Mr. Newman and his friends may subscribe to the Articles as

us *which* doctrine of the Articles you have in your mind, and then prove your point, instead of leaving us to guess it? One used to think it was the business of the accuser to bring proof, and not to throw upon the accused the *onus* of proving a negative. What! am I, as an approver of the Tracts, to go through the round of doctrines in Articles and Homilies, measuring Dr. Pusey first by one, then by the other, while the Observer sits still, as judge rather than accuser? What! are we not even to have the *charge* told us, let alone the proof? No; we are to find out both the dream and the interpretation(6).

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containing much that all acknowledge to be good, and as not embodying any thing so noxious that they cannot in conscience "get over it," yet that, in regard to several of the questions dwelt upon in the Tracts, their merit is at best but negative: they are not so worded as absolutely to prevent a Laud or Sacheverell signing them; but they are defective to such a degree, that to the popular mind they often convey error rather than truth; so that they are as unlike as possible to the series of articles which the Oxford Tract writers put forth as their own doctrines. But this matter of the Articles is too serious, and too large for a note; we shall have occasion to return to it frequently. In the mean time, Mr. Newman will do well to caution some of the indiscreet "approvers" of the Oxford Tracts against such language as the following: "The Articles are the *weak point* in our Church; we may indeed sign them; for, 'Is there any taste in the white of an egg?' but we must get far beyond them before we can be well-instructed members of the Catholic Church." We do not for one moment suspect the Oxford Tract writers of convenient subscription; they unquestionably satisfy their own minds; but our meaning was, and is, that we cannot see how their subscription can be of that frank, generous, and joyful character, which without doubt or grudging clings to these admirable Articles of Faith, as the best human exposition of Divine truth, in its fulness and most prominent bearings; besides which, as we intend to shew, the system in the Oxford Tracts is strongly opposed to them, both in spirit and letter.

(6) This remonstrance, so far as it rests upon the misreading of our meaning, as above noticed, is wholly irrelevant, since we never thought of asking any other person to speak for Dr. Pusey. And as regards the general question, it is rather specious than solid; for the Oxford Tract writers know perfectly well what was our meaning; they know perfectly well what "a handle" the "Articles and Homilies" have given to those *persons of a certain class within the Church* against whom the Oxford Tracts are particularly levelled; they know perfectly well that the Articles, even though they conscientiously sign them as not positively stating what is false, do not embody their doctrines, and are not an exposition of their faith—as they are, next to the Scriptures, of the "certain class" so often alluded to in the tracts. They are not duly quoted and urged by the Oxford Tract writers, as they would be if they supported their system, but are rather apologized for, as not verbally inconsistent with it. They were subscribed to even by a Laud or a Sacheverell; but they were rather tolerated than admired by those semi-Popish divines.

The remarks to which Mr. Newman alludes, were not intended to supply either the heads or the proofs of the "charge;" we were merely appending a note to the paper of a correspondent. If, however, our readers will bear with us, passages in abundance from the Tracts, and from the Articles and Homilies, shall not be wanting in the progress of the discussion (which we consider as only now opening), in support of our allegations. We only feared that we should have to go over ground so often trodden that both friends and opposers would meet us with the old reply of "ringing the changes on the Articles and Homilies; as if every body did not know all that can be said upon that subject." We are, however, willing to renew the labour as untiringly as at the first; and the more by how much the Oxford Tracts are more Papistical, according to our notion of Popery, than any thing that has been written by any professed Protestant divine in modern days.

But, after all, there was no such vagueness in our "charge," or rather inquiry, as Mr. Newman complains of. In that very Number, and in that very note, we said enough to shew at least one prominent head of alleged contrariety—namely, in reference to the sacraments. Our Articles and Homilies follow Scripture in teaching that "a man is justified by faith;" the Oxford Tracts teach that he was justified in infancy, through the instrumentality of baptism, when he could not "perform faith or repentance;" that the sacraments are "not only signs and seals," as all sound Protestants speak of them, but that they operate according to Cardinal Bellarmine's Popish definition of *ex opere operato*, which is expressly appealed to by Professor Pusey as the true account of the matter; and that, so strictly is this grace attached to the opus operatum sacrament, and so wholly unconnected, as Dr. Pusey says, "with the

So much for the formal challenge which the Observer puts forth; and I can find nothing, either in the remarks which precede it, nor in its acceptance of my offer, precisely coming to the point, and informing me *what* the charge against Dr. Pusey is. It is connected with the Sacraments: you wish him and his friends, according to your subsequent notice, "to reconcile *some* of the statements in them [the Tracts] respecting the Sacraments, with *some* of those in the Articles and Homilies!" In your remarks which precede the challenge, you do mention two opinions which you suppose him to hold, which I shall presently notice; but you are still silent as to the Article or Homily transgressed. This is not an English mode of proceeding; and I dwell on it as one of the significant tokens in the controversy, what is the real state of the case and its probable issue. Here are two parties: one clamours loudly and profusely against the other, and does no more; that other is absorbed in its *subject*, appeals to Scripture, to the Fathers(7), to custom, to reason(8), in *its* defence, but answers not. Put the case before any sharp-sighted witness of human affairs, and he will give a good guess which is in the right. If, indeed, there is one thing more than another that brings home to me that the Tracts are mainly on the side of Truth—more than their reasonings, their matter, and their testimonies; more than proof from Scripture, or appeal to antiquity, or sanction from our own divines; more than the beauty and grandeur, the thrilling and transporting influence, the fulness and sufficiency of the doctrines they desire to maintain(9)—it is this: the evidence which their writers bear about

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mental energies—that is, through faith, prayer, active spiritual contemplations, or *what is called communion with God*" [for shame, Dr. Pusey, to speak thus lightly of "communion with God!"], that "to administer the Lord's Supper to infants, or to the dying and insensible," is not "superstition," but "a practice having the sanction of primitive usage;" and primitive usage, the Oxford Tracts teach, is of Apostolical authority. Does Professor Pusey venture to say that he finds any sanction for such practices in the Articles or Homilies? But this is but one fragment of the system. The full developement will require far more space than a note.

(7) Yes, "to the Fathers;" including under that abused name the ignorant fanatics who administered the Lord's Supper to infants and insensible persons, thinking that it operated, like a charm, by its inherent efficiency. There is no absurdity, no impiety, that may not be paralleled in the writings of some of those who are called, most unjustly, "the Fathers."

(8) No, Mr. Newman; not "to reason." When we ask a reason for something that appears absurd upon the face of it—as, for instance, the Bellarmine opus operatum spiritual efficacy of the Lord's Supper upon an insensible person—you give us tradition, or cite what you call an "authority" out of some human book; but that is not an appeal "to reason." Cite the word of God, if you can, in favour of such mummeries; and then you will make the highest possible appeal to "reason"—namely, the authority of Him "who cannot lie;" the authority of a book proved to be Divine, and therefore infallible.

(9) "Fulness and sufficiency" for what? To bring souls to Christ? to teach the way of justification through faith in a crucified Saviour, and not through the Bellarmine doctrine of opus operatum sacraments, by means of the vicarious "faith of the church," wholly unconnected with the faith of the individual? or to lead to holiness of life, by telling men, the most profligate men, that remission of sins and union with Christ are attained through the sacraments, and not in connection with faith in the Redeemer, or prayer, or active spiritual contemplations, or "what is called communion with God?" No, there is no "fulness or sufficiency" of this kind. Nor is there any thing to inspire the joys and hopes of the humble believer, who feels and acknowledges himself every day and hour to be a sinner: on the contrary, this system tells him that the blood of Christ availed once at his baptism, but that he has no assurance of its availing again; much less a thousandth and ten-thousandth time, as it must, if any man living is ultimately to obtain salvation. Having sinned after baptism—and who is he that sinneth not?—he is to do the best he can, and to "drag doubt's galling chain" (such is the repeated expression) to his life's end. Such a system may, indeed, well cause a "thrilling," but it is a thrilling of terror, and not of holy joy. It may

them, that they are the reviled party, not the revilers. I challenge the production of any thing in the Tracts of an unkind, satirical, or abusive character; any thing personal(10). One Tract only concerns individuals at all, No. 73; and that treats of them in a way which no one, I think, will find to be any exception to this remark. The writers no where attack the Christian Observer, or other similar publication, though they evidently as little approve of its theology, as the Observer of the Tracts. They have been content to go onward; to preach what is positive; to trust in what they did well, not in what others did ill; to leave truth to fight its own battle, in a case where they had no office or commission to assist it coercively. They have spoken against *principles, ages,* or *historical characters,* but not against persons living. They have taken no eye for eye, or tooth for tooth. They have left their defence to time, or rather committed it to God. Once only have they accepted of defence, even from a friend*, a partner he indeed as well, but not in those

* Dr. Pusey's Earnest Remonstrance.

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be a "transporting" doctrine to the presumptuous Pharisee, who dares to say, or to think, that his heart and life have been so pure in the sight of God that he has never violated the awful vows of baptism; and that, as Mr. Newman most unscripturally expresses it in his Parochial Sermons, he is "free from sin"—(even the most "hardened sinner," says Mr. Newman, may "recollect those times of his youth when he was *free from sin*"); but it is a fearful doctrine to those who dare not stand before God in this confidence of boasting.

The most striking features of the Oxford-Tract system are mysticism and superstition, and these in all ages have been "thrilling and transporting" to many persons of overheated imagination, who had no taste for a religion connected with "the mental energies," or "communion with God." We only regret that any men of stronger minds, or more devout feelings, should have been led away with such delusions. The only "fulness and sufficiency" which we can discern in the system, is to restore the tyranny of the Romish Priesthood over the consciences of men; for the most bigoted, the most intolerant, the most superstitious opinions, are in these Tracts set forth respecting the Christian ministry, and the dutiful prostration of the minds of the laity: who, in fact, need not much trouble themselves to inquire into Christian doctrine, nor need the minister propound it, if "the sacraments, not preaching, are the sources of Divine grace;" not only "are sources," which every member of the Church of England rejoices in believing, but are "*the*" sources—that is, the only sources, to the exclusion of faith and prayer, and "what is called" communion with God, and, above all, of preaching, which the Scriptures speak much of, but which these Tracts, in common with Popery, degrade from its allotted station as a means of grace. Under the Old Testament dispensation "the Lord appointed prophets to preach;" and under the New, Christ was "anointed to preach," and "Jesus began to preach," and "he sent forth his disciples to preach," and "they ceased not to preach," and St. Paul "was ordained a preacher" (the least portion these Tracts teach of the Christian minister's office, which is chiefly, sacerdotal), and he "preached Christ crucified;" and, unlike the Popish priesthood, he thanked God that he had not baptized, except in a few instances (a strange subject of thanksgiving, if "the sacraments, and not preaching, are the sources of Divine grace!"); and he exhorted Timothy "to preach the word"—yes, the word! absolutely omitting the sacraments, the only sources of Divine grace. We tremble at the dishonour done in these tracts to an appointment of God; but we beseech our readers not to let the recoil of such doctrines urge them to the contrary extreme, of disparaging the sacraments. What God hath joined together, let no man put asunder. The word and sacraments are Scripturally united in our Ordination Services.

(10) We do not wish to apply unnecessarily harsh epithets to the Tracts; but we cannot say that their spirit is never "unkind or satirical." Under soft words they are more invidious than many hotter compositions; and their overweening tone, their unfair assumptions, their constant allusions to "a certain class," and so forth, without that straightforward specification which can be grappled with, are far more irritating to an ingenuous mind than even "abuse." If, for instance, they are referring to the doctrinal opinions held by such beloved and honoured men as Wilberforce, and Bishop Ryder, and Mr. Simeon, and Professor Farish, in our own days; and by the most Scripturally-minded bishops, clergymen, and laymen of the last three centuries, including the great mass of the most eminent Reformers and Martyrs; it is said, in mild phrase, "there are certain persons, followers of Zuinglius," or of Calvin; and then all that is not modelled after the Lauds and Sacheverells is taken for granted to be Zuinglian

Tracts which he defended. This, then, is the part they have chosen; what the Observer's choice has been is plain even from the article which leads me to write this letter. We are there told of Oxford writers, "relying on the authority of the darkest ages of Popery," of their advocating "the bathos in theology, an absurdity not worthy to be gravely replied to," of their "absurdity," "irrational fanaticism," "intellectual driveling," of their writing like "the most ignorant Popish fanatic (11)," of their "sneering and ridiculing," of their reviving the "figments of the darkest ages of Papal superstition," "some of the most vain and baneful absurdities of Popery;" and all this with an avowal it does not wish to discuss the matter(12). Brave words surely! Well and good, take your fill of these, Mr. Editor, since you choose them for your portion. It does but make *our* spirits rise cheerily and hopefully thus to be encountered. Never were such words on one side, but *deeds* were on the other. We know our place, and our fortunes; to give a witness and to be contemned, to be ill used and to *succeed*. Such is the law which God has annexed to

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or Calvinian; and then Zuinglius or Calvin is adroitly placed in parallel columns with Socinus; and the conclusion is strongly pointed out, that this "certain class," nay, all who deny the Bellarmine hypothesis of opus operatum sacramental spiritual efficacy, all who do not soar far beyond the Articles and Homilies of the Church of England, are fellow-workers with "the Rationalists of Germany," and with Deists and Socinians. And this is a kind and temperate charge!

(11) Respecting what did we use these hard words? Respecting the absurd and superstitious idea that the Lord's Supper forced into the mouth of an infant, or an insensible person, conveys "Divine grace" to him. We will not qualify our epithets; we would rather augment them with intensitives, in order to shew our horror of such Popish "driveling." We cordially accept Mr. Newman's "challenge" to "put the case to any sharp-sighted witness." Let him take the first twelve gentlemen he happens to meet on the Exchange in London, or a like number of grand or petty jurymen in the town-hall of Oxford, and ask them whether such notions are not as fanatical, and Popish, and irrational, as we described them to be.

(12) What we said was, that we "did not wish to obtrude a new litigation;" for every thing in these days assumes a polemical form, and the conductors of periodical works have always controversies in plenty forced upon them, without needing to add to the number. The question of the Oxford Tracts we could not in duty pass over; and if we had wished to do so, our correspondents and readers did not allow us to be silent. We have endeavoured to deliver our own consciences by occasional remarks, in few but strong words, and had no desire for a protracted and irritating controversy, if it could be lawfully avoided. We refrained from exposing to our readers the many exceptionable matters in Mr. Newman's own sermons. We refrained also, very recently, from admitting some pungent remarks upon a recent Visitation Sermon, by Professor Keble, before the Archdeacon of Winchester, upon Tradition; thinking, that, as our readers are doubtless well acquainted with the Homilies, they needed no stronger caution against the exhortations of the Oxford Tracts upon that subject, than the counter exhortation presented in the very first page of the Homilies, where it is said: "Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imagination, for our justification and salvation; for in Holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hands at length." These "puddles," let the Tract writers say what they will, are not more fragrant now than they were when the Articles and Homilies were written. And yet Mr. Newman is displeased that we have asked how the Tract writers reconcile their opinions with the Formularies of the Church of England. What can Mr. Keble think of this very extract, which is significantly presented upon the forefront of the Homilies? We do not mean of the antiquated taste of its illustration, for which we have as little affection as he can have, but of the doctrine meant to be couched in it.

Yes, we have often and often refrained, and perhaps at some sacrifice of duty, glad, when we can, to escape from "litigations" which make life jar, and often wound even private friendships, and to occupy our hours in less irksome fields of labour; but we may not refrain any longer, and, God being our helper, these tracts shall be thoroughly investigated.

the promulgation of the truth; its preachers suffer, but its cause prevails. Be it so. Joyfully will we all consent to this compact; and the more you attack us personally, the more, for the very omen's sake, will we exult in it (13).

With these feelings, then, I have accepted your challenge, not for the sake of Dr. Pusey, much as I love and revere him; not for the sake of the writers of the Tracts; but for the sake of the secret ones of Christ(14),

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(13) This air of being a suffering party—moral martyrs for truth—is very singularly assumed by writers who come forth as public assailants; men who have written three volumes of closely-printed tracts and treatises, seventy-six in number, teaching that the "majority of the members" of the Church of England have cast aside her doctrines, and differ only in degree, but not in principle, from "Rationalists" and "Socinians;" that her clergy have adopted "a mere secular method of teaching," exhorting men to "faith, prayer, communion with God," and the like, instead of that "Apostolical method of teaching" used in the Church of Rome, in which sacraments to insensible persons are considered "the sources of Divine grace;" so that the people of our flocks are "abandoned children:" and, moreover, that there was not, from the days of Adam to the advent of Christ, a child of God in the whole world; and that there is not at this hour a single individual in covenant with God — not one baptized person, not one regenerated person, not one communicant—among all the Protestant churches, Lutheran or Reformed, except in the Church of England and its daughter churches. Surely it is not for persons thus omnivorously aggressive to complain of being "the ill-used" party. It is a crime and a "personal" insult for us to ask an Oxford Professor how he reconciles these Popish tracts with the doctrines of the Church of England; but there is nothing "unkind," or unbrotherly, in telling the world that the great body of the clergy and professed members of the Church are traitors to her cause. If the Tract writers were Jesuits in disguise they could not do more than they have done to injure the cause of Protestantism—we beg pardon: they do not allow such uncharitable words as Protestant and Protestantism, which would indicate that there was something to "protest" against in the Church of Rome, whereas they teach that there was nothing that required a protest; all the chief matters being correctly Scriptural or traditional, only some things needed "reforming;" so that the Church of England, they say, is a reformed, but not a protestant, church. How do these clergymen (for, as Mr. Newman asks for Homilies and Articles, he shall have them in abundance) reconcile their consciences to such declarations as those which abound in the Homilies, affirming that the Church of Rome is "antichrist;" that (see Homily for Whitsunday), "as it hath been for the space of nine (now nearly twelve) hundred years and odd, you shall perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more;" that "it is not built upon the foundations of the Apostles and prophets;" with scores of similar affirmations, which if the Christian Observer had written, no charge of injustice or uncharitableness would have been thought too strong; and yet it is offensive, and we are persecutors, because we ask how Dr. Pusey, Mr. Keble, and Mr. Newman, reconcile such things in the Homilies with the Oxford Tracts.

(14) We also desire to write for "the secret ones of Christ;" believing, as we do, that the enemy of souls is assuming a new garb, in order that, under a specious disguise, he may distress and injure their tender spirits. And this he will do, if he can turn off their eyes from the cross of the Redeemer to the fond inventions of men; if he can persuade them that the only possible "justification by faith" was in baptism; but that when by sin after baptism this first grace is lost, no new fountain is opened for sin and for uncleanness, except through the austerities of penance; or, as Professor Pusey expresses it, by "enduring pains, and abiding self-discipline, and continued sorrow, again to become *capable* of that mercy;" in other words, by "a hard and toilsome path," "unsuited to our (modern) degraded notions of Christianity, as an easy religion, wherein sin and repentance are continually to alternate, pardon and heaven are again and again offered to all who can but persuade themselves that they are sorry for their sins" (a very unfair and incorrect way of *stating* the doctrines of grace), or that they may again and again repair, in humility, but nevertheless with assured faith, to the all-sufficient sacrifice and merits of the crucified Saviour. No, says Dr. Pusey; "there is no second baptism;" "we have no account in Scripture of any second remission, obliteration, extinction of all sin, such as is bestowed upon us" in that sacrament; for though "Almighty God has said his Son's merits shall wash away all sin," yet this remission is conveyed only "through the two sacraments," and not through any "other ways of gaining heaven," whether "Popish purgatory and pardons," or that soul-deluding doctrine that the blood of Jesus Christ is ever available to cleanse us from all sin, post-baptismal, as well as ante-baptismal. "More than one repentance after baptism," con-

lest they be impeded in their progress towards catholic truth by personal charges against those who are upholding it against the pressure of the age. As for Dr. Pusey himself, and the other writers, they are happy each in his own sphere, whereon God's providence has called them, in earth or in heaven; and they literally do not know, and do not care, what the world says of them(15).

Now, as I have already said, I cannot distinctly make out the precise charge brought against Dr. Pusey; that is, I cannot determine *what* tenet of his is supposed to be contrary to *which* of the 39 Articles. However, you condemn two, the notion that the Sacraments may, for what we know, in certain cases be of benefit to persons unconscious during their ad-

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tinues Dr. Pusey, "would probably be very rare, if not altogether hopeless" (the writer is to be pitied if he knows so little of God's laws, or his own heart and life, as not to feel the need of repentance every hour); and "we have no longer a whole burnt-offering to lay upon God's altar." If the secret ones of Christ's flock, thus perplexed by man's austere devices, would repair to the word of God for instruction, under the guidance of his Holy Spirit, they are led aside by these Tracts to believe that the doctrine that "the Bible, and the Bible only, is the religion of Protestants," is delusive; it being ultra-protestant, and, when duly carried out, Socinian: for that the clergy of the Church of England, and they only, of all the Reformed churches, have "power over the gifts of the Holy Ghost," "power over the things of the unseen world;" so that we need, as Tertullian says, "to embrace the knees of the Presbyters and the Friends of God;" remembering the inexorable rule, founded, says Dr. Pusey, upon "Apostolic sayings," "although limiting very awfully what their *written teaching* has left undefined" [for Professor Pusey constantly quenches his spiritual thirst at this "stinking puddle" of human, and often degrading and superstitious, tradition, under the usurped name of Apostolical, that is, inspired and infallible teaching]—the inexorable rule that "the Church's ministry of reconciliation shall be granted once, and once only, after baptism." Thank God that the New Testament "ministry of reconciliation" is not thus circumscribed! Thank God that the "written teaching" of the sacred writers has no affinity to this doctrine which Professor Pusey has raked up out of the filthy puddles of tradition, to foist upon them! Thank God that the Apostles were not afraid to preach the doctrine of "free grace," and did not think it requisite to limit the mercy of God, or the efficacy or application of the Redeemer's sacrifice, lest men should sin that grace may abound. Thank God that we read nothing in His word resembling the following in the pages of Professor Pusey: "Man desires to have, under any circumstances, certainty of salvation through Christ; but to those who have fallen [and who, Dr. Pusey, but the pharisaical, self-justiciary, does not acknowledge that he falls every day and hour?] God holds out only a light in a dark place; sufficient for them to see their path, but not bright or cheering as they would have it; and so, in different ways, man would forestall the sentence of his Judge; the Romanist, by the *sacrament* of penance [the italics are Dr. Pusey's, and imply, as appears from the tenor of the Tracts, that he means to object merely to penance being called a *sacrament*, not to the doctrine itself of a sinner's "undergoing pains whereby he might be restored"]; a modern class of divines [mark, reader!], by the appropriation of the merits and righteousness of our blessed Redeemer" (!!!). We tremble as we transcribe these awful words. It is nothing but the absence of wicked intention in the writer that prevents our saying, that to place that most Scriptural and consoling truth, "the appropriation of the merits and righteousness of our blessed Redeemer," side by side with the Popish doctrine of "the sacrament of penance," is blasphemous.

Such is a specimen of the doctrines which Mr. Newman proposes for "the secret ones of Christ." May God in his infinite mercy guard them from being shaken by them! for if there be any system that would drive a fanatic to Popery, a reasoning man to infidelity, and a penitent to black despair, it is this. And this is the way in which a Christian minister professes to fulfil the still binding command of his Master: "Comfort ye, comfort ye, my people, saith your God; speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

(15) This sounds very quiescent; but when writers have been for several years publishing monthly treatises containing such wholesale charges and such strife-stirring affirmations as those in these volumes, it is idle affectation to represent themselves as retired, peaceful men, silently occupied in their private spheres, and unfairly broken in upon by the rude voice of criticism. Who wished to obtrude upon their privacy, or has done so? It is only as authors, publishers, men who every month challenge all Christendom to break lances with them, that they are alluded to.

ministration(16); and next that Regeneration is a gift of the new covenant exclusively. I will take them in the order you place them.

And first of Regeneration, as a gift peculiar to the Gospel.—You remark upon a passage from Dr. Pusey's work on Baptism (in which he contrasts regeneration and sanctification, and says, that the former is a gift of the Gospel exclusively, the latter of all good men), thus: "We have devoted so many scores, nay, hundreds of pages to the questions propounded in the extract from the Oxford Tracts (especially at the time of the Baptismal controversy, upon occasion of Bishop Mant's Tract, when not a few of our readers were wearied with the discussion), that we are not anxious to obtrude a new litigation; but we have readily inserted the extract furnished by our correspondent, because nothing that we could say would so clearly shew the unscriptural character of the whole system of the Oxford Tracts, as to let them speak for themselves."—Now, it might seem at first sight as if there were an inconsistency in persisting for some years in speaking *instead of us,* then suddenly saying, it is best to let the Tracts "*speak for themselves,*" and then, in the very next sentences, relapsing *in eandem cantilenam*(17), into the same declamatory tone of attack as before; but there is really none. In each case you avoid discussion(18), which, as you candidly confess, and very likely with good reason, you are tired of. I doubt not you are discouraged at finding that you have still to argue what you have already done your utmost to settle. Or rather, if you will let me speak plainly, and tell you my mind,

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(16) Mr. Newman mistates what we said. We were denying the utility of administering the Lord's Supper to infants or insensible persons, as the Papists employ extreme unction; which Mr. Newman skilfully turns into a charge of our denying that there is any benefit in infant baptism. Mr. Newman knows perfectly well that we believe the sacraments to be not only "signs" but "seals," as our Church formularies scripturally describe them; but, the Tract writers having adopted the Bellarmine notion of opus operatum grace, and lamenting the miserable defectiveness of the Anglican Article on Baptism, which only says that in it "faith is confirmed and grace increased by virtue of prayer unto God," (increased, not first conferred, as the Tracts teach; and "by virtue," not of sacramental efficacy, according to the Oxford doctrine, but "of prayer unto God"), affect to consider their brethren as denying the "benefit" of baptism, because they do not adopt Cardinal Bellarmine's hypothesis. We assert, in consonance with Scripture, and with all the Confessions of all the Protestant churches, that men are justified by faith; so that a believing adult may be justified before he is baptized; but our Bellarmine friends, instead of meeting this statement by scriptural argument, attempt to raise a cloud of prejudice, by telling the world that we deny the benefit of baptism! We do not deny the benefits of either sacrament; we magnify and rejoice in those benefits; we only deny the Oxford, that is, the Popish, notions respecting them.

(17) We said, that (during nearly forty years) we had devoted hundreds of pages to the "questions" (as, for instance, justification by faith, the controversy with Rome, the doctrines of the Reformers, the nature and effects of the sacraments), not to "the tracts;" and what "inconsistency" is there in this statement? How could we let the tracts "speak for themselves" in our hundreds of pages, years before they were in existence? But the chief points have been anticipated in our pages often and often; and now that this revival of unsound doctrine has been protruded, it shall "speak for itself," and shall be answered too. The tracts affect to describe a modern sect; but they are, in truth, levelled against the doctrines of the Reformers—or, as they call them, "Ultra-Reformers."

(18) We did not say "discussion," but "litigation." But as Mr. Newman asks for discussion, he shall have it; only that we shall confine it to the text of Scripture and the formularies of our Church; the latter, not as "authority," but as a truly Scriptural exposition, which the Oxford Tract writers profess to have subscribed to ex animo; but whatever Dr. Pusey and his friends may urge as pretended authority from tradition and Fathers, we shall pass by, as so much elaborate waste of learned but irrelevant quotation. It was by "the sword of the Spirit, which is the word of God," that our Reformers gained their victories over the Papal antichrist. We did not, however, avoid discussion, even in that very Number, for our remarks upon Bishop Taylor were, in effect, a reply to some of the leading dogmas of the Oxford Tracts.

perhaps there has been that in the religious aspect of the hour which has flattered many who agree with you, and perhaps yourself, that the day of mere struggle was past, and that of triumph was come; that your principles were professed by all the serious, all the active men in the Church, the old defenders of opposite views drooping or dying off; and that now, by the force of character, or by influence in high places, they would be secured a permanent impression upon our religious system(19). And if so, you are not unnaturally surprised to find "uno avulso, non deficit alter;" to find a sudden obstacle in your path, and that from a quarter

(19) Mr. Newman, for once, is right, except that he says "your principles," instead of saying the principles of the Protestant Reformation. Yes, we *did* think the Bellarmine notions of the Lauds and Sacheverells were dying away before the light of Scripture and the formularies of our beloved Church; we did think that there had been among us, through the mercy of God, a striking revival of piety, a gracious effusion of His Holy Spirit, an increased knowledge of the doctrines of His word, a marked recurrence to the doctrines of the Reformation, more especially that which all the Reformers accounted the test of a standing or falling church—though the Papists argued, with Bishop Gardiner of Winchester (see his well-known letter in Fox), that as persons are now generally baptized, and therefore justified, in infancy, the Protestant doctrine of justification by faith, even if it were in theory true, is of no greater practical importance to us who were born under the Christian system, and were therefore justified in baptism, and never did any works in our unjustified state, than to discuss (—we quote the illustration with pain, but it shews the levity with which this cardinal doctrine of the Gospel has been too often treated—) whether, when the infant Saviour sat in the lap of the Virgin, he weighed heavier *if a flea chanced to settle upon him!* Professor Pusey does not adopt Popish Gardiner's profane levity of illustration, but he makes use of his argument as his own; thus directly fraternizing with Rome, and rejecting Protestantism; for he says—Dr. Pusey we mean, not Dr. Gardiner; the Professor of Hebrew at Oxford in the nineteenth century, not Chancellor Gardiner in the sixteenth.—"The Article on Works before Justification (Art. XIII.) is of much importance in clearing the system, by setting forth the relation to man's natural state and unassisted powers [very true, Gardiner would have echoed]: but to us individually, who have been born within it [good, good, exclaims Gardiner, *rem tetigisti*—it was just what I tried to teach your ignorant Reformers], and who were never left to our mere natural powers, having had original sin remitted to us through baptism in our infancy, and having then been justified and cleansed from all sin, and had the grace of Christ given, and fresh supplies pledged to us, the statement of the character of works done before justification and the grace of Christ does not apply.....it does not speak of a state in which we ever actually were." Right, right, quoth Bishop Gardiner; it is altogether an idle discussion; as idle as that of the French doctors about the Virgin Mary in the merry story which I related to illustrate the subject; and your Reformers must have been very obstinate men to trouble the Church about such "abstract questions," as you justly call them, and which you shew "do not apply to us," the members of an Episcopal Church.

Yes, Mr. Newman, we did think, and we do think, or, as you phrase it, "flattered" ourselves, that such doctrines had gone to the tomb of the Lauds and Sacheverells; that their defenders had "drooped or died off," or, rather, we hoped had turned from the error of their way and embraced the pure Gospel of Christ; and we were not ashamed, but rejoiced, that "the force of character and influence in high places" had been employed, according to the orderly allotments of Divine providence in the Church, "to secure a permanent impression" of the Scriptural doctrines for which our martyrs bled, but who, if the Oxford Tracts are right, "died as the fool dieth," protesting not against fundamental heresies, but against a church founded upon Apostolic "writings" and "tradition" (which none of the reformed Churches, except the Anglican, you say were), and against which it was a crime even to protest. Mr. Newman, however, is mistaken when he says "You are tired, and I doubt not discouraged, at finding that you have still to argue what you have done your utmost to settle." No; we are neither tired nor discouraged; we only blush and are ashamed that our poor feeble labours, not worthy to be named in such mighty questions, should be thus placed prominently in the van of the Protestant cause; as if there were not thousands of abler and better champions of the faith once delivered to the saints, and uncorrupted by human tradition, than the writers of these pages. However, this ironical appeal to our modesty shall not drive us from our post. It may be the inscrutable providence of God that Popery, both within and without the Church, is to have a temporary triumph; but the voice will one day be heard, "Babylon is fallen," and it is the duty of every true Protestant to aid in working its downfall.

whence you looked not for it; and, in consequence, you feel stimulated to remove it hastily rather than courteously. And hence, partly from weariness, partly from vexation, you prefer to act as if you were judge rather than "Observer," and to pronounce sentence by acclamation, not after discussion. If all this be so, you are quite consistent, whether you quote our words without comment, or substitute your own comment for them. In one point alone you are irretrievably inconsistent, to have inserted your challenge at the end of the article. [Our printer cuts us short; but we have sent the remainder of Mr. Newman's letter to press for an early paper in our next Number.]

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

AT this solemn season of the ecclesiastical year, and at a period of unusual sickness and mortality, it is surely more appropriate to the office of a Christian Observer to remind men of the duty of private and national humiliation, and of so numbering their days as to apply their hearts to heavenly wisdom, than to fix their attention too prominently upon the passing scenes of the political arena. Not, however, that these scenes are at any time, and least of all in these our days, unconnected with higher and more enduring interests, or with the kingdom of God in the hearts of men; and before these lines meet the eye of the reader, the great counsel of the nation will have assembled in Parliament, to discuss questions, not merely of temporal moment, but some of them referring to the most important matters touching the spiritual welfare of the community. May their deliberations be guided by the Author of all wisdom, for the setting forth of His own glory, and the best interests of the common-weal, not only in relation to secular concerns, but to the still higher interests of the soul and eternity!

We trust that we may rely with some confidence upon the many recent exhibitions of Conservative principles, in close connexion with a determination to support our Protestant ecclesiastical institutions in England, Scotland, and Ireland. At the late banquet given at Glasgow to Sir R. Peel, a pledge was proffered by him, and warmly responded to by the meeting, and which has since been re-echoed throughout the land, that "the National Establishments which connect Protestantism with the State in these countries," shall be preserved, against all the machinations of Popery, Infidelity, Radicalism, and Dissent. But in order that this may be effected, the friends of the Church, and of all our valued institutions, must be up and doing; for assuredly their opposers will be so; and there is no reason to hope that the present Government, or the House of Commons under its influence, will contend in favour of right principles and against dangerous and destructive experiments. The question of Church-rates will try the integrity of public men. The real point at issue is, shall we have an Established Church, or are we to adopt the voluntary system. Every argument that applies against parochial assessments for ecclesiastical objects, applies equally against the whole polity of a national church. The abolition of tithe and the confiscation of glebe are but the next stages in the journey; and thus the Church, so justly called the poor man's Church (for voluntaryism cannot give church room, or pastoral care, unless to those who can pay for them), will be overthrown, and the scattered poor in country parishes, and the congregated poor in towns, will be left as sheep without a shepherd.

We said that the friends of the Church must be zealous;—they must be united too; would that they were so in soundness of doctrine! for soundness of doctrine, with its kindred fruits in the life, are, after all, under the blessing of God, the stay of a church; but our immediate allusion was to the strifes of another kind which have of late vexed the Church and gladdened her enemies. In theological contests the zeal of the combatants shews at least their anxiety in the cause of what they consider truth; but the unbrotherly contentions upon matters of secular interest, with which the newspapers have teemed during the last two or three months, exhibit a most melancholy spectacle. The chief cause of contention is the plan of cathedral renovation proposed by the Ecclesiastical Commissioners. Of the bold and honest efforts of the Commissioners to retrench ecclesiastical pluralities and cumulations, to promote clerical residence, to commute tithes, to restrain episcopal translations, and to increase in various ways the efficiency of the Church, we wrote in terms of the warmest gratitude, though some of their plans appeared to us not judicious;—as, for instance, the union of bishopricks, instead of an addition to the number of sees; and still more

some parts of the cathedral scheme. But, whatever may be the conscientious differences of opinion in these matters among Churchmen, or however some of the proposed measures may press upon the interests of individuals, nothing can justify the spirit in which some of the most venerated dignitaries of the Church, and, among others, his Grace of Canterbury, have been lately assailed. His Grace in particular has suffered peculiarly "hard measure." When the necessity for some considerable plan of ecclesiastical regulation became too pressing to be concealed, many, who were opposed to amendments the most salutary, signed the memorable Address to his Grace, in which they agreed to accept whatever he should approve. But, now that his Grace has publicly stated that at that very period he was urging large measures of Church Reform, and has added, that he concurs with his brother Commissioners in their propositions, he is assailed, together with his Right Reverend colleagues, with charges and insinuations the most uncandid and unjust; while the demoralizing, and revolutionary publications of the day are commenting upon the spectacle with poignant sarcasm. This, we must say, is a very unedifying exhibition. It may, however, teach the world the truth of a statement which we have often made, that, if ever times of suffering should come upon the Church, it would be seen who were her faithful children: and we are mistaken if, in proportion as our Prelates wish to cut off abuses, and to see that the clergy are faithful, resident, unalist, hardworking servants of the Church, they will not find their best schemes thwarted, and themselves vituperated, by some who were zealous in their professions of submission to bishops, while their professions and their secular interests happened to be coincident; and will meet with dutiful and disinterested submission from others, who were content, for conscience sake, to bear frowns, to lose favours, and to live and die poor men. We say not this as umpires in the pending contest respecting bishops and cathedrals, but as deprecating the baneful spirit in which it has been conducted.

ANSWERS TO CORRESPONDENTS.

W. G.; U. C.; L.; S.; A. B.; E.; J. C.; S. D. P.; A CHURCHMAN UPON PRINCIPLE; A. H.; COME OVER AND HELP US; M.; E. W.; and J. A. W.; are under consideration.

The *Rev. G. D. Ryder's* remarks upon the Obituary of his Father, and those of *Professor Scholefield* on that of *Mr. Simeon*, are too late for the present Number, but shall appear in the next.

We purpose resuming our *Obituary of Mr. Simeon* next Number. Cambridge has since lost another of its most revered and valued members, and the church of Christ one of its brightest ornaments, in Professor Farish, who was heard to remark, at the funeral of *Mr. Simeon*, "I shall be the next." We shall be glad if any of our correspondents can furnish us with any interesting original notices or letters of either of these departed servants of Christ, to add to our own collections and reminiscences.

Our grateful acknowledgments to "A FRIEND OF THE CHRISTIAN OBSERVER."

AN OLD READER, and several other correspondents, will perceive that we have not overlooked the Oxford Tracts. Their strongest arguments will be found anticipated in Dens, and other Papal Theologians.

A MOTHER should have stated what she considers "decidedly unscriptural" in Mrs. Sherwood's publication. We have not the work alluded to.

We cannot inform A CONSTANT READER OF YOUR EXCELLENT PUBLICATION when the long-expected Life of Mr. Wilberforce will appear. We hope, come when it may, that it will do full and cordial justice to the religious sentiments and Catholic feelings of that revered man; whose holy example and invaluable labours and writings, have become more dear to us than ever, in these anomalous days.

We are informed by the Rev. T. KELLY, that he has received "a very courteous letter," from the Rev. Mr. Hornby, disclaiming all idea of supposing him capable of "misrepresentation." We equally disclaim having invented the charge. Mr. Hornby desired us to insert in our October Number the following notice: "We are called on, by the Editor of Mr. Knox's Remains, to caution our readers against coming to any hasty conclusion on the subject of a letter which appeared in our last Number, headed 'The Rev. T. Kelly on the last days of Mr. Knox.'" Before we could reply to this we received a second letter from Mr. Hornby, in which he said: "If the Editor of the Christian Observer does not mean to insert what I called on him to insert, it will become my duty to take some other, immediate, steps to caution the public against listening to *misrepresentations*, and false inferences, affecting the doctrinal views of Mr. Knox." The "misrepresentations" were of course Mr. Kelly's, and the "false inferences" from them ours. In reply, we merely asked Mr. Hornby, in all *mildness*, to favour us with any infor-

mation bearing upon the subject, and which we promised to lay before our readers. What could we possibly do more? We surely were not to accuse Mr. Kelly of "misrepresentation" without one syllable of evidence; more especially as Mr. Hornby very candidly added, that he did not mean to impute "wrong design." But, because we declined publishing gratuitous accusations, and asked for facts, Mr. Hornby inserted an attack upon us in the Times Newspaper, though he had never written one single line of reply to our reasonable and truth-seeking request; and he said in the newspaper, and we supposed scornfully, that "he was not going to send his proofs to the Christian Observer." And why was he not? for, in inserting Mr. Kelly's letter, we had no intention of offending him; and in asking for any evidence that he might see fit to favour us with, in reply to Mr. Kelly, we thought we were meeting his wishes.

Mr. Kelly repeats: "Of this I am certain, that the statement I gave respecting my communications with Mr. Knox, is a true statement; that Mr. Knox said what I told the public he did say, and that he did what I told them he did. I may go farther than this, and say, that I could not convey to others, by any verbal statement, the real character of the evidence upon which my own conviction rests, as to the reality of the change which I think passed upon Mr. Knox's mind, in reference to the ground of a sinner's hope, during his last illness. I could report actions and sayings, but I could not exhibit the scenery in its living features." He adds: "Mr. Hornby is, I am sure, aware that no evidence that does not belong to the period of Mr. Knox's last illness, and subsequent to my interviews with him, can have any weight in the matter; and, also, that the sole point upon which I say his mind had undergone a change, is, that of the ground of a sinner's hope before God. This change was signified in the use of the word 'evangelical,' the use of which under the circumstances of the case, if all other evidence was wanting, satisfied me both as to the fact, and as to the nature of that change."

Mr. Kelly does justice to Mr. Hornby's right intentions, as we also wish to do; and we gladly take this opportunity, in reply to a friend of Mr. Hornby, who has also been a valuable contributor to our own pages, of adding, that, in speaking of Mr. Hornby's zealous efforts to urge his intended book into notice, we did not mean as a matter of merchandise. When we explained that the Standard and the St. James's Chronicle declined his paper, because it was an advertisement, we were merely defending those publications against the unfair charge which Mr. Hornby brings against them in the Times newspaper, as if they had been actuated by party-spirit; whereas no periodical publication can be expected to adopt what are called advertising announcements of books, of which hundreds are rejected every year. Had Mr. Hornby sent them a refutation—if he was able—of what had appeared in their columns from Mr. Kelly, as was the proper and natural course, they ought in justice to have inserted it, and doubtless would have done so, as we also would have done; but they were not obliged to comply with what he called his "demand" upon them to tell the public to suspend their judgment respecting Mr. Kelly's "misrepresentations," because he intended to publish some book "next year." We are sorry that his respected friend was displeased at our explanation, which was merely defensive, in reply to Mr. Hornby's charges in the Times newspaper. The periodical publications had not given him the slightest cause for displeasure; and ours, in the only allusion ever made to him, overlooking the peremptory style of his "demand," had offered to insert any paper he might favour us with.

We cannot insert the Obituary sent us by M., the substance of it having already appeared in another periodical publication.

BRITISH AND FOREIGN BIBLE SOCIETY.

We lament to learn the decease of that truly excellent man, Mr. Tarn, who was, more than any other individual, entitled to the appellation of the father of the Bible Society; and of whose holy and useful life, and active, though modest and unobtrusive, Christian graces, we hope to find some record in the next Number of the Monthly Extracts.

IRISH CLERGY RELIEF FUND.

We observe among the papers under our cover a most interesting Report from the Primate of Ireland to the Irish Clergy Relief Committee. We need not recommend our readers to weigh well that important document, which presents an affecting narrative of the distresses and meek endurance of the Irish Clergy, under a system of robbery, persecution, and tyranny, which is a national disgrace and crime to the country that permits it.

THE

CHRISTIAN OBSERVER.

No. 423.] MARCH. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

MAN UNDER THE LAW.—(Romans vii. 24.)

IN my last paper I considered the state of man "without law;" the present will include his case "under the Law;" and in a third it is proposed to consider his exalted condition under the Gospel.

St. Paul, in describing, as he does throughout the seventh chapter of his Epistle to the Romans, the experience of a Christian, said, at the ninth verse, "I was alive without the Law, once." I was living a merely animal life, such as I have in common with the beasts that perish; keenly alive to all the pains and pleasures of time and sense, but in a state of stupid unconcern to the interests of my soul and of eternity. I was sunk in a stupor of moral death, which a commission of sin, on the one hand, and no means of grace, on the other, could disturb. I daily sinned without remorse, and prayed without conviction. "But," he goes on in the ninth verse to say, "when the commandment came, sin revived, and I died." "When the commandment came," a new light burst upon me, through that dark cloud of sensuality which shut out from me God and all the objects of the spiritual and eternal world. That terrific fire which burned amid the blackness and darkness and tempests of Sinai, shone upon my affrighted soul. That voice of words which sounded amid the thunders of Sinai, spoke with terror to my awakened conscience. The commandment thus came, and "sin revived." Hitherto I had not known sin in its real nature, its essential character, as "the transgression of the law." "I had not known sin but by the law;" for "by the law is the knowledge of sin." It is true, that, like the beasts that perish, I gave full scope to every sensual and vindictive passion; but, like them, I merely followed the instinct of my animal nature, and felt no check, no controul, from any higher principle within. I knew not that I was thus flinging away an unfading crown of glory, or that I was lifting an arm of bold and unholy defiance against the Omnipotent God. I was the subject of sin, in all its debasement; but I was *not* then the subject of sin in its malignity. My state was such as must necessarily have excluded me from the society and converse of angels, and of God; but it was not such as fitted me for the abode of devils. "But when the commandment came, sin revived." I then, for the first time, knew sin in its essential nature, as the wilful violation of a known and holy law. I then, for the first time, knew that in doing the evil deed, I was disobeying and insulting God.

And not only was this new nature, this character of malignity, stamped

upon my conduct, but also the individual acts of offence were multiplied. Sin, in me, was stimulated and increased. The very prohibitions of the Law presented to my imagination impure objects, and suggested to my mind sinful thoughts. These my corrupt nature embraced and cherished as congenial and sympathetic objects; and thus sin was conceived in my mind, even where circumstances prevented me from bringing it forth in act. Thus, both as to the quantity and quality, "sin revived, and I died." Remorse for the past, a sense of present wretchedness, and dread for the future, embittered all the enjoyments of my animal life, and clouded all my prospects of pleasure from the world. To that state of dead calm, that repose of unconcern about the future, in which I once lived, I now died.

He then proceeds to detail, throughout the chapter, the progress of the conflict between nature and grace: the Law first appealing to corrupt nature, which spurns its restraints, bursts its bands asunder, and casts away its cords from it; then appealing with more success to the will and the affections: corrupt nature, fretted and inflamed, resisting at every point, and fighting for every inch: so that often he has cause to utter that doleful complaint, "The good that I would, I do not; but the evil which I would not, that I do:" while, in the mean time, the Law is steadily advancing, and daily making new lodgments in the soul; until, at length, the whole moral man is won over to God; the understanding is thoroughly convinced of the reasonableness of the Law, and of the beauty of holiness; the heart "consents unto the law that it is good," and that perfect happiness would result from a perfect conformity to it; the will earnestly desires a full deliverance from indwelling corruption, and that the whole man should be cast into the mould of the Divine law, and be perfectly conformed to the Divine will and the Divine mind.

But in seeking to carry this into effect in the details of daily practice, he finds the flesh lusting against the Spirit. He finds "another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members;" and, impelled by a loathing abhorrence of sin, by a deep sense of its misery, by a sad experience of his own impotency, and by an earnest desire for deliverance, in anguish of spirit and agony of desire he utters this bitter cry,—"Oh, wretched man that I am! who shall deliver me from the body of this death!"

These words depict, in the liveliest colours, the Apostle's view of sin; which he evidently considered as the most loathsome and distressing of all objects, and that from which he the most earnestly desired to be delivered.

When he speaks of the body of this death, he may, perhaps, speak of this mortal body, "dead, because of sin"—that is, subject, on account of Adam's transgression, to disease and suffering and death; and which alone contains in it, when the heart has been renewed, the seeds of temptation and sin. From this mortal body, then, he might well desire to be delivered. He felt the corruptible body pressing down the soul, and this earthly tabernacle weighing down the mind which museth upon many things; and therefore he earnestly desired to depart, and to be with Christ. He groaned in this tabernacle, being burdened; and he longed that the walls of this leper-house should be taken down, that his soul might be separated for ever from the contact of defilement, disease, and suffering; and that his purified spirit, emancipated from this charnel-house of flesh, might soar to brighter and happier regions—to the pure light of truth, to the perfect love of Christ, to the unclouded vision of God.

Or, he may here speak, *not* of this mortal body, but of the body of sin, the old man; that corrupt principle which sowed the seeds of disease and death in this mortal body, and which entailed upon the soul misery, defilement, and condemnation. He may here speak of sin in the abstract, and not of that mortal body in which sin inheres; and his wish then will be, *not* that he should be unclothed, but clothed upon.

He calls it "the body of this death," probably in allusion to a custom prevalent among the tyrants of that day, who sometimes punished a criminal by attaching to the living man the body of a dead man. This he was compelled to carry about with him, through all its stages of putrefaction, until life became intolerable, and ultimately was extinguished, by the disgust and nausea produced by this loathsome and revolting object. As loathsome, then, and disgusting, as would have been a putrescent carcase closely adhering to him, did the Apostle consider sin; so revolting did he consider all those sinful objects which the senses presented to his imagination; so odious did he consider all those temptations to sin which his lower animal nature sent up to his soul.

Nor did he consider sin more loathsome than painful and distressing. He had long learned, in whatsoever state he was, therewith to be content. He could take joyfully the spoiling of his goods. He could take pleasure in infirmities, in reproaches, in distresses, in sufferings, in persecutions, for Christ's sake. He could glory in tribulations also. But when he feels the strivings of corrupt nature, and the misery and urgency of temptation, he cries out, in anguish of spirit, "Oh, wretched man that I am!"

Such views of sin, we may well suppose, would lead to earnest prayer and anxious effort for deliverance. Perhaps no human being ever exhibited greater patience and resignation than St. Paul, or ever evinced greater equanimity and stedfastness, throughout the numberless vicissitudes of an eventful and troubled life. Perhaps no human being ever more fully exemplified that characteristic of the children of God, "he that believeth shall not make haste." But we see none of this patient submission to the bondage of corruption; we see none of this meek subjection to the tyranny and enslavement of sin. Here his nature seems changed, and, in an agony of impatient desire, he cries out, "Oh, wretched man that I am! who shall deliver me from the body of this death!"

Such were the Apostle's views of sin. And let us remember, that these views are recorded in Scripture, not to furnish matter for idle curiosity, vain speculation, or bitter controversy, but for our practical instruction. Let us remember, that they are there recorded to furnish a standard by which each may try the state and condition of his own soul. Let me, then, ask the reader, Have *you* experienced in your own soul what the chapter before us records, and which every awakened soul *has*, in some degree, experienced? "Alive without the Law, once," has the commandment come? has sin revived? and have you died? Has that holy Law, which reveals from heaven the wrath of God against all unrighteousness and ungodliness of men, come with power to your conscience? Has it, to any practical purpose, revealed to you the existence, the character, the continual presence, of the holy and heart-seeing God, and your own accountability to him? Has it shewn you the real nature and deep malignity of sin, as the wilful transgression of his holy Law; that Law whose seat is the bosom of God, which secures the order and harmony of the universe, and before which the highest created intelligences bow in delighted obedience? Has it convinced you of the guilt and ruin in which the transgression of this law involves the

offender; thus embittering to you all the enjoyments of your animal nature, and withering all the pleasures which the vanities of the world once ministered to you? Has Divine grace taught you to loathe and abhor sin, as the most odious and disgusting, the most painful and distressing of all objects? and led you to cry, in the spirit, if not in the very language, of the Apostle, "Oh, wretched man that I am! who shall deliver me from the body of this death?" If not, I would ask you, or, rather, I would exhort you to ask of your own conscience this one simple question: Why is it that *I*, who am so sensitively alive to all the interests of this present life, should be thus stupid and unconcerned about the far higher and more important interests of my soul and of eternity?

But even though you should have experienced somewhat of these things, you should not be content with a vague and superficial feeling, but carefully examine what are the grounds and causes of your sorrow; for there are many sorrows which sin produces, which yet are not sorrow for sin. You might, with Felix, tremble, yet not repent. You might, with Judas, deeply regret a sin committed, yet not with that godly sorrow which worketh repentance unto salvation. You might, with Herod, hear the word gladly, and even do many things, yet you might still hold fast your besetting sin, and thus lose your soul. You might, with Balaam, earnestly desire to die the death of the righteous, and that your last end should be like his; and yet, like Balaam, you might still love the wages of unrighteousness—the pleasures of sin and of the world—and, like him, finally perish amid the enemies of God. And therefore it is that I exhort you to analyse the causes of any sorrow which you experience on account of sin, because, I again repeat it, sin can produce much sorrow which will prove to be, *not* for the sin itself, but for the consequences of that sin.

There are two classes of evil which result from sin, and which are wholly and generically distinct. There is the guilt of sin; that which brings condemnation on the offender; which subjects him to the wrath of an offended God, and causes God to visit him with judgments, sometimes even in this world; but infallibly, unless His arm be arrested by that deep and unfeigned repentance which proves a Christ-appropriating faith, in the world to come. There is also the pollution and degradation, the power and misery of sin; and the base ingratitude which it evinces towards a gracious Benefactor, and a dying Saviour. Now, it is evident that all that sorrow which is felt for those consequences which the guilt of sin has entailed upon us, is not a godly sorrow for sin—does not necessarily imply any sense of the degradation and pollution, the power, the misery, the ingratitude, of sin—and may perfectly consist with an unabated love of sin. If, then, your sorrow be that your sin has brought with it loss of character, loss of health, loss of property; that it has, in any way, in any degree, injured your temporal interests, or blasted your worldly prospects; that it has brought upon you punishment from man, or even from God; your sorrow is not for sin, but for its consequences: is not, though it may lead to it, that godly sorrow which worketh repentance unto salvation. It is but the sorrow of the impenitent criminal at the place of execution; who deeply regrets, indeed, that his sin has placed him within the strong grasp of the law, and pulled down ruin upon his head; but who feels no compunctious visiting for those many, and perhaps still more aggravated, offences which have escaped unpunished and undetected. No: the only genuine sorrow for sin is that which contemplates it as a debasement of man's higher nature; as defacing the image of God in the soul; as defiling God's temple, and banishing from it the Spirit of holiness, of peace, of love: which contemplates it as base ingratitude to a gracious Benefactor, to a bleeding, suffering, dying Saviour: which repels

every temptation, not by coldly calculating how it may square with our selfish interests, but by asking, "How shall I commit this great wickedness, and sin against God?" True penitence mourns over *past* sin, not because it has drawn injury upon ourselves, whether temporal or eternal, but because by it we have trampled upon the blood of Christ, and done despite unto the Spirit of grace; because by it we have crucified afresh the Son of God, and put Him to an open shame. This, and this alone, is gracious sorrow for sin. We may, upon lower grounds and lower motives, sorrow for sin, and persuade ourselves that we have truly repented; but until we view sin as an offence against Infinite Goodness and Infinite Love—until we view our sin as having nailed the Son of God to the accursed tree, there can be no solid, durable peace, to a guilty and awakened conscience. Unless our sin be seen by us in its fullest extent and most flagrant character, and the sufficiency of the atonement provided for it by God be recognized and assented to by faith, the peace which a partial view, and consequently a partial repentance, has permitted, will fly before the glooms of death and the terrors of judgment. So much of our sin as had been unseen and unrepented of, will, at those searching and sifting seasons, start out to the view of conscience, in all the alarm of unexpectedness, as a charge for which we were wholly unprepared, and which our great object had ever been to bury in forgetfulness; which we even laboured to evade, because we had never learned how to provide against. Oh, make no case against God. Plead guilty to all your sin; and receive free pardon of all, through Christ; if at the season of affliction and depression, "in the time of tribulation, in the hour of death, and in the day of judgment," you would enjoy the support of a comfortable testimony from your own conscience.

Until, too, we loathe sin, not for any consequences which may result from it, but for its native and inherent baseness, wretchedness, and pollution. Unless we would spurn sin, not only if it could be committed with impunity, but if it brought with it riches, honours, and pleasures in this life; and had no judgments but those which are intrinsic awaiting it in the life to come, we can never be possessors of that holiness without which no man can see the Lord, and be made meet to be partakers of the inheritance of the saints in light.

In considering the former part of this chapter I observed, that, if we suppose St. Paul to use many of the expressions which it adopts, in his own person, we must suppose him to describe his past, not present experience; for that such language would by no means suit the high state of sanctification to which, we know, from his own declarations elsewhere, he had attained, when he wrote this Epistle. But *where* the legal and Evangelical state blend—to what degree of sanctification a soul may attain, and yet, without any affectation of humility, adopt the language of this chapter—I know not. But one observation I would make on this subject, to guard against a very common and dangerous error; an error into which many are apt to fall, who, when they read the humiliating and self-abasing confessions of an advanced Christian, think that he is even such an one as themselves. When an advanced Christian speaks of *sin*, he speaks of something different, almost as east is from west, from what the unconverted man understands by it; and very different even from that which those in a lower degree of sanctification understand by it. Comfort, affluence, honours, have, we know, widely different meanings in the vocabularies of a peasant and a prince: and so, men in different stages of sanctification adopt the same language, while their views and feelings may be widely different. Increased tenderness of conscience, and increased spiritual light, cause the advanced Christian to discern sin in

objects which to persons in a lower state appear innocent and harmless, perhaps even laudable: just as the slightest speck is discernible in the driven snow; or as the sun-beam discovers myriads of motes throughout the track of its course, which but for this intense light would be wholly imperceptible.

In confirmation of this remark—indeed, as having immediately suggested it—I will mention an observation in a letter which I received some time ago from a private soldier; a man of whom I think I may with truth say, that God was in all his thoughts, and that his whole heart and soul appeared to be rapt in love to his Saviour. This person complains, in the letter to which I allude, that he had not for some days enjoyed the same peace in believing as heretofore; and he accounts for this, as doubtless all should account for any clouding of the light of God's countenance in their souls, by attributing it to his own sin. But what was that sin? was he guilty of rioting and drunkenness, of falsehood, or dishonesty? No: but he says that he retired to rest, the night before—not, observe, without prayer, but—without *satisfying his soul* in his secret communion with God. Such was *his* definition of sin. And I fear there are but few whose consciences are so tender, and whose hearts are so overflowing with love, as that an omission such as this, extorted from a willing mind by the infirmities of a wearied body, would wound their peace. But these are some of those joys and sorrows of the Christian with which a stranger intermeddleth not: these are the pulses of that life which is hid with Christ in God: and to the degree of this holiness, this sensibility of God, to which a soul, faithful to the attractions of grace, may attain, I believe there are no limits. *God's* hand is not shortened, that it cannot save; nor is his ear heavy, that he will not hear.

Upon the palpable fact, that a difference in the degree of men's sanctification imparts a different character to the same acts and sentiments, I would ground an observation, which appears to me of much importance. "To the pure, all things are pure: to the defiled and unbelieving is nothing pure, because their mind and conscience"—the medium through which all must pass, and which give colour and character to all—"are defiled." And therefore, in the daily intercourse of life, the advanced Christian, before he agrees in sentiment with a worldly man—and especially in opposition to a weak believer—should consider well what this sentiment means in that person's creed, and what are the grounds of their agreement. *His* liberty may be the other's licentiousness. The Gospel may permit to him, what the Law forbids to the other. The worldly man is "alive without the Law:" the weak Christian is trammelled by the Law: the advanced Christian is freed by the Gospel. The two extremes assimilate in practical judgment, while they totally differ in principle. And, hence, the unqualified and unexplained assent of the advanced Christian to some bold sentiment, which offends the conscience of a weak believer, may quench the smoking flax in the latter, and fling him back into the horrible pit and miry clay, from which, in much feebleness and darkness, he was struggling to emerge. All things may be lawful unto us, but all things may not be expedient. We should look, not only on our own things, but also on the things of others. If we would walk in love, we should assent to no principles, however innocent to *us*, which could deceive and destroy our weak brother, for whom Christ died. We should eat no meat while the world standeth, if it cause our brother to offend.

But, to conclude, if any asks, as he contemplates the privileges and temptations of his Christian calling, "Who is sufficient for these things?"

whence can that power be derived by which the world may be crucified unto me, and I unto the world? I answer, From that grace which flows from the cross of Christ crucified. If any, whatever may be his state, adopt the language of the Apostle, "Who shall deliver me?" I answer in the words which follow, "God, through Jesus Christ our Lord." Yes: it is the fountain opened for sin and all uncleanness, in the blood of Jesus, which alone can purge the conscience from dead works to serve the living God. It is the Spirit, which was the purchase of his bitter sufferings and death, which alone can extract the roots of the cancer, sin, and purify the soul. Do you ask, "How is this fountain to be approached?" I answer, "Believe in the Lord Jesus Christ." Do you inquire, How is this Spirit to be obtained? I answer, "Ask, and it shall be given you." For "if ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask him?"

J. M. H.

EVIDENCES OF OUR SAVIOUR'S RESURRECTION.

(*Continued from page* 90.)

THE credibility of the Evangelists in matters of fact having been established, we shall endeavour to prove the reality of the Resurrection by such of these facts as preceded it; and then corroborate the proof by such as followed.

It is related that our Saviour foretold his own resurrection; that the prophecy, though misunderstood by the disciples, was very well known to the Jews; that he was put to death; that his tomb was strictly guarded; that his body disappeared. If the authority of the Evangelists, and the admission, expressed and implied, of their enemies, be a sufficient guarantee for the truth of these few facts, the proof of the resurrection will be convincing to every reasonable mind. But if to these we add the facts which followed the asserted resurrection, the mass of evidence will be overpowering, and such as no one can resist, who is not prepared to resist every thing, however supported by every possible proof. Our Saviour, then, predicted his own death and resurrection; and, in commemoration of them instituted the sacrament of the Lord's Supper. But the disciples mistook this prophecy; for up to the time of his death they expected, notwithstanding his declarations to the contrary, that the kingdom which he was to assume was a temporal one. This mistaken notion shews that the report of a resurrection was not one which they had determined to impose upon the people, and tends strongly to acquit them of the imputation of believing as fact, what a heated imagination had before presented to them as fated. Nor was a prediction ascribed to Christ to suit the event; for we hear, that, before the event, the priests requested permission to guard the sepulchre, giving as their reason, that, "while that deceiver was yet alive, he said, After three days I will rise again." Christ, then, did really predict his own resurrection; and the fact is a strong argument for the reality of his resurrection; for it implies that he expected it; and such an expectation could proceed from nothing but a conviction in the reality of his other miracles, and a consequent consciousness that he was capable of this also. Had he not expected it, we cannot suppose that he would risk the credit of all his other miracles on a prediction apparently so incredible, which, by shewing him to be an impostor, would justify mankind in attributing these also

to a demoniac agency, or any other rather than that which he claimed for them. As the credit of his other miracles would be overthrown by the failure of this prediction, so their reality would be placed beyond dispute by its accomplishment. So well aware were the Jews of this important fact, that they used every exertion to prevent the possibility of a pretended resurrection being set forth to the world as true. Superstitious as they were in the observance of the Sabbath, they did not scruple to violate this holy day, by sealing the sepulchre and setting a a guard. The mere fact of the guarding of the sepulchre is sufficient to prove that our Lord had predicted a resurrection, and that the Jews were aware of this prediction.

The next fact to be proved is our Saviour's death. The circumstantiality of the details of his dissolution; the important part assigned in the affair to the Roman and Jewish governors; the publicity of the punishment, which is related to have taken place in the suburbs of the city at a time when it was thronged with worshippers, who came from all parts to celebrate the Passover; utterly preclude the possibility of this being a forgery of the Evangelists. That Christ was fixed to the cross, is a fact so notorious that it operated as the chief obstacle to the reception of the new faith by the Gentiles, who could not understand how one who had suffered a punishment so disgraceful could possibly claim Divine adoration. Not only was the crucifixion of Christ a main article, in his followers' creed, but the fact is attested by writers both Jewish and Pagan. That he *died* on the cross, is a fact which, though necessarily not so notorious, admits the most satisfactory proof. Exhausted by the scourging which he had received, the insults of the soldiers and the mob, the heavy weight of his cross, he might well find six hours of protracted agony upon it, with the attendant thirst and loss of blood, sufficient to extinguish life. The ruder frames of the companions of his sufferings might hold out longer. Fearful of violating the sacred rest of the Sabbath, the Jews requested Pilate to hasten the death of the sufferers by the breaking of their legs. This was done to the two malefactors; but the soldiers, when they came to Jesus, finding him dead, brake not his legs. Here we have their testimony to his death. One of the soldiers, however, thrust his spear into the side of Jesus, and we have St. John's solemn testimony that this was followed by an effusion of blood and water. This piercing of the pericardium was alone sufficient to cause death. The tidings of his death were carried to Pilate, who, surprized that it should have happened so soon, sent for the centurion who superintended the execution, and received from him an official intimation to the same effect. Is it probable, that not only St. John and the bystanders, but also the centurion and soldiers, accustomed without doubt to such scenes, should have been deceived in the signs of death? Would Pilate, whose only inducement to put Jesus to death was that he might escape an accusation to the jealous Tiberius, have suffered a colour to be given to this accusation, by allowing the body to be taken from the cross before the extinction of life? Would the Jews, who had at last gained an opportunity of gratifying their long-cherished hatred, have let the victim escape out of their hands? Certainly not. If they really believed him to be an impostor, and consequently a blasphemer, their duty required that they should put him to death: if they regarded him as a just man, but a determined foe to them and their tyrannical authority, their interest no less imperatively demanded his removal. It cannot, then, be supposed that they would have suffered him to be taken down from the cross while any vestige of life appeared; for they were eye-witnesses—as we read that "many of the priests and

scribes stood and reviled him," and would naturally satisfy themselves, if any doubt had remained on their minds. The reason which they afterwards gave for asking a guard from Pilate was, that, "while that deceiver was yet alive, he said, After three days I will rise again." Their using the words "yet alive," shewed their conviction that he was no longer so; and the charge afterwards to the Apostles, "Ye intend to bring this man's blood upon us," is a proof of the same conviction. Thus we have the testimony of his enemies to his death, as well as that of his friends, who, without doubt, attended in great numbers at the crucifixion. And that the conviction of his death was universal amongst these last, and a matter of notoriety, may be gathered from the words of the disciples journeying to Emmaus: "Art thou only a stranger in Jerusalem, and hast not known the things that have come to pass there in these days, concerning Jesus of Nazareth?.....how our chief priests and rulers delivered him to be condemned to death, and have crucified him? And certain women of our company, when they found not his *body*, came, saying that they had seen a vision of angels, which said that he was alive." It would be unreasonable to suppose that all these friends, enemies, and indifferent spectators, should have been deceived in their opinion of his death: still less can we imagine those to have been so who performed the hasty funeral rites which the near approach of the Sabbath rendered unavoidable. Unless these had been convinced of his death they would never have acted as they did; for we read, that, after they had "wound the body in linen clothes with spices, as the manner of the Jews is to bury," in their speed to avoid the violation of the Sabbath they laid him in a sepulchre hewed out of a rock in the garden, close to the place of his crucifixion. Had not life been already extinct, the being bound hand and foot, as the Jews bound their dead, and laid in a sepulchre for more than thirty hours, would, after the severe torture and loss of blood already endured, have been sufficient to extinguish it. All these facts prove, that, as Christ was fastened to the cross, so his crucifixion was followed by death.

We now come to the third fact which requires proof that the sepulchre of Christ was carefully guarded. The prediction ascribed to our Saviour concerning a resurrection, rendered it probable that his sepulchre would be guarded: the subsequent report among the Jews, that "while the guards slept his disciples stole away the body," shewed that it had been guarded. The report of our Saviour's prediction, whether true or not, furnished the strongest evidence to his resurrection. Had no attention been paid to the security of the body, the fact of its having been in the possession of his followers would have strongly militated against the account of its resurrection: but this report animated the Jews to uncommon care; and, by employing every precaution against deception, they afforded the strongest evidence to the truth. The sepulchre, then, was one hewed out of a rock; and being at hand, and the property of a disciple, was used for the reception of the body: a stone was rolled to the mouth of it, and the body left, till a more ceremonious funeral could be paid to it after the Sabbath. The fears arising in the minds of the Jews from the prediction which they had heard, made them take the sepulchre out of the disciples' keeping into their own. They sealed, and, by Pilate's permission, placed a guard over it. Sixty soldiers, and these Romans, were supposed to be the guard employed on this service; a force more than sufficient to baffle all the efforts of Christ's disciples, had they been more numerous and resolute than they were. Early on the morning succeeding the Sabbath, the women of his acquaintance came to pay the last tribute of respect to their Master's remains; but, instead of

the body, they found an angel sitting on the stone which had closed the mouth of the cavern, and the guards in the perturbation which such a vision would naturally excite. They returned, and spread the report of the resurrection. The Jews contradicted it. Did they do that which would for ever have crushed the very notion of a resurrection—did they produce the body? They did not. On the contrary, by accusing the disciples of having stolen it, they confessed that they had it not. The body was in the sepulchre; it is now missing; and on the respective credibility of the different accounts which may be given for its absence depends the proof for the truth or the falsehood of the resurrection. The body was moved from the sepulchre, either by supernatural means, such as a resurrection, or by human agency. To prove that the means were supernatural, it is only necessary to shew that no human agency could have effected the removal. If human agency was employed, it must have been that of the disciples of the Crucified; for there was no motive to induce others to attempt, or even to desire, the removal of the body. The Jews assigned the account which, next to the truth, bore the strongest appearance of probability: "While the guards slept, his disciples stole away the body." Had the disciples taken the body, they must have done it either with the consent of the guards, or without it. To believe that the guards would even have been bribed to a scheme which would inevitably cost them their lives, and that they should have been tempted to incur this risk by the hope of gaining credit for their assertions, when they alleged a miracle as a cover for their fraud, would be to deny them that care for self-preservation which is implanted by nature in all men. Roman military law, and Jewish revenge, would alike demand their death: that sixty men should at once subject themselves to this for the prospect of any gain, however great, is inconceivable. Had the body been taken without the consent of the soldiers, it must have been done either by force or stealth. It is utterly inconceivable that the timid and unarmed disciples should have undertaken to attack a Roman guard; and had they been so daring, and even successful in their attempt, the noise of the conflict could not have failed to be heard at so short a distance from the city, and to become a matter of notoriety in it: some vestiges of the conflict would have remained till the morning; and the guards, in accounting for the absence of the body, would surely have preferred confessing themselves overpowered by numbers, to rendering themselves liable to death by the admission that they had been sleeping on their post. There remains, then, but one other supposition, which is that given by the Jews, and asserted by the guards—the stealth of the body. The first objection to this is, the improbability there is of men making a confession which would subject them to death, had they not been beforehand assured that they should be protected from the consequences of their confession. Had they been actually sleeping on their post, and thus suffered to be stolen the body over which they were so carefully to watch, what mercy could they have expected from the laws of their violated discipline, or the disappointed malice of the Jewish rulers? No excuse can be imagined apparently more fatal to themselves, unless they had previously obtained a certainty of forgiveness. Reason alone, had we no other guide, would lead to the conclusion, that they would not of themselves have made such a confession; and this is corroborated by the express statement of St. Matthew, that the soldiers were bribed by the rulers to make this report, on the stipulation of being secured from punishment. Without some understanding of this sort, can we imagine, either that the soldiers would have made the confession, or that the Jews would not have re-

ported them to Pilate, to meet the merited reward of their neglect? The rulers had shewn their apprehensions of a pretended resurrection: why did they not strictly examine the soldiers and the disciples, in order to discover, if possible, any collusion between them? But we do not find that they took any measures likely to lead to the detection of the criminals, but merely contented themselves with reporting that the "body was stolen." That their power was sufficient to make every requisite inquiry, we know by their exercise of it in procuring the death of Jesus; that it was not a want of interest in the business, was manifested by their previous proceedings. The interests of their religion—a subject to which no Jew was ever indifferent—and a regard to their own reputation, required that the affair should be thoroughly investigated, and the imposture, if such there were, detected; inasmuch as, on the credit of the disciples' story, multitudes were joining the new sect, and themselves were charged with having crucified One over whom death and the grave had no power; and whose innocence, attested as it had been by his betrayer, his judge, and the minister of his execution, had been beyond a doubt proved by his resurrection. Even when the disciples were brought before their tribunal on the charge of asserting the resurrection, we do not find them accused of having stolen the body. It is incredible that the rulers should not have imprisoned the disciples, to make them give up the body; the mere production of which would have silenced all the reproaches brought against themselves, and checked the growth of a sect which was drawing such numbers from the established faith, had they not been themselves convinced that the account which they had propagated concerning the stealth of the body was false. This is the only reason which can account for inquiry being withheld into so gross a rebellion against the Jewish and Roman governments, as the stealth of the body would have been. The story, too, which they had spread, though perhaps the best which, considering the circumstances of the case, could be invented, was loaded with inconsistencies. That a Roman military guard, consisting of sixty men, all used to watching, and under the government of the strictest discipline, which denounced death as the punishment for sleeping on guard, should have, all at once, been overpowered by sleep, is extremely improbable; still more so, that the noise which would necessarily be occasioned by the removal of the stone should not have disturbed one of the sixty. Besides, had all been asleep, how could they take upon themselves to say how the body had been removed? Had some been awake to see the fact, they would have awakened the others. The inconsistency of all this can be equalled by nothing except perhaps the improbability of the attempt being made by the disciples. That a body of enthusiasts should have attempted a scheme which exposed them to collision with a powerful military guard, and in which detection would have been severely punished, may be conceived; but the feelings which alone could lead to so rash an action, were wanting in the disciples. Not only strong feelings of enthusiasm, but also a great degree of courage and confidence in one another, were requisite in the contrivers of such a plan. And how stood the case with the disciples? Of the twelve favoured companions who had always attended our Lord, who had expressed the firmest attachment to him, and a resolution to die with him, and from whom, certainly, a closer adherence to his cause might be expected than from all his other disciples, one had betrayed his Master into the hands of his enemies, another had openly denied all knowledge of him, all had fled from him. After this defection from their Master in his life-time, can it be imagined that after his death they should gain so great a degree of courage and confidence in one another, notwithstanding

the consciousness of their own recent treachery, as to venture on the daring action ascribed to them? Fickle and wavering as had always been their faith in their Divine Master's claims, can it be supposed that it would derive any stability from their witnessing his shameful death? The notion of a temporal kingdom under the Messiah was entertained as well by the disciples as by the Jews; and all the hope which they could have had of this nature must have been extinguished by the sad spectacle which they had witnessed. The prediction of our Saviour regarding his death had been misunderstood by them, much more than his prediction of a resurrection. If this last had not been known to them what motive could they have for stealing the body? A great and inevitable risk must be incurred: what advantage would attend success? A cloud seems to have been suffered to remain on the disciples' minds regarding the spiritual nature of Christ's kingdom, which hindered them from understanding predictions which were plain to his enemies, and thus furnished the strongest evidence to acquit them of having stolen the body, by removing the suspicion of every possible motive which could lead to such an action. They had expected a temporal kingdom—they saw Him who was to obtain it, and to raise them to high rank in it, condemned to the death of a slave and a malefactor. The hopes for which they had left their homes to wander in distress and poverty, at the constant risk of provoking the same enmity which had at last proved fatal to their Master, were utterly blighted. Could it be expected of men who had been thus grievously disappointed, that they should venture their lives in the useless exploit of carrying off the body of him whom they must now have looked upon as their deceiver, especially when they had not possessed sufficient courage to stand by him in his life-time, when their faith in him had not received the final blow which his death inflicted? Far from entertaining any designs of this adventurous nature, they were in terror for their own safety. The profession of being our Lord's disciple had become so dangerous, that his most zealous followers had disclaimed it; and we find, that when the disciples assembled it was with "closed doors, for fear of the Jews." This terror is what might have been expected, but is wholly incompatible with the daring attempt to carry off the body. The improbability of men in their condition making such an attempt, is insurmountable. But supposing the improbability to be surmounted—supposing the attempt made and successful—some place must have been found in which to deposit the body, so secret as to elude the search which would inevitably be made. From the time of our Saviour being taken down from the cross to the time when his body was missing from the sepulchre, forty hours could not have elapsed. In this short space not only the scheme for carrying off the body must have been planned, but also that for concealing it when gained—planned, too, and executed, in such a way as to afford not the slightest clue to discovery—by a few timid peasants, trusting to bolts and bars for the preservation of their own lives. The whole matter is full of impossibility; and the Jews themselves confessed the impossibility by not strictly examining the disciples, and taking such measures as must have led to the detection of a deed which could not have been committed without the knowledge of many, some of whom must have betrayed the plot, unless greater fidelity could be expected from them towards their accomplices than they had displayed towards their Master.

(To be concluded.)

LETTER FROM THE REV. J. H. NEWMAN ON THE OXFORD TRACTS, WITH REMARKS UPON IT.

[THE following is the remainder of the Rev. J. H. Newman's letter. As our running notes on it may happen to be numerous, we will insert them at the end, instead of at the foot of the page, so as not to embarrass the perusal of our Reverend Correspondent's communication; which we request our readers, in fairness to the writer, carefully to weigh before they refer to our commentary. It will then be necessary, for intelligibility, to refer back, number by number, to Mr. Newman's paper, in order to see the exact bearing of our notes.

There were two courses which presented themselves to us in examining the Oxford Tracts. The first, was to reduce them to their elements; presenting their general system, and shewing its affinity to Popery, and its discordance with the word of God and with Protestantism. This, to the lovers of analytics, would be the best course; but for ordinary readers less of abstraction, and more of detail, might be necessary. A second course was, to select a few of the most exceptionable of the tracts and treatises, and to exhibit their character; though this would not present a full view of the system in its bearings. A third course was to combine these two methods. But in the mean time a fourth course is forced upon us—namely, that of appending a running commentary to a vindication of the system by one of its known and avowed defenders. This species of skirmishing discussion is of necessity too desultory and immethodical to do justice to the subject; yet it may not be without its use, in shewing some of the prominent points of the question, and preparing the reader for a more set and formal examination of particulars. The Church of England has, through the mercy of God, survived many dangers, and will, we feel assured, survive many more; but we know of no one that has threatened its existence more alarmingly than this; chiefly because it comes in the shape of "an angel of light," and because many of the younger clergy, in consequence of the want of a solid theological education, are liable to be carried away by speculations that affect to be founded upon highly refined notions of primitive sanction and due ecclesiastical order. The assumption is unfounded, but to ill-balanced minds it may appear specious. O Lord, look down, and visit this thy vine !]

MR. NEWMAN'S LETTER—(*concluded from* p. 126.)

But what is the very doctrine that has created this confusion? Dr. Pusey's asserting (after the primitive teachers)(20), that the old Fathers, though sanctified, were not regenerated. Is *this*, after all, the doctrine which is against the Articles, and such that he who holds it should quit his Professorship?(21) In which of them is a syllable to be found referring to the subject, one way or the other—except so far as they make our way, as implying, from their doctrine of regeneration *in* baptism, that those who are not baptized, and therefore the old Fathers, are not regenerate?(22) If, then, the plain truth must be spoken, what the Christian Observer wishes is to *add* to the Articles(23). Let this be clearly understood. This magazine, which has ever, as many think, been over-liberal in its interpretations of our Services, and in concessions to Dissenters(24), desires to forge for us a yoke of commandments, and, as *I* should hold, of commandments of men(25). Years ago, indeed, we heard of much from it in censure of Bishop Marsh's Eighty-seven Questions; but it would seem that the Observer may do what a Bishop may not(26).

In reviewing those Questions, in 1821, it pointedly spoke of the wisdom of the framers of the Royal Declaration prefixed to the Articles, which prescribes that they shall be taken in no new or peculiar sense; contrasting, to use its own words, "the spirit of peace, of moderation, of manly candour, and comprehensive liberality, which breathes throughout this Declaration, with the subtle, contentious, dogmatical, sectarian, and narrow-minded spirit which," it proceeded, "we grieve to say, pervades the Bishop of Peterborough's Eighty-seven Questions." (Chr. Obs., March 1821)(27). But why is liberality to *develope on one side only*? Why must Baptismal Regeneration be an open point, but the Regenetion of the Patriarchs a close one?(28) Why must Zuinglius be admitted, and the school of Gregory and Augustine excluded?(29) Or do persons by a sort of superstition so cleave to the word Protestant(30), that a saint who had the misfortune to be born before 1517 is less of kin to them than heretics since?(31) But such is the Observer's rule: he is as zealous against Bishop Marsh for coercing one way, as against us for refusing to be coerced the other(32).

Will it be said that Dr. Pusey and others would do the same, if they could; that is, would limit the Articles to their own sense?(33) No; the Articles are confessedly wide in their wording, though still their width is within bounds; they seem to include a number of shades of opinion. *The Christian Observer may rest satisfied that Dr. Pusey's friends will never assert that the Articles have any particular meaning at all*(34). They aspire, and (by God's blessing) intend, to have a successful fight(35); but not by narrowing the Articles to Lutheranism, Calvinism, or Zuinglianism(36), but as feeling that they are contending for the Truth, and that Providence seems wonderfully to be raising up witnesses and champions of the Truth, not in one place only, but at once in many, as armed men from the ground.

But to return. It is hard to be put on our defence, as it appears we are, for opinions not against the Articles(37); but be it so. Let us hear the form of the accusation. The Observer speaks thus: "When the Christian reader learns that Noah, and Abraham, and Moses, and Job, and David, and Isaiah, and Daniel, were not regenerate persons, were not sons of God, were not born again; but that Voltaire was all this, because he had been baptized by a Popish priest; we may surely leave such an hypothesis to be crushed by its own weight." To be sure the hypothesis *is* absurd, if the Observer's own sense is to be put upon the word "regenerate;" but it will be observed, that it all depends upon this; and it is not evident that it will be absurd when Dr. Pusey's own sense is put upon his own words(38). If all who are sanctified are regenerate, then, I say, it *is* absurd to say that Abraham was not regenerate, though he was sanctified. On the other hand, if only Christians are regenerate, then it is absurd to say that Abraham was regenerate, though he was not a Christian. What trifling upon words is this! what is the use of oscillating to and fro upon their different meanings? Your business, Mr. Editor, was to *prove his sense wrong*, not to assume your sense and interpret his words by it; else, when *you* assert "no one shall enter heaven unless regenerated on earth," *he*, in turn, might accuse you, quite as fairly, of denying the salvation of Abraham, because, in his view, Abraham was not regenerated on earth(39).

I will now state briefly the view of Dr. Pusey, derived from the goodly fellowship of the Fathers, proved from Scripture, and called by the Christian Observer "the very bathos of theology"(40). All of us, I suppose, grant that the Spirit in some sense is given under the Gospel, in which it was not given under the Law. The Homily (2d on Faith) says

so expressly: "Although they," the Old Testament saints mentioned Heb. xi., "were not named Christian men, yet was it a Christian faith that they had: God gave them then grace to be his children, as He doth us now. But now, by the coming of our Saviour Christ, we have received *more abundantly* the Spirit of God in our hearts, whereby we may conceive a greater faith, and a surer trust, than many of them had. But, in effect, they and we be all one: we have the same faith, &c."(41) Though man's duties were the same, his gifts were greater after Christ came. Whatever spiritual aid was vouchsafed before, yet afterwards it was a Divine presence in the soul, abiding, abundant, and efficacious. In a word, it was the Holy Ghost Himself, who influenced the heart before, but is not revealed as residing in it(42). Now, when we consider the Scripture proof of this in the full, I think we shall see that this special gift, which Christians have, is really something extraordinary and distinguishing. And, whether it should be called Regeneration or no, so far is clear, that all persons who hold that there *is* a great gift since Christ came, which was not given before, do, in their degree, incur the Observer's censure, as holding a "very bathos of theology,"(43). You might say of them, just as of Dr. Pusey, "When the Christian reader learns that Abraham was sanctified yet 'had not the Spirit because that Jesus was not yet glorified,' we may leave the hypothesis to be crushed by its own weight"(44).

Now, according to Scripture, I contend, first, that there is a spiritual difference between Christians and Jews; and, next, that the accession of spiritual power, which Christians have, is called Regeneration. Let it be understood, however, that I am not desirous here to bring *proofs* of the doctrine, for which you have no claim on me(45); but to shew your readers that, even at first sight, it is not so utterly irrational and unplausible a notion as to account for your saying "What next?" in short, to shew that the "absurdity" does not lie with Dr. Pusey.

The Prophets had announced the *promise*. Ezek. xxxvi. 25—27: "I will sprinkle clean water upon you, and ye shall be clean . . . a *new heart* also will I give you, and *a new spirit* will I put *within* you . . . and I will put *My Spirit within you.*" Again, xxxvii. 27: "My *tabernacle* also shall be with them." Vid. also Heb. viii. 10. In Isai. xliv. 3, the gift is expressly connected with the person of the Messiah: "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour *My Spirit* upon Thy seed, and My blessing upon Thine offspring"(46).

Our Saviour refers to this gift of the Spirit as the *promise* of his Father, Luke xxiv. 49; Acts i. 4. He enlarges much upon it, John xiv—xvi. It flows to us from Him: "Of his fulness have all we received." (John i. 16).

St. John expressly tells us it was *not* given *before* Christ was glorified (John vii. 39)(47). In like manner St. Paul says, that, though the old fathers lived by faith, yet they received not the *promise*" (Heb. xi. 39). And St. Peter, that even the prophets, though they *had* the prophetic Spirit—"the Spirit of Christ which was in them"—yet, after all, had not "the glory which should follow;" which was "the Gospel *with the Holy Ghost sent down from heaven;*" the Spirit, in the special Christian sense. Consider also St. Paul's use of the term "Spirit," e. g., Rom. viii., as the characteristic of the Gospel.

It is described in the New Testament under the same images as it is promised in the Old,—a tabernacle, and a fount of living water (1 Cor. iii. 16; vi. 19; 2 Cor. vi. 16—18; John iv. 14; vii. 38).

Nothing, I think, but the inveterate addiction to systematising so pre-

valent, can explain away texts which so expressly say that we have a presence of the Spirit which the Jews had not(48).

Now, secondly, is this gift to be called Regeneration? I grant that in one sense all the terms applicable to Christian privileges are also applicable to Jewish. The Jews were "sons of God," were "begotten" of God, had "the Spirit," saw "the glory of God," and the like; but, in like manner, the saints in heaven, as their peculiar gift, will see "the glory of God," and angels are "sons of God"(49); yet we know that angels and saints are in a state different from the Jews. The question, then, still remains open, whether, in spite of the absence of discriminating terms, Christians also have not a gift which the Jews had not(50).

Our proof, then, is simple. The word regeneration occurs twice only in Scripture: in neither can it be interpreted to include Judaism: in one, most probably in both, it is limited to the Gospel; in Titus iii. 4, 5, certainly; and in Matt. xix. 28, according as it is stopped, it will mean the coming of Gospel grace, or the resurrection(51).

Such is some small portion of the Scripture notices on the general subject, which I bring to shew that Scripture does not so speak as to make the view maintained by Dr. Pusey, with all saints(52), guilty of absolute "absurdity" on the face of the matter, and a "bathos in theology." And the following consideration will increase this impression. In truth, the view in question is simply *beyond*, not *against*, the opinion of the Christian Observer. It is a view which the present age cannot be said to deny, because it does not see it(53). The catholic church has ever given to Noah, Abraham, and Moses, all that the present age gives to Christians. You cannot mention the grace, in kind or degree, which you ascribe to the Christian, which Dr. Pusey will not ascribe to Abraham; except, perhaps, the intimate knowledge of the details of Christian doctrine(54). But he considers that Christians have a something beyond this, even a portion of that heaven brought down to earth, which will be for ever in heaven the portion of Abraham and all saints in its fulness. It is not, then, that Dr. Pusey defrauds Abraham, but the Observer defrauds Christians(55). That special gift of grace, called "the glory of God," is as unknown to the religious world as to the "natural man(56)." The catholic religion teaches, that, when the Spirit takes up his abode in us, we have so superabounding and awful a grace tabernacled in us, that no other words describe it more nearly than to call it an angel's nature. Now mark the meaning of this. Angels are holy; yet angels before now have become devils. Keeping this analogy in view, you will perceive that it is as little an absurdity to say that Abraham was not regenerate, as to say that he was not an angel; as little unmeaning to say that Voltaire was regenerate, as to say he became a devil, as Judas is expressly called. Let me suit one or two of your sentences to this view of the subject, and then I will release you from the trouble of hearing more upon it. You will then speak thus: "When the Christian reader learns that Noah, Abraham, and Moses, were not angels, yet that Voltaire was a devil, we may surely leave such an hypothesis to be crushed by its own weight. It is the very bathos of theology—an absurdity not worthy to be gravely replied to—that men are sanctified, the friends of God, had the Spirit of God in their hearts, and yet were not angels. Sanctified, non-angelic friends of God! the Holy Spirit dwelling in any but Michael, Gabriel, the Cherubims, and the Seraphims? What next(57)?"

Alas! sir, that you should so speak of your own privileges!(58). Perhaps it is my turn now to ask you, "What next?" and this I mean to do.

Before proceeding to the other opinion attributed to Dr. Pusey, I wish to see what you will say to what is now offered you. Only I would remark, that the subjects which I have not yet touched upon *are* to come, when due attention shall be shewn to your remarks about justification, the Homilies, and kindred points(59).

I am, sir, your obedient servant,

Oriel College, Jan. 14, 1837. JOHN H. NEWMAN.

REMARKS.

(20) The "primitive teachers" again; not the Bible. We utterly deny that the Fathers taught that the holy men of old were not children of God; but even if they had so taught, their opinion, not being inspired, would be but the notion of poor frail fallible men like ourselves. We are determined that the Oxford Tract writers shall not entangle us, as the Papists endeavoured to entangle the Reformers, with the authority of "primitive teachers," instead of the infallible word of God. In the whole of this discussion there is no one point so necessary to be kept prominently in view, as that "the Bible, and the Bible only, is the religion of Protestants." On this solid rock the Reformers planted their footsteps, and nothing could move them from it. The Papists told the people of Fathers and Councils, of tradition and authority, and with this sophistry often made the worse appear the better reason; but the Reformers gave them the word of God, and this was a weapon which Rome could not withstand. It is true that our Reformers venerated whatever they found Scriptural in antiquity—as what Christian does not?—and we may add, that, having been educated in the Church of Rome, their old habit of appealing to human "authorities" in spiritual matters was one which they found great difficulty in relinquishing; besides which, the people were so accustomed to citations from the Chrysostoms, Jeromes, and Augustines of former days, and the Popish priesthood made such artful use of their prepossessions in this matter, that the Reformers considered it desirable to shew them that what our Church gathers from the word of God corresponds with the opinions of holy men whom the Romanist priesthood had misrepresented. But even this modified *appeal* (for, as *authority*, the Reformers utterly rejected all human writings) became less used as the Reformation advanced; and it was from the first employed chiefly in arguing with the Papists, in order to conquer them with arms supplied from what they considered their own armoury. But as Protestants discerned more clearly where their strength lay, they distrusted this two-edged weapon. We say two-edged, for it were easy to gather from the Fathers, and from the same Father, nay, from our own Reformers, and the same Reformer, passages which might be construed into discrepance. We will not, therefore, encumber the present discussion with references of this kind; we will not, for example, select a scrap from Latimer, and say that the opinions of the Reformers, or even of Latimer himself, upon baptism, may be adequately gathered from such a passage as the following: "Christ saith, except a man be born again from above he cannot see the kingdom of God; he must have regeneration; and what is this regeneration? it is not to be christened with water, as these firebrands (the Papists) expound it, and nothing else. How is it to be expounded therein? St. Peter sheweth that one place of Scripture declareth another; it is the circumstance and collation of places that maketh Scripture plain. Saith St. Peter, 'We be born again. How? not by a mortal seed, but by an immortal. What is this immortal seed? By the word of the living God;' by *the word of God preached and opened; thus cometh in our new birth*." Such passages would involve endless controversy, first, upon their exact meaning; next, upon the general views of the Reformer quoted; and lastly, upon his weight as an expositor of the doctrines of his brethren. As a separate question we are ready enough to follow up such matters; but in the discussion now opening before us we reject all references, except to the word of God, or (the discussion being among members of the Anglican Church) to our own accredited formularies. Fathers and Reformers, however high their value, are not "authority."

In reply to the above quoted aphorism, that "the Bible, and the Bible only, is the religion of Protestants," it will be said, Would you insinuate that the Oxford writers, though they find much fault with that "ultra-Protestant" assertion, wish to take the Bible out of the hands of the people, and to refer them, as the Papists did, to the authority and traditions of the church in place of it? Our reply is, that they follow what they call the "via media" between the Papists and Protestants, or, as they phrase it, our "sister" and "ultra-Protestants." Their doctrine, divested of ambiguity, is, that men are to take their creed from the comment, but are to go to the text to prove whether the comment is correct. This doctrine has recently been set forth in a course of sermons before the University of Oxford,

by the Rev. Walter F. Hook of Coventry, whose name we do not mention in connexion with past controversies, on account of the frank, candid, and affectionate testimony which he has so honourably borne, since the decease of his late diocesan, to his meek and holy virtues, which, when known, never failed to conciliate the hearts of his clergy, even where there was much difference of theological opinion. Mr. Hook's sermons embody some of the leading principles of the Oxford Tracts, and in that same devout and earnest strain which characterizes them. But our duty is to probe the doctrines, however unwilling we may be to inflame unkindly controversies.

Now on this subject of tradition, or, as Mr. Hook mildly phrases it, "transmissive religion," the preacher instructs his academical auditory, "especially the younger brethren intended for Holy Orders," that the *first* question is, what is the doctrine of the catholic church; and, this being ascertained, we are to go to the Scriptures for disproof or confirmation. We are neither to trust to "the Bible only," nor to "transmissive religion only;" but are to combine, he says, "the reciprocal influence and conjoined operation of both—the one suggesting, the other confirming"—that is, the Bible merely confirming human tradition, and not being itself, in the first resort, under the teaching of the Holy Spirit, the well-spring of spiritual knowledge. We are, indeed, to pray and study, "but let us place all," Mr. Hook says, "under the supervision and correction of catholic tradition." Thus tradition is to "correct" what we think we discern in the Bible; while the Bible has the humbler office assigned to it of "confirming" what tradition had "suggested." Heretics, says Mr. Hook, "professing a reverence for Scripture, put upon it their own meaning;" whereas, among the orthodox, "tradition supplied the hypothesis, the church asserted the proposition, and Scripture [not first, but only last, consulted] gave the proof." So far does Mr. Hook carry his view of the reverence due to "transmissive religion," that in arguing from Scripture with "a sectarian"—say a Socinian—"I should never wish," he says, "to shake that good principle which might lead him to defer to the system in which he was educated."

Here is seen the Oxford Tract doctrine in its legitimate fruits. We may not tell a person educated in any heresy to cast off the shackles of his "transmissive religion," and to go to the word of God with unprejudiced mind, for this would disturb "the good principle" of tradition, and, "by shaking a man's faith in the opinions of his sect," "prepare him to sink from one creed to another, until at length he settles in the lowest depth of scepticism and unbelief." Now, it is in this very spirit of deference to uninspired authority in matters of faith that Papists have ever argued against Protestants. Dr. Wiseman and his friends speak precisely this language—except, indeed, that they would not carry the principle to the extent Mr. Hook does, so as not rudely to shake the "hereditary faith" even of the Socinian: and they are also consistent, whereas Mr. Hook and the Oxford Tracts are not; for the argument, legitimately followed out, ought to lead to the retention of the Scriptures in the hands of the priesthood, and of those who, they consider, will use them discreetly. Mr. Spencer, when he glided from these very principles, as taught by Mr. Vaughan of Leicester, to the Church of Rome, acted consistently; justly arguing that there is "no half-way house." Once set up this claim of tradition, and there is an immediate necessity for an infallible authority to decide what traditions are the voice of the catholic church, and what are not. And accordingly Mr. Hook and the Oxford Tracts virtually (and it appears to us intentionally, though they do not venture to do it avowedly) claim infallibility for what they consider the catholic church—which, by the way, is a very small section of Christendom, if we deduct the Romanists. Should our statement be questioned, we will shew the grounds of it at large from the whole spirit of the tracts; but we may, in passing, mention one proof, namely, the identification of the circumstances of the inspired Apostles with those of their uninspired successors. Mr. Hook, for example, in shewing the deference due to tradition, urges, just as the Romanists do, the conduct and authority of the apostles, without the slightest admission that there is any difference in the two cases. The Apostles and Evangelists, he says, "did not approach the Gentiles and say, Here are certain Scriptures composed by inspiration of God, take them, understand them the best you can;" but, on the contrary, "they gave them a religion antecedent to Scripture, a form of sound words, the one faith or summary of things to be believed;" and they commanded them "to withdraw themselves from those who walked disorderly, and not after the traditions thus received." All this supposes infallibility; and the Apostles, being inspired, were infallible in the matters to which that inspiration extended; but when the parallel is applied to uninspired teachers, it is altogether inappropriate, unless the post-apostolic church is infallible also. Rome says that it is, and is consistent; the Oxford Tracts imply it, but have not in so many words avowed it. And yet, perhaps, we do them wrong in supposing they intended any reservation. Their language certainly is not weak in speaking of church authority. "Whatever," say they, "we ought to do, had we lived when the Apostles were alive, the same ought we to do to the bishops." What will certain cathedral insurgents say to this? And then listen to the reason: "It is very clear; *there is no doubt about*

it." How will Dissent answer this unanswerable reason? But, after all, what was so "clear" to sense in one page that there could be no doubt about it, becomes in the very next page so difficult as to be an object of "faith." "This is faith, to look at things not as seen but as unseen; to be as sure that the bishop is Christ's appointed representative, as if we actually saw upon his head a cloven tongue, like as of fire." Again, in the same page, "the bishops are Apostles to us;" "the bishop is Christ's figure and likeness;" "the bishop rules the whole church here below, as Christ rules it above;" "he chooses visibly those whom Christ chooses invisibly" (therefore his choice must be infallible); "it is from the bishop that the news of redemption and the means of grace have come to all men." We are as conscientious and zealous Episcopalians as the Tract writers; aye, and firm believers in the Apostolical succession also, though not with its Popish overlayings; and we therefore the more lament to witness exaggerated effusions like these, which can only tend to hasten even worse evils than those temporal ones depicted in the next page, where it is said, "The day may come, even in this generation, when the representatives of Christ are spoiled of their sacred possessions, and degraded from their civil dignities." However, even then the Tract writers do not despair; for, should this happen, our clergy will not only be strong, as *we* should say, in the affections, understandings, and consciences of their flocks, as Protestant pastors; but will take nearly the same situation —somewhat lower, it is true, but not much—as the Popish priests in Ireland: "You will honour us," says the Tract, "with a purer honour than you do now; namely, as those entrusted with the keys of heaven and hell, ... as entrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood!"

With scores of passages, nay, hundreds of pages, before us, to the same effect as these brief statements, we think we have wronged the Tract writers in supposing they did not mean to claim infallibility for the Episcopal church; we now believe that they did; and we are sure that they claim as great things for the bishops and presbyters as Papists do, even to "making the bread and wine Christ's body and blood," and retaining "the keys of heaven and hell." Why did not Captain Gordon and the Reformation Society begin their labours at Oxford? What right have they to rob the Maynooth priest of his "awful and mysterious gift of making the bread and wine Christ's body and blood," and the poor Irish peasant of his faith in him, as "entrusted with the keys of heaven and hell," when Mr. Newman has this power, and the flock committed to him this privilege?

We may have appeared to wander, but in truth not widely; for our thesis was the undue reliance inculcated in these tracts upon tradition and human opinion; and sure we are, that these exaggerated notions go no higher. We may often get as far back as the constitutions of Pope Otho, or even to Tertullian, without overstepping the filthy "puddle," as the Homilies call it, of tradition, in order to plant our foot upon the rock of Inspired Truth. But till we achieve this step, we have no resting-place in matters that concern the soul and eternity.

We have before expressed our reverence for what is Scriptural in the old Fathers; but not because it is old, but because it is Scriptural. The personal piety of some of these holy men was of almost a seraphic aspect; and many of their writings are eminently devout and ardent. Their attestation also, to important facts, is invaluable; and infinitely far be it from us to disparage what was excellent in them. We lament that the exaggerated statements of the Oxford Tracts oblige us to appear upon the fault-finding side, for, with all their errors and weaknesses, we love their holy fellowship. But truth must be spoken; and when the Fathers are quoted as referees in matters not of direct fact, we must say that they are, not excepting even those called the Apostolic Fathers, incompetent to the task assigned them. Their orthodoxy itself is often much better than their reasons for it; and we should be sorry to leave the Divinity of our Lord, or any other great doctrine, to their advocacy; though as witnesses their testimony is of great value. They were honest, conscientious, fearless, and holy; but often they were prejudiced, fanciful, declamatory, and superstitious: and, worse than all, they were discrepant in their opinions, so that, beyond their general testimony to a few striking particulars—above all, the Divinity of our Lord—they cannot be referred to with any certainty or confidence; for the opinion of one might not be that of another, much less of the catholic church. We rejoice that the Oxford tract compilers intend publishing an English version of the writings of the Fathers prior to the schism between the Eastern and Western churches; the collection will be of great value: but if their works are given, either entire, or in a really fair ungarbled selection, with a vast mass of pious and interesting matter there will be found mixed so much of the alloy which we have mentioned, as will rather diminish than increase the popular reverence for the names and writings of these hallowed, but oft-erring, men. Even Hermas, or, as the Oxford Tracts style him, Saint Hermas, and whom Dr. Pusey quotes to prove the Apostolicity of the hope-quenching doctrine that there is no place for repentance* upon the commission

* The words of Hermas, as translated by Dr. Pusey, are, "I have heard from some

of sin, at least of a second sin, after baptism; seeing that tradition, says Dr. Pusey, "limits very awfully what their (the Apostles') written teaching had left undefined:" —even St. Hermas, thus appealed to by a Protestant Professor to "limit" the "written

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teachers, that there is no other repentance than that when we descend into the water and receive remission of sins;" to which the reply is, "And he said unto me" (Dr. Pusey omits to tell his reader who the "he" is—namely, "the angel of repentance," one of those visionary beings whom Hermas introduces conversing with the Holy Trinity, in discourses of which Mosheim speaks with exemplary moderation when he says that they are "more insipid and senseless than what we commonly hear among the multitude"), "and he said to me, Thou hast heard rightly." Thou hast heard rightly that there is no place for repentance after baptism! The Shepherd of Hermas was read for some ages in the church, together with the inspired writings (though, as Dr. Adam Clarke remarks, "the high estimation in which it was held by the early Christians must have been caused more by the excellent character of the author than by its own intrinsic merits, for there is little to admire," and he might have added, much to censure); and Dr. Pusey actually claims for it apostolic, that is Inspired, authority; thus subjecting himself to the charge, so much urged by the Reformers against the Church of Rome, of adding to the words of the Book of God. This forged "apostolic saying," which Pusey adduces as "limiting very awfully their (the Apostles') written teaching" (thus claiming for human tradition the right of "limiting" the revealed words of the Holy Ghost), is in direct contradiction to the whole text and spirit of the Sacred Record; and it absolutely cuts off every human being, who knows right from wrong, from all hope of salvation; and rivets not merely "doubt's galling chain," but the fetters of black despair; for it were presumptuous effrontery for any man to say before God that he has never committed sin after baptism. This horrible doctrine, so nakedly avowed by an "early teacher," and now urged upon Protestants by Dr. Pusey, Mr. Keble, Mr. Newman, and others, was the foundation of many of the worst superstitions and most wicked practices of the Church of Rome, especially of purgatory, penance, and the polluted confessional. Baptism was justification; it washed away all sin, up to that date, through the blood of Christ; but, after baptism, a man must save himself by his own good works; for no person, as these Protestant tracts follow Popery in teaching, has any Scriptural reason to believe that the blood of Christ will be rendered available again; so that nothing, say the Papists, remains but severe austerities, priestly absolution, and the purifying fires of purgatory.

But we forget: there was, as we said, one narrow crevice of mercy opened; for even Hermas, as quoted, and approvingly commented upon, by Dr. Pusey, admits that, "if any be tempted by the devil to sin, he has *one* repentance." A first fault after baptism, especially one proceeding not directly from a man's own heart, but from the seductions of Satan, was not absolutely fatal; and it is upon some such miserable hypothesis as this that the Oxford Tract writers reconcile their minds to subscribe the Sixteenth Article of our Church, which was expressly designed to counteract this soul-appalling doctrine, upon which Popery built so many of its worst practices. The fiction was, that a wilful deadly transgression after baptism was the unpardonable sin against the Holy Ghost conferred in that sacrament; so that no place was left for repentance. Our Reformers denied this in the strongest terms possible; they asserted, that "not every deadly sin after baptism" (they did not say, not *any* deadly sin, because Scripture says that there *is* one deadly, or unpardonable, sin, though with no reference to baptism) "is the sin against the Holy Ghost, and unpardonable;" therefore, in the largest terms, they affirm that "the grant of repentance is not to be denied to such as fall into sin after baptism." There is no restriction by them as to one single offence, as Hermas and the Tracts "limit" God's "written" teaching; nor do they repeat the word "deadly," which they had necessarily employed in quoting the Popish doctrine; but they shew that the Christian may fall, and rise and amend his life; and then, with a distinctness of theological perspicuity which we never fully appreciated till we read the Oxford Tracts, they add a condemnation against those who either deny that a baptized person can sin, or deny the place of forgiveness upon his repentance. They saw, that, upon the doctrine of Hermas and the Papists, you must either presumptuously say that you have never sinned after baptism, or else be consigned to blank despair. On the contrary, they taught that "the infection of nature remains even in the regenerate;" the most holy man needs constant forgiveness; but that the door of mercy is open, and the blood of Christ "available." Professor Pusey may say, that as he acknowledges "one" repentance, though more he thinks would be "very rare, if not altogether hopeless," he does not verbally contradict the Article. We think that he does, and we shall have occasion to write upon this matter more at large before we have done with these Tracts; but we are quite sure that he contradicts its "plain and full meaning," which the Declaration prefixed to the Articles binds him to

teaching" of the Apostles by human "tradition,"—was, notwithstanding his fervent piety, a man so fanciful, superstitious, and rhapsodical, that, if we were to give an outline of his works, or to quote some of the passages in them, we should seem to be exposing the venerable Father to the sneer of ridicule. We will not do it; nor will we unnecessarily expose the puerilities, senilities, and sometimes worse, of men whose names are, on many accounts, to be held in reverence. Still, when appealed to as the channels of inspired traditions which are to "limit" God's "written word," we must, as Christians and Protestants, speak the truth freely. The "mystery of iniquity," which began to work even in the days of the Apostles, made very fearful incursions in the next and succeeding ages; so that there is no delusion or absurdity of modern times which might not be paralleled by something equally delusive and absurd in the writings of one or other of the writers who are included in the list of Fathers. But we do not appeal from them merely because their testimonies are discrepant, or because many of their notions were fanciful, superstitious, or even heterodox; but because they are human; whereas the only depository of our holy faith is Divine. Never will we acknowledge, with Mr. Hook and the Oxford Tracts, that "hereditary religion," not the word of God, is "the foundation, the ground, and the pillar of truth." How will Mr. Hook, who tells us that we are *first* to go to "transmissive religion," and *then* to the Bible to confirm it, answer the question in the Homily: "Shall we Christian men think to learn the knowledge of God, and of ourselves, in any earthly man's work or writings, sooner or better [Mr. Hook teaches "sooner," if not "better;" and Dr. Pusey affirms that the "earthly man's writings" may even "limit" the inspired] than in the Holy Scriptures, written by the inspiration of the Holy Ghost?"

Professor Pusey complains, that even when Protestants are right in their controversies with the Romanists (which in his opinion does not seem to be often; and when it happens, he interposes some apology for Popery, of which he is ever anxious "not to speak harshly"—an anxiety not evinced in speaking of the Reformed Churches), they take a wrong method of arguing: as, for instance, in reasoning against transubstantiation out of the Bible, instead of shewing what "the Fathers held," which, he says, "would be an irrefragable argument." How differently do the Homilies to which he has subscribed speak on this subject:—"We see," says the discourse for Rogation-week, "what vanity the doctrine is mixed with; for that in this word (the word of God), they sought not the will of God, but rather the will of reason, the trade of custom, *the path of the fathers, the practice of the church.*" Thus the Homily directly contradicts Dr. Pusey, who, in reply to the popular maxim, "*The Bible, and nothing but the Bible,*" asserts that this is "an unthankful rejection of another great gift, *equally from God,* " namely, tradition; for that "the Bible is the record," and "the church catholic's tradition the interpreter of it." Let our readers weigh well that word "equally," and say whether we unjustly denounce these Tracts as Popish; for could Popery go further? One of the points most strongly and largely urged in them is, that the catholic church has decided that the souls of the departed ought to be prayed for; and more is intimated than is decent of the mournful deficiency of our own liturgy in this particular; and, indeed, if this alleged voice of the catholic church is "equally" the voice of God with his "written word," our Church is in an awful state of contumacy, which ought to cause Mr. Newman and his friends to quit it, unless they consider that they can supply the defect in their own private prayers. On this very question our Homilies refer us as usual to the Scriptures, telling us, in regard to this vain "commandment of men," that, "if we will cleave only unto the word of God," we shall find no such commandment there; and they go on to shew by Scripture that the notion is untenable; but, in default of Scripture, the Oxford Tract writers resort to the "puddle" of tradition. The Romanists are perfectly logical in saying, that if you admit of prayers for the departed, you must admit also a purgatory; for to pray for the spirits of just men translated to the enjoyment of heaven, is worse than folly; yet these Tracts take great pains to make a distinction, and actually bring it forward as their chief engine for the conversion of the Romanists from the error of purgatory. The engine will recoil upon those who venture to use it.

The reader must not, however, confound praying for the dead with praying *to* them. On this second practice of "transmissive religion," Professor Pusey, after much pro and con, comes to the mild conclusion, that, upon the whole, it is "safest not;" for

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receive. But our present remarks relate not directly to the doctrine gathered from Hermas, but to the general question of "limiting," or enlarging the word of God by the traditions of fallible man, whether called Fathers, or by any other title. The doctrine of the Oxford Tracts is essentially that of the Papists, and is expressed with very little delicacy towards Protestant feelings—namely, that the Old and New Testament are not the whole of Divine revelation; but that we have inspired traditions "limiting" or enlarging what the "written teaching has left undefined."

which anti-catholic doubt Dr. Wiseman is a very good-natured polemic if he does not chastise him severely.

This wonder-working weapon of tradition is the great battering-ram of these Tracts; it is not only used "equally" with Scripture, but much more largely, and, in truth, for many purposes for which Scripture would not serve. Our readers have already heard that the cause why Protestants have not succeeded to their wishes in opposing transubstantiation is, that they appeal to Holy Scripture, or even to common sense (the latter being a directly Socinian weapon), instead of appealing to the unwritten inspiration of tradition. Even, however, if we inclined to meet the Oxford Tract writers upon this treacherous ground, we fear that they would not be very well able to shew us what catholic tradition really is, and what are its limits. The fathers of the Tridentine Council themselves, whom the Tract writers will assuredly be too modest to pretend to compete with in a matter so much more Roman than Anglican, quarreled at every step of the investigation, there having been, say their historians, tot sententiæ, quot linguæ.

So much for tradition and the setting up of human authority to "limit" God's "written word;" a matter totally distinct from that due reverence for the writings and customs of Christian antiquity, or of any particular church, which every true member of the Anglican communion feels it his duty and privilege to cherish. Professor Pusey says, "Men must lean upon something.....man cannot escape from authority; the only question in religious truth, as in civil society or in private life, is, whose authority he will follow." The Protestant reply is *the Word of God*; the reply of the Oxford Tracts and of the Papal apostasy is, the authority of the church. Professor Pusey mentions only religious truth, civil life, and private society; but in the golden days of authority science was equally fettered; and we lately saw quoted from a work on "Arithmetic and Cosmography," by one M. Blundeville, written as recently as 1594, the following question and answer: "How *prove* you that there is but one world?—By the *authority* of Aristotle, who *saith*, &c." Now, not to speak it lightly, when it is asked, How *prove* you that the blood of our adorable Redeemer is not available for every true penitent who clings in faith to his cross, not for one sin only after baptism, but to the day of his death, notwithstanding his "*manifold* sins, negligences, and ignorances;" and Professor Pusey answers, "By the authority of St. Hermas, or Saint any body else, who saith, &c.;" we account as little of the learned and amiable Hebrew Professor's argument as we do of Cosmographer Blundeville's; nor are we more disposed to pray for departed souls upon the "authority" of St. Cyprian, or a score other fathers, than to maintain that there can be but one world because Aristotle said so. These authorities sometimes are so unfortunate as to add their reasons; as when Aristotle says that there cannot be two worlds, because, if there were, they would rush together; whereas St. Cyprian, instead of giving us a reason why Ignatius and other saints, who he acknowledges were in paradise and had received "palms and crowns of martyrdom," were prayed for and sacrificed for, merely tells us the fact: "We offer sacrifices always for them when we celebrate the passions and days of the martyrs." Had he given a reason, it might have been a very flimsy one; but the Oxford Tracts tell us we are to rely upon authority and tradition, and not to ask for any better reason in such cases than that *so it was*. The two Jesuits who edited the Principia thought in their secular imaginings, that Newton's reasonings were irrefragable; but, seeing that his conclusions contradicted those of the church (for contravening which Galileo was immured in the vaults of the Inquisition), they placed authority against mathematics, and anathemas against prime and ultimate ratios, and professed to disbelieve the latter in favour of the former. What they did hypocritically, the saintly Fenelon did with a meekness and humility which shed lustre upon his virtues, while they demonstrated the fatal tyranny of the principle to which he had yielded his conscience and understanding, and of which he was one of the most powerful advocates. He considered Protestantism to be very much what these Tracts describe it,—proud, critical, dogmatizing, and essentially infidel; and his recantation of the positions which the Pope condemned in his own book, on the ground that, though they appeared to him to be Scriptural, they could not be so since the church thought otherwise, shews that he was practically as quiescent in his spirit as he was theoretically so in his doctrines. And if the mention of the beloved and honoured name of Fenelon should remind Mr. Newman of his friends Dr. Pusey and Mr. Keble, he will see that it reminded us of them first. But we must not shut our eyes to the baneful character of the principles under consideration, because they happen to be dulcified by the lovely and blameless manners of a few much-respected individuals. Deep humility, teachableness, and meekness, ought to be as characteristic of true Protestantism, as Fenelon said—but could not prove, except by his own example—they are of the communion to which he belonged; but to contend earnestly for the truths of God's word against man's invention, is not inconsistent with them *.

* As we have expressed our determination to confine our references to the Word

(21).

No; for this doctrine of the non-regeneration of the Old Testament saints, unscriptural as it is, is but one fragment of the system; and Mr. Newman shews good

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of God, and to the formularies of our own Church, which its members profess to consider in accordance with it, we will not do more than remind our readers, in passing, of the very decided stand which our Reformers made against the admission of tradition and patristical assertion, as authority in matters of faith. We earnestly wish that the Society for promoting Christian Knowledge would greatly enlarge its reprints from the writings of the revered saints, confessors, and martyrs, to whom, under God, we are indebted for our deliverance from those very Romanist delusions which the writers of these tracts are endeavouring to revive. The Religious Tract Society has done good service to the cause of Christianity and Protestantism in sending out more than a dozen closely printed volumes of selections from their invaluable works; and though we have grieved that the constitution of the Society did not allow of this great boon being presented in the most befitting form, we cannot but repeat, even to satiety, our gratitude for what has been so seasonably and usefully effected. The extensive circulation of these volumes will prove, we trust, a powerful antidote to the errors and heresies of the Oxford Tracts. The Tract Society, whatever may be its imperfections, has never subverted the foundation of a sinner's only sure hope for eternity, or turned the aching eye of the penitent from the Lamb of God who taketh away the sin of the world, to the inventions or interventions of men. It has plainly and Scripturally answered that most important of all questions, "What must I do to be saved;" telling the inquirer, in the words of Inspiration, "Believe in the Lord Jesus Christ and thou shalt be saved;" and not sending him to Fathers or Councils, or deceiving him by unscriptural and superstitious views of the sacraments; or licentiously teaching him that there can be justification where there is no faith, or faith where there are not its necessary fruits in the heart and life. Among the Society's selections we would strongly urge the volume from Jewell, than whom no man knew better how to deal with Tridentine dogmas and falsely-alleged "catholic" traditions. While the volume is in our hands, we copy the following note, which happens to fall in with our subject.

"In his reply to (the Jesuit) Harding's answer, Jewell says: 'There is no way so easy to beguile the simple as the name and countenance of ancient fathers. If the devil can shew himself as the angel of light, and if false prophets can come in the name of Christ, much more may some others come in the name, and under the colour, of certain fathers.' 'Some that never were, are surmised and counterfeited; some untruly alleged; some corruptly translated; some perversely expounded; some unaptly and guilefully applied; their words sometimes abridged, sometimes enlarged, sometimes altered, sometimes dissembled; fabulous and unknown authorities newly founded; childish arguments fondly concluded; to be short, infinite untruths, and known untruths boldly avouched.'"

The Oxford Tract writers would reject with horror these Romanist arts of controversy; and we charge them not with such offences; but the extract from Jewell may shew, among other things, the folly of contending with a lubricated Papist upon slippery ground. With the sacred text in our hands, as the only "authority," we escape these difficulties and dangers. Of course we do not mean to reject any useful human aid or explanation, or to undervalue the writings of wise and holy men; and especially of our own venerated Reformers. We would strongly urge our readers, as a powerful antidote to the Oxford Tracts, to refer often to their works, and not least to the dialogues and treatises in Fox's Acts and Monuments. The Protestant churches are greatly indebted to Messrs. Seeley for their projected and commenced reprint of that invaluable record, and they ought not to be allowed to be sufferers, commercially, for their liberal and spirited undertaking. The volume which we have seen is very handsomely printed, and the price is hazardously low. But, above all, for the full explanation of the doctrines of our Church let them diligently study the Homilies. We have been often taunted with quoting them to wearisomeness; and yet, as Mr. Newman "challenges" us to prove that the Oxford system is inconsistent with the formularies to which himself and his friends have subscribed, we shall be fain to become yet more wearisome. The only difficulty is to know when and where to begin or end; for to do full justice to the subject we must reprint the whole three volumes of the Tracts, with the two books of Homilies in parallel column. On the very question above referred to, of pardon for sin after baptism, the Homilies enlarge in a manner that must appear superfluous to any reader who is not aware of the many mischiefs which the Popish priesthood has elicited from the unscriptural and demoralizing distinction of venial and mortal sin;—a distinction necessarily embodied in the whole fabric of the Oxford Tracts. In answer to all that the Papists said upon the subject;—to their quotations from old writers, under the venerable name of Fathers, to prove that there is no place for repentance more than once after baptism;—to their declaration that the blood of Christ is not again

controversial skill in leading the reader to suppose that we placed the contrariety between the Tract doctrines and the Articles of the Anglican Church in "this" one point, and challenging us to produce an Article which shews that Old Testament

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available, as it was before the infant was taken to the font (so that, in fact, it was never practically available at all, for, as Professor Pusey argues, in reference to the Eleventh Article, the infant was never in a state to commit sin before baptism;)—to their doctrine, as repeated in these tracts, that "Almighty God has said that his Son's merits shall wash away sins" only through "the two" (the Papists augmented the number) "sacraments;"—to their appalling invention, that the only way of restoration is through penance, or, as Professor Pusey expresses it, through "enduring pains and abiding self-discipline, and continued sorrow," so as "again to become *capable* of that mercy;"—to their exaggerations of priestly absolution, and the power of the keys, that frightful engine of despotism, the fulcrum of which was the doctrine maintained in these Tracts upon the apostolical authority which every minister of Christ still possesses to bind and loose, the sacraments being the channels for the conveyance of Divine grace, and the priest who administers them having "power over the gifts of the Holy Ghost," "power over the things of the unseen world;" a power never more arrogantly assumed by Rome herself, in the madness of her spiritual tyranny, when "drunken with the blood of the saints," than in such passages as the following, by Mr. Newman, Mr. Keble, and Dr. Pusey, who actually dare to write, "The fountain (of the Redeemer's blood) has, indeed, been opened for sin and uncleanness," but "*it were to abuse the power of the keys entrusted to us (!!!), again* (that is, after a first offence) *to pretend to admit them thus; now there remains only the baptism of tears*"—(may God forgive men who thus awfully presume to limit the virtue of the Redeemer's atonement; who substitute the penance of tears for the blood of Christ; and who interpose between man and his God, to "admit" or shut out from the kingdom of heaven, as they see fit, just as the Popish priests did, to their own pontifical dignity and great gain, though of this we accuse not the Oxford brethren, till Luther spoiled Tetzel's trade):—to all such presumptuous follies and anti-scriptural dreamings our Homilies reply as follows:

"We do not without a just cause," says the Homily on Repentance, "detest and abhor the damnable opinion of them which do most wickedly go about to persuade the simple and ignorant people, that if we chance, after we be once come to God and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable to us, there is no more hope of reconciliation, or to be received again into the favour of God. And that they may give the better colour unto their pestilent and pernicious error, they do commonly bring in the sixth and tenth chapters of the Epistle to the Hebrews, and the second chapter of the Second Epistle of St. Peter" [the very passages brought in by Dr. Pusey]; "not considering that in those places the Holy Apostles do not speak of the daily falls that we, as long as we carry about this body of sin, are subject unto; but of the final falling away from Christ and his Gospel, which is a sin against the Holy Ghost, that shall never be forgiven; because that they do utterly forsake the known truth, do hate Christ and his word, they do crucify and mock him, but to their utter destruction, and therefore fall into desperation, and cannot repent. And that this is the true meaning of the Holy Spirit of God, it appeareth by many other places of the Scriptures; which promise unto all true repentant sinners, and to them that with their whole heart do turn unto the Lord their God, free pardon and remission of their sins."—Yes, blessed be God, "free pardon and remission of their sins," through the blood of Christ, without leave asked of Pope, Cardinal, or Protestant-Papist.—The Homily goes on to "the probation hereof," by quoting the gracious promises made to the returning penitent, adding, "It is most evident and plain that these things ought to be understood of them that were with the Lord before, and by their sins and wickednesses were gone away from him" [the very case fenced out by the Papists and Tract divines]; "for we do not *turn* again to him with whom we were never before, but we *come* to him. Now, unto all them that will return unfeignedly unto the Lord their God, the favour and mercy of God unto forgiveness of sins is liberally" [not grudgingly, and all but 'hopelessly'] "offered. Whereby it followeth, necessarily, that although we do, after we be once come to God, and grafted into his Son Jesus Christ, fall into great sins" [the Tracts teach that we do *not*; quoting Bishop Jebb, a zealous believer in the authority of tradition, who says—not proves—that "It is enough for us to believe and cherish the prevalent sentiment of the universal church," that in baptism is conveyed the power of "never, for the remainder of our lives, wilfully committing any deadly sin!"]; "for there is no righteous man upon the earth that sinneth not; and if we say that we have no sin, we deceive ourselves, and the truth is not in us; yet if we rise again by repentance, and, with a full purpose of amendment of life, do flee unto the mercy of God, taking sure hold thereupon, through faith in his Son Jesus Christ" [not one word of penance, or of Christ's

believers were regenerated. Before we conclude this note, we will, by God's blessing, accept even this part of the "challenge;" but in doing so, we repeat that the contrariety between the Tracts and the Articles is very far indeed from being confined to this particular, though it is inseparably blended with it. If we were to say what we consider to be the chief contrariety between the Tracts and the Articles; the fundamental error which separates the Oxford system from the Bible and all the Protestant Confessions, and links it to the Church of Rome; it is the rejection of that doctrine which we are never tired of declaring, with Luther and all the Reformers, to be that by which *a* church, and *the* church, must stand or fall. Mr. Newman will not deny—we "challenge" him to do so—that he and his colleagues do reject that doctrine; that they consider it the fruit of "ultra-Protestantism," and not a doctrine of "the catholic church," though they have not ventured to repel it by Scripture; nay, worse, for, by means of an ambiguity which perplexes the question and renders the Tracts as insidious as they are heretical, they actually admit a doctrine couched in the very same words, but, when their meaning is collected from the whole tenor of the publications, it is clearly seen that the doctrine which they dress up in Oxford vestments, and call "justification by faith," is altogether different from that which Luther was speaking of when he wrote the aphorism so often quoted. Mr. Newman is, we are sure, a truth-loving man, and we therefore the more confidently appeal to him, that the public may understand what are the real points of discussion. He knows as well as we do that he and his friends reject and reprobate the doctrine referred to in the popular Lutheran maxim; and yet the Tracts vindicate the doctrine of *a* "justification by faith." A plain, ignorant man must find himself exceedingly puzzled at this; but he may see his way to day-light when reminded of the parliamentary canvasser who told the market-people that his friend, a strenuous Conservative, was "a thorough-going Radical," which he explained, when

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blood not being available, or of a priest's power to shut you out], "*there is an assured and infallible hope of pardon and remission of the same, and that we shall be received again into the favour of our Heavenly Father.*"—Yes, "an assured and infallible hope;"—not a meagre, "gailing" possibility, through pharisaical Popish austerities, which this wicked age, it seems, is too unbelieving to revive; not at the discretion of some fellow-creature, who wrests the keys of life and of death from the hands of Christ, to open or shut the gates of heaven at his own volition; but through that blood of the everlasting covenant which cleanseth from all sin; through that all-prevailing Intercessor who is within the veil; through the only Mediator between God and man; through the High Priest who is touched with the feeling of our infirmities; and who is never said to have consigned his children to priestly domination. Well said David, "Let me fall into the hands of God, and not of man."

We would again ask the Tract writers how, as conscientious men, they subscribe such words as these in the Homily, and then publish elaborate volumes to teach the very contrary. No words can possibly be more directly opposed to the doctrine of Hermas, and of the Papists and the Oxford Tracts, than those which we have above marked in Italics. The whole of the Homilies teach the same doctrine; and that not merely in the manner of an ordinary discourse, setting forth the Divine long-suffering; but with the especial purpose of refuting the Papal doctrine that bound men's souls—aye, and their bodies too—with the iron chain of priestly tyranny.

And be it remembered, that the doctrine which the Homilies advocate is not calculated to lead men to "sin that grace may abound," as Professor Pusey teaches has been the mournful effect of our Eleventh Article; for they speak not of a false, but a true, repentance. "We are admonished," says the above Homily, in expatiating of the willingness of God to receive the penitent into favour again, "that repentance is never too late, so that it be true and earnest;" God being a "gentle and merciful" Father, "as Christ doth abundantly teach in the parable of the Prodigal Son." Let not then Mr. Newman say, either of the Articles or the Homilies, or of us who receive them as a faithful exposition of God's word, that latitude is given to sin, or that the sinner is buoyed up with false hopes. To the careless or hardened transgressor we would speak as strongly as he could do; but our only present point is to shew how unscriptural and anti-Anglican is the fearful doctrine that the blood of Christ is not available even to the true penitent, who repairs in humble faith to the altar—not of "sacramental grace," "through the ministration of the church" (that is, of the priest), but of Calvary. Neither, again, do we doubt the blessed effects of Divine ordinances, if this were the question; and least of all the spiritual comfort to the believer of partaking of the visible emblems of Christ's body broken and his blood shed for the remission of his sins. Oh, these are hope-and-joy-inspiring realities; and in the very proportion in which we value them are we anxious that they should not be corrupted by the superstitious legends of human tradition.

the election was over, by saying that he meant he was "*rootedly* attached to the institutions of the country." In like manner we must explain to the ignorant, that when an Oxford Tract speaks of justification by faith; it is *a* doctrine of justification by faith, but not *the* doctrine which Luther was writing of, and which all Protestantism has, for these hundred years, justly attached to that Scriptural expression. One of the most striking features of the skill shewn in the construction of the Oxford Tracts, is the avoidance or reprobation of particular phrases which Protestants justly object to, while the essence of the doctrine meant to be conveyed by them is retained; and in adopting other phrases, which carry a Protestant and Scriptural sound, but giving to them a Popish and unscriptural meaning. We will illustrate this remark in the rejection of the word *merit*, and the use of the phrase *justification by faith*.

The system which some years since was exerting a deadly influence upon the Church of England, till God was pleased in his mercy to revive the doctrines of the Reformation among us, was to the following effect. Man was acknowledged to have lapsed from original righteousness; but, being renovated in baptism he is placed on a new footing of obedience, power being given him for the due practice of virtue; so that he becomes entitled, under the conditions of the new covenant, to the rewards of salvation. The whole hinge of the controversy was, whether mankind is justified by faith or by works; and the assertors of this system boldly maintained that we are justified by our good works; grace having restored us in baptism to a state of acceptance with God, through the atonement of Christ; and placed us in a condition, through the Holy Spirit aiding our virtue, to live, as Mr. Newman expresses it in his Sermons, "free from sin," so as to entitle ourselves to heaven; and the contrary doctrine, of free justification through the redemption that is in Christ, applied by faith, was asserted to be hostile to morality, and a false deduction from certain ill-understood expressions in the writings of St. Paul. If any of our readers will turn back to our early volumes, they will see that such was the aspect of the discussion at that period, and that even the most Popish phrases were not spared in exhorting men "to endeavour to merit the favour of their Creator, by an uniform course of obedience to his commandments."

At length, however, through the mercy of God, more Scriptural opinions began widely to prevail; so that even those who still held the anti-evangelical system just described, felt themselves so much goaded, though not convinced, by citations from Scripture, and from the Articles and Homilies, and Reformers, and Hooker, and Secker, and Horsley*, and Barrington; that they found their former position not tenable, and a new one was to be chosen. The words "merit" and "entitle" were acknowledged to be objectionable; nor could the doctrine that we are justified solely through faith, be denied to be Scriptural and Anglican; some degree therefore of verbal accuracy was introduced, but the system itself was not amended. No; our justification (or rather our *first* justification, as Bishop Bull, one of the Oxford Tract oracles, did not hesitate, with the Church of Rome, to call it) was of faith; but being once justified, our salvation (or, as the Papists call it, our *second* justification) was of works. Here, then, we had Popery disguised, or rather openly flaunting, in Protestant garments. Justification by faith was not, indeed, denied, but it was superceded; for, as Protestant Professor Pusey, concurring with Popish Bishop Gardiner (see our note number 19), says: "The Article on Works before Justification" "does not apply to us" "who have been born within it [the Episcopal Church], and who were never left to our mere natural powers, having had original sin remitted to us through baptism in our infancy, and having then been *justified* and cleansed from all sin, and had the grace of Christ given, and fresh supplies pledged to us;" that is, to keep ourselves so free from sin as never to need repentance, at least a second time; or to require to come again to the blood of the Redeemer, which there is no reason to hope will be available, as it was in our infant baptism. The Eleventh Article, says Dr. Pusey, "does not speak of a state in which we ever actually were." Thus the doctrine of "justification by faith" is acknowledged, but is superceded by connecting it with baptism. Most of our opponents in our earlier volumes were very clumsy men, compared with the Oxford Tract writers; they wished to get rid of the doctrine of justification by faith, which they said was licentious, and they therefore affirmed that works were "in-

* We surely need not re-quote any of these passages in proof of our statement. Our readers will easily call to mind scores of statements to the effect of the following from Bishop Horsley: "That man is justified by faith, without the works of the law, was the uniform doctrine of our first Reformers. It is a far more ancient doctrine; it was the doctrine of the whole college of Apostles. It is more ancient still; it was the doctrine of the Prophets: it is older than the Prophets; it was the religion of the Patriarchs." No sound Protestants ever ventured to deny this; yet we should be glad to know how it can consist with the Oxford doctrine of baptismal justification; for the prophets and patriarchs had not baptism, yet they were justified.

cluded;" and they talked of men rendering themselves "worthy" of the favour of their Maker; which brought them within reach of the lash of the Articles, and proved them favourers of the Popish doctrines of grace of congruity and grace of condignity. But the Oxford Tracts get at the same practical result in a more refined and less assailable manner. They do not speak of merit, or making ourselves worthy of justification, or of good works helping out the righteousness of God in Christ for effecting it; all which may be very safely disallowed, and justification predicated to be of faith, and not of works, by attaching it to baptism, in virtue of the faith of the church, and not of the recipient; after which, having thus lulled the Protestant ear, we may commence upon a system of as direct Pharisaism and self-justification as any Popish devotee could desire, hoping to get to heaven by the obedience which the grace of baptism enables us to perform, while rising to an elevated station of spiritual excellence by fasting, and observing saints'-days, and giving alms, and receiving—not the "elements of bread and wine,"—"in remembrance of" Christ, but—his very body and blood, conveying opus operatum virtue even to the insensible;—any thing, in short, to set aside what Professor Pusey censures "a certain class" of divines for urging as the ground of a sinner's hope, "the appropriation of the merits and righteousness of our blessed Redeemer."

But do the Oxford Tract writers suppose that the Protestants of England will be soothed with the mere rejection of an unpopular, objectionable word; or consider that Professor Pusey satisfies the stipulation of his subscription to the Articles of the Church of England, or admits the doctrines of grace, because he agrees to the miserable substitution of "capable" for "worthy?" Or is it sufficient to tell the world that you believe the doctrine of justification by faith, when you mean something quite different to that which the expression conveys to a Protestant ear; something quite different from that which the whole body of the Reformers meant by it; something which indeed enables you to sign the Articles that relate to it—not indeed in their "plain and full meaning," but upon the ground that, to a person baptized in infancy, there has never been a period of moral responsibility before justification; so that, practically speaking, they are mere waste paper? We ought, however, to add, in justice both to Professor Pusey and to the Reformers, that though the Article on Justification by Faith is grievously opposed to the Oxford Tract system, and was expressly designed as a "protest" against those very doctrines of the church of Rome which these Tracts advocate; and though Professor Pusey considers that Article as having been the cause of infinite mischief, by leading to "the wildest Antinomian doctrine," yet that, upon the whole—bountiful concession for an Oxford Professor to the glorious Eleventh Article of the Anglican Church—it was "*innocently intended!!*" Well, if we have an Article which has encouraged the wildest Antinomianism, it is at least some comfort to learn that our Reformers, with all their errors, meant well.

But see how the Tract writers are contradicted out of their own lips. First, they state their belief in the doctrine of justification by faith; no clergyman will now dare in print to deny it. Secondly, they set it aside to all practical purpose by saying that our justification was effected in baptism, after which we are placed upon quite a different footing. Thirdly, they assert that this is the doctrine of the Anglican Church. But, fourthly, when they open upon the Eleventh Article, which teaches that "we are justified by faith only," instead of saying, "You see how clearly our view is confirmed by the plain meaning of the Article," they proceed to lament that the Article, in so asserting, has led to popular error, and countenanced Antinomianism. It is evident, therefore, from their own confession, that it does not give *their* meaning of "justification by faith;" indeed, we need scarcely remark that there is no allusion to baptism in it; and we might retort, and say, that if, instead of predicating justification of a true and lively faith—a faith which worketh by love, and is fruitful of good works—it had taught, as these Tracts do, that a person living in the most awful profligacy, is, in virtue of his baptism, a justified person, through the faith of the Church imputed to him for righteousness; and that, as Mr. Dodsworth expresses it, he has "the indwelling of the Holy Spirit," and is accounted by God "a saint," and "well beloved in Christ," at the very time when he is avowing infidel sentiments, or leading a life of licentiousness; it would indeed have opened the flood-gates to the wildest antinomianism. And this consequence is inevitable; for though the Canon of Christ Church, the Fellow of Oriel College, the Rector of Fairfield, and the Minister of Margaret-street Chapel, are devout men and full of good deeds, they cannot prevent the demoralizing effects of such statements as the above upon the ignorant and the hardened. A man once told Smeaton the engineer, that he had discovered a perpetual motion, and wished to shew, by what a nice adjustment of wheels, and levers, and springs, he had attained this impossible object. Smeaton merely replied, "Depend upon it, gravity will not be cheated." And thus we say, that fallen man gravitates to evil; and if told that he is a "saint" when he is living as a sinner, he will find in the compliment more to lull him than to alarm him. We may add also, that he gravitates to Pharisaism, to formality, to superstition; to living carelessly and making his priest his spiritual proxy; and priests themselves have sometimes gravitated

towards the assumption of dominion over men's faith, instead of being helpers of their joy; and all these downward tendencies these Tracts are calculated to augment in an accelerating ratio.

The present discussion, the reader will remember, grew out of a remark that Mr. Newman is incorrect in supposing that we made the contrariety between Dr. Pusey and the Articles of our Church to consist in the denial that the ancient believers were children of God. In reply, we stated that the contrarieties are manifold; but that the chief and most pernicious of them all is, the denial of the Scriptural and Protestant doctrine of "justification by faith only;" since this subverts the very foundations of revealed truth, and destroys all hope of salvation, except upon the delusive principles of the self-justiciary. But, lest Mr. Newman should say that we have run into generals in order to avoid particulars, we will add a few words respecting the point to which he directs our attention—namely, the regeneration of the ancient believers. He asks for an Article upon the subject. Our Reformers were not likely to insert an express Article to refute such a notion as that David, though "the man after God's own heart," was not a child of God; nor Noah, or Abraham, or Daniel; that Isaiah and Jeremiah were not born again of the Spirit of God; and that there never was a son of God till after the coming of Christ; or even then, except through the grace-conveying offices of an episcopal clergyman. Yet, though the compilers certainly did not draw up an express Article, which we feel assured they would have done could they have foreseen the Oxford Tracts and had they thought them worthy of it, they incidentally use language altogether incompatible with such a notion; as when they say (Article VII.), "The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man:" adding, in Article XVII., of those who are "chosen in Christ out of mankind" (no distinction being made between those to whom "everlasting life was offered" before and after his advent), that "they be made sons of God by adoption." The Old Testament believers were *not* so made, says Dr. Pusey; that privilege being reserved for those who enjoy the grace-conveying ministrations of the apostolical succession. This is inconsistent with the Articles.

But why, when Mr. Newman challenged us to produce an Article, did he forget to add, "or a Homily," for we coupled the Articles and Homilies together, and the latter are an expansion of the former; though we repeat that it is not fair to represent us as having made this the particular point of contrariety between Professor Pusey and the Articles or Homilies. If it were true, as Mr. Newman asserts, that there is "not a syllable, one way or the other," on this particular subject in the Articles, or in the Homilies either, our remarks would not thereby be repelled; as we have never said, as he is pleased to make us say, that "this, after all, is the doctrine which is against the Articles, and such that he who holds it should quit his Professorship." Our range of charge extended much further than against the opinion, unscriptural as it is, that Noah, Abraham, David, and other holy men of old, were never regenerated, were not made sons of God; so that, contrary to our Lord's teaching, they entered the kingdom of heaven without being born again—that is, being only "born of the flesh," not "born of the Spirit," and therefore "children of wrath." But even had this been our specific item of contrariety between the language of our Church Formularies and the Tracts, it would have been a well-founded charge; as we have just shewn by the Articles, and might shew to wearisomeness by the Homilies. Take only the following passages; remembering that the point raised by Mr. Newman is, that we have unjustly charged Professor Pusey with contradicting the Church, when he says that David, though "sanctified" by the Holy Spirit, was not "regenerated" by Him. We did not happen to say so; and it is skilful to overlook many and great charges, and to fix men's eyes upon what may be thought a minor one; but as Mr. Newman has made us say it, we adopt his suggestion, and will prove its truth as follows: "As for the works of the Spirit," says the Homily for Whitsunday, "the fruits of faith, charitable and godly motions; if he [that is, man, "corrupt and naught," without any restriction of time or dispensation] have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our *sanctification*, and maketh us *new men* [sanctification and the new birth are thus inseparably joined] in Christ Jesus. Did not God's Holy Spirit miraculously work in *the child David*, when of a poor shepherd he became a princely prophet? Did not God's Holy Spirit miraculously work in Matthew, sitting at the receipt of custom, when of a proud publican he became a humble and lowly Evangelist? And who can choose but marvel, to consider that Peter should become, of a simple fisher, a chief and mighty Apostle; and Paul, of a cruel and bloody persecutor, a faithful disciple of Christ to teach the Gentiles? Such" [mark, Mr. Newman, the very wording of the Homily] "is the power of God to *regenerate* men. Neither doth he think it sufficient inwardly to work the spiritual and *new birth* of man, unless he do also dwell and abide in him." Yet the Church of England does not say that David was *regenerated!*—Again, in the very next Homily—for it were tedious to produce numerous passages—we read:

"Let them all come together that be now glorified in heaven [which Professor Pusey admits the Old Testament saints are, though they never experienced *regeneration*], and let us hear what answer they will make in these points before rehearsed; whether their *first* creation was in God's goodness, or of themselves. Forsooth, David should make answer for them all, and say, Know ye for surety, even the Lord is God; he hath made us, and not we ourselves. If they were asked again, who should be thanked for their *regeneration*" [yes, regeneration], "for their justification, and for their salvation; whether their deserts, or God's goodness only; although in this point every one confess sufficiently the truth of this matter in his own person, yet let David answer by the mouth of them all at this time, who cannot choose but say, Not unto us, O Lord, not unto us, but to thy name give all the thanks, for thy loving mercy, and for thy truth's sake."

Dr. Pusey has not gained much by Mr. Newman's forcing us to quote these passages; but we are delighted to be asked either for Articles or Homilies. It is a new era in the church. There was nothing that our old opponents used to be so shy of, except it were St. Paul's Epistle to the Romans, as Articles and Homilies. And when we just now alluded to a passage quoted in the Tracts from Bishop Jebb, we were minded how strenuously that deceased prelate laboured to prevent the circulation of the *Homilies in Ireland*; as well he might, when we set them beside his own writings. How awkward, for instance, must he have found it, after writing that an infant has a supply of grace given him in baptism to serve him all his life, so that he shall never commit sin *, to read in the Homily upon "True Reconciliation to God,"

* We are aware that Bishop Jebb says any "deadly" sin; but the insertion of the word "deadly" does not alter the statement, unless the Bishop meant to use it in a Popish sense, which is a defence that will not much mend the matter. The phrase "a sin unto death," is used 1 John v. 16; upon which passage Bishop Tomline, Bishop Hall, and Dr. Jortin are quoted in Bishop Mant and Dr. D'Oyly's Bible, in proof that the sin there mentioned is the unpardonable sin against the Holy Ghost; which we have no doubt is the true sense. But Bishop Jebb evidently did not mean merely that grace is given in baptism not to commit the unpardonable sin, whatever it was, for he says "*any* deadly sin."—Then there is, next, the Popish sense in which sins are divided into mortal and venial; sins that partially offend God, and sins that greatly offend Him; those that expose the offender to risk, and those that expose him to ruin. Venial sins, Rome teaches, if we understand her, deserve only *temporal* punishments; that is, punishment upon earth, or in Purgatory; but not *eternal* punishment in hell. These may be expiated by slight penances; but mortal sins require the more severe process so "thrillingly" described in these Tracts. But Protestantism utterly rejects the Romanist distinction between mortal and venial; confining the phrase used by St. John to the one irreparable sin, whatever it may be. We do not assert that no sound Protestant divine has ever used the word "deadly" in the general sense of flagrant or aggravated; for all sin is deadly, though not in the sense of St. John where he is speaking of the unpardonable transgression. There would, therefore, be nothing anti-Protestant in our Reformers so using it in the Sixteenth Article; though we think they used it only as a well-known technical word employed in the enunciation of a tenet which they were about to repel. We have no quarrel with mere words, where the substance is right; so that if Bishop Jebb, as quoted in the Tracts, employs the word "deadly" only in the sense of flagrant, or aggravated, and not according to the Popish signification, we find no fault with the word; but then we omit it, as mere surplusage in the above passage; for to say that grace was given in baptism to avoid all aggravated sins, hereby intimating that there was a lighter class of offences which this grace does not provide against, is to introduce a distinction not warranted by the word of God. We do not mean that all sins are alike in their character or aggravations; but all spring from the same corrupt root: and it is a Popish fiction that regeneration is potent against "great" sins, but not against "little" ones. Regeneration is a change of heart, that makes *all* sin hateful, *as sin*—as the transgression of God's law—without any of the above-mentioned casuistical calculations of venial and mortal, first or second, ante-baptismal or post-baptismal, temporal or eternal. *Every* sin, to a regenerate mind, will be hateful, and will be repented of; and the blood of Christ will be sought in humble faith, as necessary for the remission of the smallest, and available for the largest.

We have just said that we care not for words, but things. The word "grievous," as applied to sin, is a common Protestant epithet; though, in truth, all sin ought to excite grief; but this word may be used in an unjustifiable sense as much as "deadly." When, therefore, Professor Pusey expresses his faith that the denial of "the Church's ministry of reconciliation" a second time after baptism "in the case of any *grievous* offence," is grounded upon "Apostolic sayings," and therefore equally authoritative with the written Gospel, we do not exempt the statement from the charge of its being the doctrine taught by the Papists merely because the word "grievous" is substituted for "mortal." For, upon turning to Dr. Butler's Catechism, used in Ireland

"We [baptized persons, the writers of the Homilies not excepting themselves, though ministers of Christ] do *daily* and *hourly*, by our wickedness and stubborn disobedience, horribly fall away from God, thereby purchasing unto ourselves, if he

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under the direction of the Papal Archbishops and Bishops, we read:—"Quest. What is mortal sin? Ans. A *grievous* offence or transgression against the Law of God.—Q. Why is it called *mortal?* . . . . .—Q. How many are the chief mortal sins, commonly called capital and *deadly sins?* A. Seven: pride, covetousness, lust, anger, gluttony, envy, sloth."—By the way, under which of these seven heads do the Irish priests class sending a child to a Protestant school, which Dr. Croly says has in some cases been made "a mortal sin, that is, a bar to confession or absolution?"

We wish the Tract writers had stated more explicitly their meaning in these matters. We are not now inquiring whether in baptism is conferred the power which Bishop Jebb intends to describe, but only what he really means to include in that power. Does he use the word "deadly" as distinctive? If he does, he avows the Popish doctrine, that sins are in the sight of God of two distinct classes, instead of the Protestant one, that they are all of one class—all being violations of his law—though, of course, attended with every variety of aggravation, from a sin of ignorance to a sin of presumption. If he does not use the word as distinctive, then he says that in baptism is conferred grace which enables a man to keep himself spotless all his life from all sin whatever; a doctrine so preposterous that we must rather suppose that he meant to speak Popery, as he could not intend to speak nonsense. We distinctly say Popery; for what are the doctrines of the Council of Trent on these subjects? The twenty-third Canon, on Justification, curses those who say that a person has in baptism power given to him to avoid *all* sin, even of a venial kind (peccata omnia, etiam venalia); so that the Bishop's phrase, "all *deadly* sin," is exactly accommodated to the Tridentine rule. Indeed, if exemption from Romanist curses be an advantage, the Oxford Tract divines enjoy it in a degree unequalled by any of their Protestant—we again beg pardon, Reformed—brethren since the days of Leo and Luther. They may listen unscathed to the distant innocuous rolling of the thunders that are hurled at those who will not admit the Bellarmine opus operatum grace of the sacraments. The Council of Trent, in its decree on Original Sin, Article 5, affirms that he is to be accursed who says that in baptism "that which constitutes the true and proper character of sin is only cancelled (so we construe radi) or not imputed, and affirms that it is not totally taken away;" for though "concupiscence" remains, yet the decree affirms that the catholic church never considered mere concupiscence to be of itself sinful in a baptized person. The justification thus obtained in baptism is not, says the decree on Justification, cap. vii., merely "remission of sins," but also "renovatio interioris hominis," the Papists always blending justification with sanctification; for in baptism, adds the decree, "renovamur spiritu mentis nostræ, et non modo reputamur." The Council further says ("De Just." cap. vii.), "The instrumental cause of justification is baptism, which is the sacrament of faith, without which no man can be justified." This faith, the Romanists teach, is involved in the sacrament itself; the Oxford divines affirming that it is the faith of the church—that is, in the case of infants. And what say they of adults? Listen, reader; think of all the uses of faith; think of all the exalted terms in which justifying faith is spoken of in Scripture; and then, when you have stretched your imagination to the utmost, learn from these tracts, that though faith, it is true, is necessary in adults for justification, yet it is so "only"—think once more—*only* "to remove obstacles to the beneficial workings of God's Spirit through the sacraments!"

But we return to the Council of Trent. It teaches, as its plagiarists at Oxford do (see its decision "De Just.," cap. xiv.), that repentance, upon a fall after baptism, is of a nature altogether different to repentance before it; and it goes on to include, among other things, confession to the priest, and his absolution, together with "satisfactionem per jejunia, eleemosynas, orationes, et alia pia spiritualis vitæ exercitia;" this satisfaction being confined to the "temporal punishment," and not extending to "eternal," the latter being remitted by the priest's absolution; unless he considers, to use the words of Professor Pusey, that it is a case in which the priest would "abuse the power of the keys entrusted to him, to pretend again to admit the penitent to the fountain opened to wash away sin." Not, however, that we can flatter Professor Pusey that he expresses the matter better than the Council of Trent—this would be egregious adulation—when it says, cap. i. on Penance, "Insufflavit (Christus) in discipulos suos, dicens, Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Quo tam insigni facto, et verbis tam perspicuis, potestatem remittendi et retinendi peccata, ad reconciliandos fideles *post baptismum lapsos*" (where did Trent and Oxford find this clause in our Lord's words?) "apostolis, et eorum legitimis successoribus" (Dr. Wiseman will say that Dr. Pusey is not legitimate) "fuisse communicatum, universorum patrum consensus" (the Oxford Tracts' own argument of tradition) "semper intellexit." The decree goes on to curse those who maintain that our Redeemer has given to his ministers only

should deal with us according to his justice, eternal damnation." The Homily does not mean that a believer humbly walking with his God lives in a state of wilful sin, for that were a certain proof that he is *not* a believer; and the Articles and

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the power of preaching the word of God, and publishing the Gospel of Christ, and not of remitting sins.

It was with pain that we felt ourselves obliged to animadvert upon the remarks quoted in the Tracts from Bishop Jebb. We cherish much affection for the memory of that amiable, learned, devout, and conscientious prelate; but we had often occasion, in reviewing his publications, to point out many things which appeared to us very exceptionable in them, particularly in reference to the sacraments, the atonement, the circulation of the Holy Scriptures, faith, justification, and sanctification; but we could not then so clearly trace his errors to their source, and see their connection, as we can now, since the publication of his correspondence with Mr. Knox. In his Charge at Limerick, in 1824, he strongly recommended his clergy to conciliate the Roman Catholic priesthood and population; and his own demeanour was so amiable, that his Roman Catholic parishioners presented him an address, congratulating him upon his elevation to the mitre, and expressing their pleasure in still having him near them. We remember, when alluding at the time (Christ. Observer for 1824, p. 106) with much gratification to this kind spirit in his Lordship, mixing a pregnant caution with our congratulations; and adding, that, though the Irish clergy should strive to weaken the prejudices of their Roman Catholic parishioners by "zeal, love, conciliation, and kind offices," they should take good care "to guard against obliterating the distinctive principles of the Protestant Church, a church built *exclusively* upon the Bible." Bishop Jebb well knew what we meant, if our readers did not; but we were not then aware to how great an extent he approximated towards refined Popery; or, not to use an offensive word, towards the system which he himself describes and recommends in the remarkable expression "The Protestant Kempis." Protestant Kempisism and refined Popery mean nearly the same thing; a sort of pious mysticism, not grounded upon clear views of the Evangelical economy; the heart of the individual being "right with God," and therefore making a better creed to act by than to talk by. Quesnel, and Pascal, and Fenelon, belonged to a church that asserts human "merit;" yet who, practically speaking, more renounced it, or trusted more implicitly to the blood shed upon Mount Calvary, and to the merits and intercession of the only Mediator between God and man? We would be understood to extend this remark to the whole question before us; we may, and must, speak strongly of an unscriptural system, but God alone searches the heart. Dr. Johnson, who had been trained in this "refined Popery;" and who, upon the remembrance of an act of disobedience to his parent, stood a considerable time in the public street bare-headed in the rain, exposed to the ridicule of the spectators, hoping he says, speaking most seriously and religiously, "that the penance was expiatory;" and who mentions with terror the very case urged by Dr. Pusey, of the uncertainty as to whether a man's acts of repentance have been sufficient to ensure pardon; found peace at last in the sole refuge of the cross of Christ; in a simple act of faith; in an exchange of "doubt's galling chain," for an assured reliance upon that "Expiatory" Blood, the availableness of which the Scriptures have not limited, as human systems have done, by distinctions of mortal and venial, or ante and post-baptismal. Mr. Kelly's statement leads us to believe that Mr. Knox in his last days found the same repose as Dr. Johnson, which he could not find in a system which he significantly declared had not been sufficiently "evangelical."

We are not, then, surprised at the complacency expressed by the Irish priests and their followers towards Mr. Jebb. We attribute, indeed, much to his amiable character, and his works of piety and mercy; but there have been other clergymen not less amiable and exemplary, who have been the victims of Papal ferocity, because, while they were charitable towards Papists, they had no charity for Popery—accounting her not a dear "sister," but "the harlot of Babylon." The points of difference between the Church of Rome and the Church of England are wonderfully diminished, both in number and magnitude, in the correspondence of Bishop Jebb and Mr. Knox, as well as in the Oxford Tracts; and we do not see why even a Maynooth priest should not be indulgent to any Anglican clergyman who goes so far as to concur with him in the rejection of the Protestant doctrine of justification by faith, and not through sacramental efficacy; for Leo knew, quite as well as Luther himself, that this is the doctrine by which the Reformed churches must stand or fall. And why should Rome be displeased or discouraged that any Anglican pastor does not at once see his way to the doctrines of purgatory and transubstantiation, when (besides affirming that to pray for the souls of the departed is an apostolical observance, and acknowledging that the bread and wine, when consecrated, are the body and blood of Christ, in such an "efficacious" sense that they carry virtue to the insensible, which, it must be allowed, are considerable advances for a beginning) he acknowledges the Tridentine doctrine of a written and a traditional Bible; the Council agreeing with Dr. Pusey, that the Gos-

Homilies are quite as strong and Scriptural upon sanctification as upon justification, upon the fruits of faith as upon its privileges, of which these very fruits are a resplendent portion; and the Seventeenth Article teaches that those who are therein described "walk religiously *in good works.*" But upon the principle that sin is the transgression of God's Law; and that the regenerate man, from the high spiritual susceptibility of his renewed nature, feels even "concupiscence" to be sin; the compilers of the Homily used very strong language; yet scarcely more strong than the General Confession, or the prayer that declares that we are tied and bound with the chain of our sins; and perhaps their strength of language may be accounted for from their wish to oppose the Popish doctrine, that "the lust," or "wisdom," or "sensuality," or "affections," or "desire" of the flesh, do not remain "*in* them that are regenerated." We do not wonder that certain divines have affirmed, that in subscribing that the "Homilies contain a good and wholesome doctrine, and necessary for these times," they mean wholesome doctrine for the time of Edward the Sixth. Burnet, we believe, was among these chronological theologians; but he puts a case which shews, that, with Popish chapels rising in our streets, and the Oxford Tracts monthly pullulating from our presses, the Christian Knowledge Society and the Prayer-Book and Homily Society will not speedily be exempted from their duty of reprinting the Homilies. Burnet's case is: "*If* the nation should come to be quite out of danger of falling back into Popery, it would not be so necessary to insist upon many of the subjects of the Homilies, as it was when they were first prepared."

(22).

Our last note has abundantly answered this question. We may however add, in reference to what Mr. Newman remarks of "their doctrine of regeneration in baptism" (of which more hereafter), that when it is said, Art. XXVII., that baptism is "a sign of regeneration," it was never meant thereby to affirm that the old Fathers had not the thing signified; or that, because under the New Testament dispensation "our adoption to be the sons of God is visibly signed and sealed" by baptism, it might not be visibly signed and sealed under the Old Testament dispensation in circumcision. As well might you say, that to assert that Sobieski was elected King of Poland is inconsistent with the fact that William is hereditary King of England. But the extracts in our last note, to which many others might be added, prove, without any question, that our Reformers never imagined for a moment that the ancient saints were not regenerated (they use that very word); that they never thought of Professor Pusey's notion that "to the church alone in this life"—meaning by the church, the episcopal communion since the coming of Christ—it belongs exclusively "to be the mother of the sons of God;" so that "we dare not extend it"—namely, the privilege of being children of God—to those believers who preceded the advent of Christ. Dare not extend it? Why, the word of God so extends it from beginning to end; the very idea, so constantly urged, of His being their Father, shews that they were his children; and every designating mark of holiness is an added proof; for "as many as are led by the Spirit of God, they are the sons of God." Yet, says Dr. Pusey, though they were "led by the Spirit of God;" were "sanctified," "greatly sanctified," and "the Spirit of God dwelt in their hearts," they were *not* "sons of God." Is not this a direct, though unintentional, contradiction to the declarations of Him "who cannot lie?" He says, by his servant (Deut. xiv. 1, 2), "Ye are the children of the Lord your God.....thou art a holy people unto the Lord thy God." To which Dr. Pusey's tract replies; they were, indeed, "a holy people;" but they were not "children of God." So again (Hosea i. 10) it is written, "Ye are the sons of God;" but the tract replies, No, not "sons," only servants. Such passages as Rom. iv. 9—12; and Colos. ii. 11, 12, are decisive, as to the analogy between the two ordinances.

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pel and its discipline are contained "in libris scriptis, et sine scripto traditionibus;" of which last it says, anticipating the Oxford Professor, "quæ ab ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt;" and it even steals beforehand the Professor's strong word "equal," when it says that the written Bible and the traditional are to be received "*pari* pietatis affectu et reverentiâ." The Council would have hoped well of the future progress of any unlearned man who went thus far; for when it canvassed fifteen definitions of faith, in order to fix upon one that might be applied to justification—in order to meet the words of St. Paul without conveying what Protestants mean by justification by faith—it decided that justifying faith is a belief either of what God has disclosed or ecclesiastical tradition has commanded to be believed; so that, upon this principle, it was able to puzzle the unskilful with a goodly array of writers to represent "the church;" not, indeed, in its earlier ages; but all men are not microscopic chronologists to detect the fraudulent dates, when the general principle that dates are divinity is conceded. Grant tradition, and Rome will never despair; insist upon Scripture, and her cause is hopeless.

The doctrine of Scripture and of the Reformation is, that, though there have been what are called several "dispensations"—as the Patriarchal, the Levitical, and the Christian—there have never been more than two covenants, the covenant of works and the covenant of grace; and that the patriarchs and the Jewish believers were "justified by faith, and not by works," their sacrifices and ceremonials having reference, by anticipation, to the Lamb of God who was to take away the sins of the world. The Reformers, therefore, for this, among other reasons, dwelt much upon the analogy between circumcision and baptism, as signs and seals of regeneration. The Papists, with a view to uphold their own exaggerated and exclusive notions respecting baptism, disparaged the privileges of Old-Testament believers, denied that they were regenerated, and repudiated as Calvinian or Zuinglian the Scriptural doctrine that circumcision was to them a sign and seal of regeneration, as baptism is to us. The Council of Trent actually published an anathema against the Protestants for affirming this analogy between the Old and the New-Testament dispensation, and thus depriving the Romish priesthood of their exaggerated pretensions. "Si quis dixerit," says Canon II. concerning the sacraments, "ea ipsa novæ legis sacramenta à sacramentis antiquæ legis non differre, *nisi* quia cæremoniæ sunt aliæ et alii ritus externi, anathema sit." There was the usual portion of Tridentine unfairness in this "non nisi," for the Protestants did not doubt that the Christian dispensation was far more glorious than the Jewish; though they considered that all believers were regenerated, under both, and that baptism and circumcision were analogous. But the meaning of the Council was not doubtful. Nor less obvious is that of Professor Pusey and his friends; who, not intending or wishing to affirm that no member of the Lutheran or Reformed communions can possibly be saved, but feeling quite certain that the ministers of those sects—not accounting them churches—being destitute of the power of "imparting the Trinity in baptism," which the Papists and the Church of England enjoy, no person of their persuasion can possibly be "a child of God" or a member of Christ; consider the case of the old patriarchs—"sanctified, but not regenerated"—as coming in aptly to the rescue. This is certainly going far to serve an hypothesis; but systems often require large sacrifices.

We have rejected all appeal to human authorities in these serious questions, which the "written" word (we acknowledge no *other* word) can alone decide; otherwise we might have adduced shoals of passages from our most eminent divines; but as an *argumentum ad hominem* we may mention that our celebrated Liturgist, Comber, whom the Tract writers appeal to as an authority; whom they class among their "catena" of oracular Fathers; and who carried his views of sacramental efficacy to the Ultima Thule of Protestantism, if not to the regions beyond*; even the vener-

* Dr. Comber constantly uses such language as the following, which; unless spoken figuratively, we can scarcely reconcile with Scripture or Protestantism. He says: "We pray, that, whereas this which we have provided is but common water, yet, upon our humble supplications, he will send down his Holy Spirit upon it, that it may signify, operate, and *effect*, all that ever any soul received in this holy laver, and convey all the blessings of baptism unto this child." "We pray that it may be impregnated with a spiritual property." Now, assuredly, we do not pray thus; we only pray that it may be "sanctified to the mystical [not the literal, the actual, the physical, or the Bellarmine opus operatum, but the mystical] washing away of sin;" and not this as being "impregnated with a spiritual property," or that, being thus endowed, it (the water) may "operate" and "effect" spiritual blessings. It is merely water still; but it is set apart, consecrated, blessed—which is the obvious meaning of the word "sanctified"—for a sacred purpose, according to God's holy ordinance. The water is not "holy water," "impregnated with a spiritual property," as the Papists vainly talk, any more than the bread and wine at the Lord's Supper are "impregnated with a spiritual property," and become holy bread and holy wine. If our Reformers had thought that after the baptism the water did not remain mere water still, they would have given directions, as the Papists have done, how it was to be religiously disposed of, in order that it might not be profaned. The Church of Rome very consistently directs that the water, being "impregnated with a spiritual property," should not be poured away, like "common water," but be kept in the church, and be used again and again, till it is consumed, or becomes corrupt: whereas the Church of England, regarding it as nothing but water still, directs that the prayer shall be used every time. If Comber's remarks on these words of our service proved any thing, they would prove that all water, every where, is of necessity holy water, and "impregnated with a spiritual property;" for the self-same words are used just before in reference to water generally: "Who by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin." Upon the Oxford Tract system, our Reformers ought to have retained the prayer as it stood before the Reformation; but the changes which they made in it, so as not to cast away what was good, but to weed from it what was evil, testify what was their meaning; and indeed we know of nothing which would shew more clearly the Scriptural cha-

able Comber, so far from accounting, with the Tracts, that Old Testament believers were not regenerated, and that it is a Zuinglian, Calvinian, and therefore in essence a Socinian, fancy to imagine a considerable degree of analogy between circumcision and

racter of our services, or so well explain some controverted points respecting them, as to collate them with the older forms, from which they were for the most part taken. Thus, in this very prayer, as it stood in the Salisbury Use, which was the most popular model, and we suppose in others, after the words, "And gave commandment to his disciples that they should go teach," &c.; and the petition for God's gracious presence while we are fulfilling these his commands (which is inadequately rendered by "Regard, we beseech thee, the supplications of thy congregation"), we read; "Tu has simplices aquas tuo ore benedicito, ut præter naturalem emundationem quam lavandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces." Our Reformers significantly say merely "water," not "simplices aquas" (Comber's phrase of "common water"), in order to keep out the Popish distinction of simple water and holy water; and they alter "benedicito" to "sanctify;" and, instead of sacramental "efficacy to purify the soul," they say only "the mystical washing away of sin." Such alterations shew their object better than reams of controversy.

While we have in our hands, and open at the Baptismal Service, Comber's Companion to the Temple—a book well deserving of its high fame for learning and piety, but not by any means to be received as oracular—we will illustrate from it what we meant when, speaking of the opinion of those ancient writers who affirmed that administering the Lord's Supper to an insensible person conveyed Divine grace to him, we used the phrase "intellectual driveling"—(Dr. Johnson defines driveling to mean "doting");—and though there is nothing gained in argument or charity by unnecessarily rough words, which often fall from men's pens and lips when writing or speaking earnestly upon an important question, without any intention of giving unnecessary offence; yet, speaking with the utmost calmness, we do most seriously lament the using as argument what we cannot but designate as the "dotings" of devout and holy men of past ages, not reflecting upon the evil effects which they must produce upon the great majority of readers. We mean nothing disrespectful towards the writers of the Oxford Tracts, of whose piety, learning, conscientiousness, and exemplary life, we have written again and again with the honour they so justly deserve; and their great zeal and diligence in the discharge of what they conscientiously consider to be a bounden duty which they owe to God and man, are worthy of all reverence. We intend nothing personally harsh in saying that their tenets appear to us to swerve from the Protestant Reformation, and to approach towards those of the Roman-catholic communion; we merely wish to bring the real system before the public in its distinctive features, that it may be tried by the word of God, and subordinately, among members of the Anglican communion, by our formularies. We as little deprave the mental ability as the unimpeached moral excellencies of the writers; but if their reverence for antiquity and deceased authors causes them to bring forward opinions and statements which appear to us superstitious or absurd, we ought in Christian honesty to say so, without meaning any thing personally offensive. In quoting largely, as they have done, from ancient authors, some of them truly and eminently Fathers, and others not worthy of that respected appellation, they have introduced citations and opinions to which, in our coolest judgment, we can attach no milder name than that of dotings. Even where the Fathers speak most devoutly, and their meaning is scriptural, they often convey their ideas in a manner so ill-judged, so fanciful, so declamatory, that to most modern readers the truth would be lost or disparaged by its unhappy appendages. We were about to illustrate this from a modern English father, Comber, of whom we have always spoken with veneration, passing over the adventitious peculiarities of the writer or his age, in order to collect his valuable matter. In justifying the signature of the cross after baptism, he says, in the very spirit and manner of some of the Fathers: "The sign which is ordered to be annexed to the foregoing words is the sign of the cross, which seemed designed from the beginning to some great mystery. For, not to mention that it is the figure of man's body when the arms are extended, we find that God did choose it to be a mark which should be set upon those who should be saved from a common destruction. (Ezek. ix. 4.) And though the Rabbins, those sworn enemies of the cross, do expound the Hebrew word *Tau* there to signify a mark, I see no reason why the Christians should follow them, having translators, the most learned fathers, against them, particularly St. Jerom, affirming that it signifies the letter *Thau*, which in the old Samaritan alphabet had the form of a cross; even as T among the Greeks, which, it may be seen from thence, was the mark of the living, and T was set, in the muster-roll after a battle, against the names of the living, as Theta was against the names of the slain. And further, it is very remarkable, which is related in church history, and observed by others, that one straight line upright, and another transverse, was an eminent hieroglyphic amongst Egyptians, and sometimes signified the One Upholder of all things, and sometimes eternal life; which was so well known to the worshippers at Alexandria, that when they saw this figure of the cross, so often

baptism, expressly says, in his remarks on the Office for Baptism, that this Christian sacrament "was appointed for the same end that circumcision was, and did succeed in the place thereof." Mr. Newman and Dr. Pusey say that it was *not* so appointed,

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used by the Christians, they did many of them believe, by remembering the ancient significat[illegible] of the cross among themselves." With this sort of—we must not call it doting, or intellectual driveling, we will therefore only say—of argument, does Comber occupy scores of pages of his great work in illustrating the services of our Church. Now, what dependence can be placed upon the judgment of a writer who interlards his most pious, learned, and beautiful remarks with such reasonings as the above? But, "It was the custom of the age:" no doubt it was; and of preceding ages also. Thus we find "the Fathers of Trent," as they were called, proving that the sacraments are seven in number, because there are seven cardinal virtues, seven deadly sins, seven planets (how many sacraments has the telescope added?), and sundry other sevens. One of the most venerable of the Fathers often fall into an equally puerile strain. They are invaluable for facts, and above all for their testimony to the sacred canon; but scores of passages from them, as quoted by the Oxford Tract writers, claim no greater reverence than Comber's tracing back the signature of the cross in baptism to some great primeval mystery, or the figure of man's body, the Hebrew Tau, the Samaritan Thau, the Greek muster-roll, and the Egyptian hieroglyphic.

The signing with the sign of the cross after baptism, as we have it, and in connection with the explanatory words that accompany it, is decent and edifying, though not Scripturally enjoined, or essential; but if forced upon us upon the principle that, being deseended from early antiquity, it is an apostolical portion of unwritten revelation, it would become a snare to a tender conscience. And, by the way, it is not very ancient as practiced in the Anglican church; and we can well see that the Oxford Tract writers are quite justified, upon their system, in wishing as they do for the restoration of some of the vain and superstitious ceremonials which accompany baptism in the Church of Rome. Our baptismal service, it is observed by Mr. Palmer (in the praise of whose elaborate work by the Oxford divines we cordially agree, as respects its research, and utility to students; though we cannot concur with him or them in many of their opinions, and, among others, that we ought to pray for the departed), blends in some measure what is peculiar to baptism, with the preliminary rites anciently used at the admission of catechumens; or, as Mr. Palmer expresses it, "the rites by which the candidate was made a catechumen, *and thus prepared in due time to receive regeneration*," when the priest should see fit to admit him to it. (Mr. Palmer must surely have learned this language at Trent, the Council of which teaches that men are "prepared for justification" by faith, fear, hope, love, repentance, and the determination to be baptized, and to lead a new life; so that, being in a hopeful state of "congruity," they receive in baptism the remission of all sin and its punishment, justification, adoption, holy graces, union to Christ, an indelible character, and the opening of the gates of heaven). Now, says Mr. Palmer, the sign of the cross was made on the catechumens, and often repeated during the course of their instruction; but "it does not seem that any of the rituals appointed the sign of the cross to be made on the forehead of the person, exactly at the time which the English ritual directs." This rite, therefore, Mr. Palmer adds, "may be regarded as originally peculiar to the churches of the British empire, though the act itself (of signing) is probably not more recent than the apostolical age;" and therefore, by the argument of the Oxford Tracts, is of inspired appointment and perpetual authority. Hence our Church must be schismatical, if not worse.

Mr. Palmer does not mention how the signature came into use in the Anglican church, as we now have it, *after*, and not *before*, the baptism. But our readers remember that in the first service of Edward VI. the crossings followed the old custom; but, in order that the people might not confound what is merely a decent rite of the church with Christ's own institution of baptism, our Reformers directed that the signature should take place only once, and that at the admission to the church after the conclusion of the baptismal rite, and forming no part of it. In the first liturgy some relics of Popery were left, which the Reformers had not, at that time, outgrown, or were not powerful enough to reject—such as the superstitious exorcism, the fanciful vesture of the chrism, the mystical anointing with oil, and the superfluous trine emersion, first on the right side, secondly on the left, thirdly on the face. We need scarcely mention how bitterly the Oxford Tracts mourn over the loss of these ceremonials, and how displeased they are with Bucer and Martyr for urging their excision, and with our home Reformers for listening to their rationalistic arguments. As Dr. Pusey considers this anointing as apostolical—and if so, it is a divinely-appointed, and, therefore, an essential portion of baptism—we do not see how he can use the Church of England office, which omits it; thus violating a sacred precept of "transmissive religion," and also encouraging the grievous delusion which he complains of, that men have come to think that the sevenfold gifts which were bestowed on Christ at his baptism, and the

and did not so succeed. It was cruel for one of their own catena of English Fathers thus to furnish us, by anticipation, with a reply to their assertion (as, indeed, others of them would do): nor is it any consolation under this disappointment, that the Council of Trent not only confirms, but enlarges their doctrine. Still it is strange that Comber, of all men, should be Calvinian and Zuinglian.

Our allusion to Dr. Comber reminds us to remark, that if, instead of appealing simply to Holy Writ and our Church Formularies, we had thought it desirable, or should think it desirable hereafter, to link a catena of English divines in reply to the Tracts, we should not by any means find it necessary to confine our extracts to the works of those whom the Tract writers call "a certain class." Many of the statements in the Tracts have been refuted by divines very far removed in their general opinions from the "class" to which the Tracts refer. We will give an illustration of our meaning: Mr. Newman alludes to our remarks, some years since, upon the Eighty-seven Questions of Bishop Marsh, whose doctrine upon sacramental justification, as stated in his Letter to Mr. Simeon and in those Questions, coincides with that of the Tracts. Yet even Bishop Marsh, in speaking of the Anglican doctrine upon tradition, expresses himself as follows: we quote from his "Comparative View of the Churches of England and Rome." He says: "In the Articles of our religion we may of course expect a declaration of the authority on which the doctrines of our Church are founded. Now the Sixth Article exactly corresponds with the decree which had been made, a few years before, at the fourth session of the Council of Trent. As the Council of Trent had declared in that decree the authorities by which it proposed to establish its doctrines, so the Synod of London declared, in the Sixth Article, on what authority *its* doctrines were founded. The Council of Trent had acknowledged two equal and independent authorities as foundations of doctrines; but our sixth Article declares that there is only one such authority. 'Holy Scripture,' saith this Article, 'containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' This Article, then, directly contradicts the decree in question: for, instead of describing the total rule of faith as composed of two partial rules of faith—namely, Scripture and tradition—instead of describing tradition, or [what that decree called] the unwritten word, as equal in authority with Scripture or the written word; it gives the whole authority to Scripture alone. The Sixth Article, therefore, rejects, entirely and absolutely, tradition as a rule of faith, though the term tradition is not used in it. The Twentieth and Twenty-first Articles are no less decisive."

It is not perfectly clear to us whether Bishop Marsh uses the expression "unwritten word" as his own, or whether he merely quotes or adopts it in the sense conveyed in our brackets; but in any case he shews that the Church of England does not allow of one "total rule" composed of "two partial rules"—namely, Scripture and Tradition. The Tract writers may argue about the meaning of the word "rule;" and of the expressions in the Article, "proved thereby," "articles of faith," and "necessary to salvation;" in order to shew that they do not use two partial rules for making a total one; but, taking their words and those of the Article in their fair, plain, broad meaning, we cannot reconcile them. To say that tradition is Apostolical, and of equal authority with Scripture—nay, may actually "limit" Scripture—is surely to make two rules. To say, with Mr. Hook, that we are neither to trust "to the

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anointing which Christians have received, is something spiritual; "the gifts," he says, "of the Holy Spirit, or grace, or wisdom, or the blessed Spirit Himself, as anointing Christians either immediately, or mediately through the ministry of the word; any thing, in short, *rather than the institution of our blessed Saviour*." The reader sees how calmly Dr. Pusey takes for granted that this rite was our Saviour's institution; but if it be, how can he venture to baptize without it? and what an awful condition must all the Reformed churches be in, that have neglected a divinely-appointed ceremony, and spiritualized away its meaning!

But we are not alarmed at this apparent dilemma, having long and often considered the subject, and being perfectly satisfied with the arguments urged by the Reformers to shew that the anointing in baptism is spiritual, and not fleshly, as the Church of Rome maintained. The effort to connect almost every thing in Christianity with some ceremonial rite; to give to external signs and sacraments an undue prominence, unscripturally exaggerating their object and effects; disparaging preaching and family prayer; and maintaining, with the Oxford Tracts, that Divine grace is attached to the Bellarmine opus operatum efficacy of the sacraments, even unconnected with "faith, prayer, active *spiritual* contemplation, and what is called communion with God," led to what has been denominated "the physical religion of Rome," with all its corruptions and abuses. Laud and others tried to introduce a large portion of the same system into England, but were unsuccessful; and we bless God that hitherto our Bishops, Clergy, and Laity have had grace given them from above to resist such soul-withering innovations.

Bible only" nor to "transmissive religion only;" and that, though we are to study the Bible, we are "to place all" "under the supervision and *correction* of catholic tradition;" is surely to do precisely what Bishop Marsh says Trent did, and the Anglican Article forbids—namely, to employ "two partial rules" to form "one total rule." We might even add, that the rule which Professor Pusey says is to "limit," and which Mr. Hook says is to "correct," the other, must be the more important rule. If they object to the word "rule," let them take any other—say, "standard." Which, then, is the standard of faith; that which limits and corrects—namely, tradition—or that which must submit to be limited and corrected—the Bible? But even if, arguing upon the somewhat vague metaphorical word rule, Professor Pusey were to say, "I admit that the Scripture is the sole rule of faith: I only deny [as the tracts every where do] the right of private judgment to interpret it;" this would not take the doctrine out of the ownership of Trent and make it Anglican; for the Papists argued in the very same manner. They complained that they were misrepresented by the Protestants: We never denied, said Chillingworth's Jesuit opponent, that Scripture is the rule of faith. No; they only said that it is not left to private judgment to interpret it: the universal church is the judge: the Bible rules, but the church determines. The Romish doctrine seems to us, indeed, not so strong as that of Mr. Hook and the Oxford Tracts; for though it says, with them, that tradition is the unwritten word of God, it does not say, with them, that it may either "limit" or "correct" what God has written.

But we turn to another subject. In concluding our last foot-page note, where we touched upon the subject of "spirituality" in religion, we were reminded of a remark of Mr. Newman's in a former part of his letter, that he supposed that we had gone over these questions so often, that through "weariness" and "vexation" we are "tired of them;" and "I doubt not," he says, "you are discouraged at finding you have still to argue what you have already done your utmost to settle," and are "not unnaturally surprised to find *uno avulso, non deficit alter.*" Now it happens, that in the very first volume of the Christian Observer, this very month five-and-thirty years ago, our precursors in our irksome task wrote a "Review of Reviews" upon the attack made by a periodical publication long since defunct ("*uno avulso*"), the Anti-Jacobin, which affected to be what is unjustly called High-church, upon the late beloved and venerated prelate Bishop Barrington, because his Lordship had employed that obnoxious word "spiritual," which has always been offensive to those who account the Church of Rome a dear, though erring, "sister," and Protestantism "ultra" and Zuinglian. The writer in the Anti-Jacobin, a member of the Daubeny school, had said, "Oh, would our bishops attend to this [namely, that all persons of all communions differing in the form of church government from our own, are "without a ground for the hope they entertain," being excluded from God's covenant of mercy, having no Divine ordinances among them, &c.] as their predecessors, the Apostles, did before them, they would contribute much more effectually to the enlargement of the flock of Christ than, by delivering Charges recommendatory of *spiritual religion*, a term to which a Quaker or Methodist may be able to attach a meaning, but which a sound [Anglican] Churchman [query a sound *opus operatum* Papist?] does not understand. It is a religion double-distilled; its substance all evaporated in fumo; it may suit us when we are out of the body, but leads only to confusion and every evil work while we remain in it."

We make neither the late Dr. Daubeny, nor the present Oxford Tracts, which are usually temperate in their language, responsible for the flippancy of the Anti-Jacobin writer, and his coarse attack upon the venerable Bishop Barrington. But the meaning is precisely the same; and truly did Mr. Newman say "uno avulso, non deficit alter;" for Dr. Pusey and the Tracts constantly speak of "*spiritual* contemplation and communion with God," in a manner which we will not again characterize; just as Dr. Daubeny, asserting the sisterhood of the Church of Rome, and unchurching all the Protestant churches except our own and its branches, said that "spirituality of Divine worship" is not essential to the very being and constitution of a church, for "that may be a true church in which the pure word of God is not preached;" whereas our Article asserts that "the visible church of Christ is a congregation of faithful men, in which *the true word of God is preached*," as well as "the sacraments duly administered." The Oxford Tracts teach, that, if the apostolical succession be preserved, by which "the bishops are apostles to us," "Christ's figure and *likeness*," as certainly "as if we saw upon each of their heads a cloven tongue, like as of fire;" and if, as a necessary consequence, each Presbyter has divinely *delegated* power to administer one sacrament which efficaciously confers all the benefits described in these tracts, and the other in which he is "entrusted with the awful and mysterious gift of making the bread and wine Christ's body and blood," then there is a true church, whether the true word of God be preached or not; so that every poisonous doctrine may be administered for food, and yet, because the water of baptism is "impregnated with a *spiritual* property" (spiritual not being a fanatical term as applied to bread and wine, and water, but only to mental contemplation and com-

munion with God, apart from sacramental grace), and the bread and wine made, "by a mysterious gift, the body and blood of Christ," the foundations of such a church are not shaken. We say the foundations; for we would not do either the late Dr. Daubeny, or any of our contemporary opponents, the injustice to insinuate that they are not anxious that preaching should be Scriptural, and godliness be practised. All that we mean is, that their system, which we will not say scoffs at "spiritual religion," like the Anti-Jacobin, because their expressions are more calm, but connects it with latitudinarianism, and sets forth sacramental efficacy in an anti-Protestant manner, does directly tend to foster those superstitions, corruptions, and enormities which have grown up in the Church of Rome. Let a Pusey, a Keble, or a Newman, or let a Fenelon, a Bellarmine, or a Borromeo, refine as they may in their own devout minds, and preach and practise as they may in holy and mortified lives, the rude multitude will transmute every thing to gross materiality and soul-deluding superstition: the wafer will be a sacred charm; holy water will sanctify evil deeds; fasts and alms will atone for sin; priests will be feared, though perhaps not loved, as mediators between God and man; and the hardened and dying profligate of an English village will send, with ensnaring hope, in his last hours, to his parish pastor, as the divinely authorized dispenser of some miraculous viaticum—just as the Italian assassin, or the Spanish leader of a troop of banditti, does to his priest for extreme unction, when he is perishing from his wounds, or on the scaffold, and can pursue his crimes no longer. Compare the conduct of an unlettered peasant, or a civic artisan, among the Methodists, whom the Anti-Jacobin ridicules, with the miscreant in a corresponding scale of society in Ireland, who goes to mass one day, commits murder the next, and does penance and gets himself shriven the third; and you will see the difference in moral effect between "spiritual" and "physical" religion. Not all the Fenelons or Puseys that ever lived can prevent such results, when once the preaching of sacramental efficacy is set up against the preaching of justification by faith.

But if a doctrine be Scriptural, we are not to suppress it because bad men will pervert it. That is true; but *is* the system in question Scriptural? and we may add, is the light manner in which "spiritual religion" is spoken of, Scriptural? Is "spirituality" something fit only for Zuinglians, and Methodists, and Quakers, and the persons "of a certain class," so often alluded to in these tracts, within the walls or exercising the ministrations of the Church of England; and, perhaps, as Mr. Newman states, sometimes having "influence in high places?" If we remember rightly, Bishop Porteus, Bishop Ryder, and other modern prelates, have been guilty of using the same expression as Bishop Barrington; and well they might; for though the phrase appears to us strictly speaking tautological, since nothing would we call "religion" that is not "spiritual," yet Bishop Barrington well knew how fearfully in his early days, and especially in those circles with which his introduction into society would naturally connect him, "religion," so called, had become any thing but spiritual; that it was form without power; ceremonials without vitality; a Week's Preparation substituted for a Mass-book; in a word, what has not unaptly been called, though in too light a phrase, "being respectful to God Almighty," rather than loving and serving him in the Gospel of his Son, and enjoying "communion with him," in faith, and prayer, and devout contemplations, and the exercise of sacred affections, followed out by the active duties of a holy life.

The Oxford Tract writers will lament such theoretical and practical ungodliness, where they consider it to have existed as much as we do; and as we are anxious not to let them be unfairly charged, they ought, in return, to take for granted, what we specify once for all, that, in speaking of "spiritual religion," we are far as possible from meaning to overlook or undervalue any external rites of Divine appointment, or ecclesiastical seemliness, or Christian piety; and with regard to the holy sacraments, they cannot speak more strongly than we would do of the duty of bringing infants to Christ in baptism, and impressing on children and adults the solemnity of their baptismal vow; and of the obligation and blessedness of a devout and frequent participation of the Communion of the Body and Blood of Christ, so often improperly called "*the*" sacrament. Hasty readers are very apt to mistake the real bearings of such a discussion as the present, and will perhaps conclude, that if the doctrines of the Oxford Tracts were unscriptural, they could not lead to such a Scriptural result as the reverent use of the holy sacraments, and to deeds of devotion and charity. This sort of reasoning, indeed, is not confined to superficial persons; for even a very able reasoner, Mr. Newman's late Right Reverend Provost at Oriel, in writing on another subject (see the Treatise on Predestination), inadvertently let slip (for it was mere inadvertence) the axiom, that "If we make a false proposition, and reason justly from it, a contradiction or absurdity will be contained in the conclusion." If this were true, it would follow, that, in saying that Dr. Pusey's proposition is unsound, but that he reasons correctly from it, we must disparage his conclusion that Christians

ought more frequently and reverently to frequent the Lord's Supper, and to value more highly than most persons do, all our blessed Lord's institutions, and to observe the much-neglected but edifying appointments of our own Apostolical Church; all, which conclusions we come to, though from other premises. As Mr. Newman or Dr. Pusey (or the learned Prelate, if he had twice thought of the matter), could turn blindfold to the page of Aldrich or Aristotle that shews the fallacy of this logic, we trust it will not be made use of on the present occasion; as if the question were that the Oxford divines reverence the sacraments, and therefore must be right; and that their opponents disparage them, and therefore must be wrong. We must also, while Aristotle is in our minds, protest against the use of that untechnical species of syllogism which involves "a medium not distributed;" as if, because the Tracts (any gownsman can put the matter into mode and figure for us) contain much that is godly and edifying, much that we are grateful for, and much that, if separated from its adjuncts, would be highly valuable in these days of Liberalism and laxity, they must of necessity be built upon sound and Scriptural principles. In vindicating spiritual religion we do not overlook any thing that the word of God sets forth as conducive to it; though we do not concede to the Tract writers that their system is so; any more than we would to the Romanist that crucifixes, holy water, and consecrated relics, are so.

Time and space both fail us, in these rough rambling notes, to go far into the question of "spiritual religion;" but we trust that our readers will not pass it over cursorily in their own investigation: it penetrates the whole question before us. Religion has its outward acts and its inward acts, and also its outward aids and its inward aids. The tendency of a rude age is to turn signs into sacraments; and of an intellectual age, to turn sacraments into bare signs. The Papist thinks that he eats the literal body of our adorable Lord; the Quaker will not even commemorate his death in his own instituted ordinance; and some bodies of Christians, though not denying the duty, scruple to use any word stronger than commemoration. The Church of England, we believe, has gone as far as Scripture, and not beyond it, in the threefold expression of a sign, a seal, and a pledge. But "spiritual religion" may consist with variously modified views (so that they be not fundamentally erroneous and heretical) of the nature and extent of sacramental grace; but it cannot consist with formalism. The writer of the above-quoted passage from the Anti-Jacobin, was not, from his style, even much of a formalist; and as for spiritual-mindedness, he scoffed at it: and we fear that some things in the Oxford Tracts tend the same way; though not because the writers do not themselves aspire above the formalities of religion, but because they have so connected spirituality with sacramental grace that they think it right to use words which disparage even the exalted privilege of communion with God, apart from it. We should say, that the religion hinted at, for it is not lucidly explained, in their pages, is rather a modification of Quietism, Mysticism—we had almost said of Platonism—than formalism; though the rude multitude would inevitably leave out the etherial portion, and convert it to the grossest Popery and Pharisaism. But neither mysticism nor formalism is spirituality; and spirituality, after all, is the very badge of true Christianity.

Is this denied? What says our Lord? "God is a Spirit; and they that worship him must worship him in spirit and in truth." The Gospel is called "the ministration of the Spirit." The Christian is quickened, taught, renewed, strengthened by the Spirit. He is to pray, live, sing, bless, and do every thing, in the Spirit. All his acceptable deeds are "fruits of the Spirit." His present enjoyments are "first-fruits" and "earnests" of the Spirit; he is "born of water and of the Spirit;" he says that Christ is Lord, by the Spirit; and if he had not the Spirit he would be none of his. Being spiritually-minded, he enjoys life and peace; he has the true circumcision of the heart, "in the Spirit, and not in the letter." And yet "a sound Churchman," said the Avulsus, "does not understand," "can affix no meaning to," the term "spiritual religion," which a venerable Prelate, having perhaps unfortunately read Mr. Wilberforce's book, written to arouse his countrymen from carnal formality to spiritual religion, had dropped in a Charge to his clergy. Had that "sound churchman" ever studied such expressions as the above in his Bible? or had he read in the Formularies of his Church of a sacrament being "an outward and visible sign of an inward and spiritual grace;" of her ministers being "moved by the Holy Spirit" to take upon them their awful office; of "remission of sins by spiritual regeneration;" of "spiritually eating the flesh of Christ, and drinking his blood;" of Christians "feeling in themselves the working of the Spirit of Christ mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things," with much more to the same purpose? Surely such language might gain some respect for spiritual religion: but the "sound Churchman" was so engrossed with the dangers incurred by the members of exoteric communions, that he wished bishops, instead of urging men to be "spiritually-minded, which is life and peace" (Rom. viii. 6), would spend their time "like the Apostles, their predecessors" (who of course never wrote such fanatical exhortations), in teaching them that they are "without ground of hope," unless they cease their "Methodistical" and

"Quaker" inexplicabilities about spiritual-mindedness, and go to a priest to make them so by sacramental efficacy. There seems to us something so nearly bordering upon profaneness in such language, that we scarcely feel justified in repeating it.

We are not displeased with Mr. Newman for his playful taunt of "uno avulso, non deficit alter," since it has afforded us an opportunity of shewing, not by a carefully selected case, but by taking up our very first volume, and opening at this very month (could we submit to a fairer test?), how directly the whole system which we have felt it our duty to endeavour to oppose, and which the Oxford Tracts advocate, is aimed at what Bishop Barrington called "spiritual religion;" unjustly identifying it with Quakerism, Methodism, Zuinglianism—any thing, in short, to shake the solid foundation on which it rests in the word of God, and as it is set forth in the formularies of our own Church? We are far from being surprised to learn from Mr. Newman, that there is no "deficit*" of advocates to succeed to such forgotten theologians as the *Anti-Jacobin* (a good name, though it was misused); and we may add, without compliment, advocates far more learned, temperate, and devout: and above all, cautiously armed where their predecessors rendered themselves vulnerable, by the rash assertion of human merit, and justification by works and not of faith. Still, we perfectly agree with Mr. Newman that the real points at issue are the same; and we believe they will continue so, as they have ever been in all ages of the church, till "the latter-day glory." We do not however believe, with Mr. Newman, that for each "avulsus" will be found a germinating "alter;" for most certain it is, that, since the day when a Wilberforce or Hannah More—nay, even a Porteus or a Barrington—were held up to reproach, as anti-Church and Quakerish, for urging "spiritual religion," instead of "spending their time" in cutting off their Protestant brethren from the covenant mercies of God, there has been, by the Divine blessing, such a recurrence to the principles of the Protestant Reformation, such an accession of scriptural light, such an extensive diffusion of our almost forgotten Articles and Homilies, such a general recognition of the great doctrine by which the church must stand or fall, that many, many, willing and able champions will not be wanting, if required, to fight over again the battles of Protestantism; and to contend that men may "*spiritually* eat the flesh of Christ and drink his blood," to their soul's health; may "feed on him in their hearts by faith, with thanksgiving;" may have access to him in "faith and prayer, and active *spiritual* contemplations, and what is called communion with God;" apart from all sacramental conveyance of Divine energy.

Yet we undervalue not (how often must we repeat it?) proper forms and rites; and still less our Divine Lord's own instituted sacraments; but we feel assured

* One reason why there will never be a "deficit" is, that worldly-minded men, hypocrites, formalists, blasphemers, and every class of infidels, while they will denounce what they consider the bigotry, and worse, of the Oxford Tracts, will always be ready to join in every attack upon "spiritual religion" and "communion with God," whether sacramental or otherwise. As a proof, the last number of the Edinburgh Review has an article, on what it is pleased to call "the Evangelical Class," but which is in truth a profane, scoffing attack upon the doctrines of the Bible, and upon religion, both theoretical and operative; in the course of which we meet with such passages as the following: "Their favourite paradox, that salvation is to be obtained by faith alone" [justification by faith only is not, either in terms or meaning, *salvation* by faith *alone*; "sole non solitary"], "still farther condemns their discourses to be of an objectless, aimless character. We have heard we know not how many Evangelical sermons on the subject of the question put by the jailor at Philippi, and the answer given to him. It never seems to be considered that the jailor at Philippi was a heathen, who had not, at the time of his question, believed in Christ before. Because this was a proper answer to a heathen, does it follow that it is equally proper to a congregation of professing Christians? Surely human absurdity cannot go beyond this. If the members of such a congregation did not believe, what should have brought them there?" In a similar manner argue the Oxford Tracts: There never was a time since the cradle, in which a person baptized in infancy was not a believer: he was justified by faith at the font. The Article on works done before justification, Dr. Pusey teaches, is practically superseded; it does not apply to us: and even in the case of an adult coming to baptism, faith is necessary for justification, adds the Professor, "only to remove obstacles to the beneficial workings of God's Spirit through the sacraments." Truly says Mr. Newman, "non deficit alter." We would hope, that, when men of serious minds see how closely their statements resemble those of such writers as the Edinburgh Reviewers, they will pause, lest they become, however unintentionally, promoters of practical ungodliness. We readily admit, that, upon the system either of the Edinburgh Review or the Oxford Tracts, widely as they differ, it is absurd to address men in the language of St. Paul to the Philippian jailor. But if faith is to be judged of by its fruits, then even in professedly Christian congregations there are too many unbelievers, who need to be exhorted in language which these tracts consider wholly inapplicable to any baptized person.

that all of these may be, and often are, perverted to a soul-deadening formalism; and we fear that the Oxford Tracts will encourage the delusion, by leading ignorant and erring persons (for men of the highest intellect may err in religion; and must, if not led by the Spirit of God) to build upon the sandy foundation of sacramental efficacy, far apart from "spiritual religion." When the Jews most boasted of being the Temple of the Lord, the spiritual religion which their rites set forth was at its lowest ebb among them. And by what fell Sardis? She had a *name*, but she was dead. And what is the present spectacle of Popery?—a body without soul. She has altars; but where is the flame? She has an apostolical succession; but where is the doctrine of the Apostles sounding forth from her pulpits? She has sacraments, alleged to bestow an indelible character of grace; but where are their gracious fruits? In one word, she wants "*spiritual religion.*"

There is also another remark, which our readers will of course consider as pervading all that we have written, or may write, upon the sacraments; which is, that, in rejecting the Bellarmine opus operatum doctrine, we are not to restrict the Holy Spirit of God, who may work when or how he sees fit, and in a manner incomprehensible to man's understanding. If He had said that the Lord's Supper given to an insensible person would operate graciously upon him, it would be an article of faith; and, taking lower ground, it would be rational also, because He that promised could perform. He may remit sin, and justify and regenerate, from the birth, or in infant baptism, or when and how he sees fit; and large is the prayer—yea, and the confidence—of faith in presenting the recipient at the sacred font *; but this is a matter widely different to the doctrine in these tracts. Let us not then be accused of denying the one in denying the other; any more than it would be to deny the Divine appointment of the Lord's Supper to reject transubstantiation. In reasoning with Quakers, or even with Zuinglians, we should be as anxious to vindicate the ordinances of God and their efficacy, as we are to repel the additions of "transmissive religion." We ask only for simple Scripture. It will strike an attentive reader of the Inspired Word, how little, comparatively (we say *comparatively*, for the aggregate is not small), is said in detail of the sacraments, when contrasted with the prominence which they assume in the Romanist system. There seems, indeed, if we might so speak without irreverence, a studied abstinence of statement on a variety of questions connected with the sacraments, and with church government, and with rites and ceremonies; as if to counteract the propensity of the human mind to reduce every thing spiritual to materiality. The Romanist says that much was omitted in the written word, in order that it might be supplied by the unwritten. We deny this gratuitous assumption: all is written that is requisite; and much is clearly inferential that is not fully expressed; and were there but one text on any subject it would be as binding as a hundred: but of the ritual of religion under the New Testament there is much less said than of that under the Old (to which Papal worship has endeavoured to assimilate it) as if expressly to furnish a practical comment on our Lord's words to the woman of Samaria. It was Archbishop Leighton, we think, who said that he broke the Second Commandment whenever he prayed or meditated upon God, for he could not do so without investing Him with something of corporeality. To meet this our earthly condition, our merciful Father has given us a Mediator who is flesh of our flesh, and who has carried even to heaven his once earthly, though now glorified, body, as a pledge that our bodies also, as well as our souls, shall find admittance there; and he has appointed two outward and visible signs, seals, and pledges, of inward and spiritual graces; and also deposited the ministry of his word and sacraments in "earthen vessels;" and we have an earthly temple, as the vestibule to that "not made with hands, eternal in the heavens." We should be grateful for these condescensions to our feebleness; but we should beware that types do not distract our minds from the "spiritual contemplation" of their antitypes.

(23).

Mr. Newman must know, in his own conscience, that he speaks any thing but "plain truth" when he asserts that the Christian Observer wishes to add to the Articles. If there were any way of saying that he asserts of us what is false and calumnious, without imputing to him either falsehood or calumny, we would use the words that would convey that strong but inoffensive meaning: as it is, we only repeat that he must know that such an assertion, though he must have satisfied his own mind that it is "truth," is any thing but "plain" truth. What you have written,

* Bishop Jewell admirably expresses our meaning, where, in setting forth the Articles of the Anglican creed in his Apology, he says of the Holy Ghost: "We believe that it is His office to soften the obduracy of the human heart, when, *by the wholesome preaching of the Gospel, or by any other means*, He is received into the breasts of men; that He enlightens," &c., &c. He expresses "preaching" distinctly, and classes the sacraments generally under "any other means." If we quoted "authorities," Jewell should stand high among them.

Mr. Newman, will go before men who can judge of the matter quite as well as you or we. They will decide whether the Oxford Tract writers or the writers in the Christian Observer are best satisfied with the Articles of the Church of England. They well know how often it has been reiterated, that the "certain class" in the Church, to which you would relegate the Christian Observer, are always appealing to the Thirty-nine Articles; that there is no portion of the Church formularies which they prize more highly; and that one of their strongest objections to the Oxford Tracts, next to their opposition to the word of God, is that they consider them to be one running contradiction to the Articles of the Church of England. Assert any thing credible, and it shall be believed; but to assert that those who maintain the doctrines urged, however feebly, in the Christian Observer, are outdone in their love of the Articles or Homilies by the Oxford Tract writers—by divines who will not disavow their theological and ecclesiastical affinity with Laud and Sacheverell—is an assertion which none but the assertor will credit. No; we bless God from the ground of our hearts for that truly Scriptural and Protestant confession of faith; and we have witnessed with extreme pain the unfair and slighting manner in which the Oxford Tracts deal with it. You know full well, Mr. Newman, that the Thirty-nine Articles do not contain your creed. We do not say that you cannot conscientiously satisfy your mind to sign them; but they are not the large and full expression of your doctrines and feelings, as we avow that they are of ours; and we will shew, before we have done with these tracts, that it is you, not we, who must "add" to them, and largely, before they will embody what you consider the system of catholic truth. You know this; and we promise to insert your denial, if you will say that we have wronged you in affirming it. Your Tracts, when they touch upon the matters at issue in this controversy, are not plainly and boldly backed by the Articles, but are ingeniously designed to shew that the Articles do not verbally oppose them; and the additions which are necessary for your system must be sought for, not in the formularies of the Church of England, but in those of the Church of Rome; especially in the decrees, canons, and catechism of the Council of Trent. We have already illustrated this in various cases, and shall in others; but we need go no farther than the very matter to which Mr. Newman is referring, and which we have already touched upon, but by no means to the extent of its importance. Let the impartial reader judge for whom additions to the Anglican Articles are necessary, when it is remembered that the Oxford Tract writers, adopting the notion that the old Fathers were not regenerated, are obliged to plagiarise upon the Council of Trent, urging, that the notion of Circumcision being a sign or seal of regeneration is a Zuinglian and Calvinian heresy, which they set themselves at great length, and with much labour, to confute. Why, two lines of addition to our Articles, stolen from those of Trent, would have settled the matter at once. Yet Mr. Newman ventures to state that it is the Christian Observer that wishes an addition to the Articles, to prove that Abraham and Noah and David were born again! No; any such addition would be quite superfluous; for their meaning is clear enough; and even if it were not, they incorporate the Homilies with themselves, as containing wholesome doctrine more largely discussed; and the Homilies, our readers have seen, not only embody the idea, as the Articles do, but actually use the very word itself, "regeneration," as well as its synonimes. So much for Mr. Newman's appeal to the formularies of the Church.

We had written as above when we took up a work recently adopted by the Society for promoting Christian Knowledge *, entitled "The Liturgy compared with the

* In a former note, in which we referred to Jewell, and to Fox's Acts and Monuments, we expressed an earnest wish that the Society for promoting Christian Knowledge would greatly enlarge its reprints from the Reformers. Fox we mentioned as being in a course of publication by a private bookseller; and since that note went to press we have learned, with much satisfaction, that the Society has voted to print Jewell's Apology, both in Latin and English. Jewell and Fox were formerly placed by authority in our churches; and they will now be found together again, in many parishes; and will, we trust, be of great service to the cause of Protestantism and Scriptural truth. Jewell was the intimate and beloved friend of many of the Continental Reformers, especially of Peter Martyr, whom, with Bucer, Calvin, and others, the Oxford Tracts are very bitter upon, for their friendly offices in aiding the English Reformation. It gives us extreme pain to witness the opprobrious manner in which these publications speak of these and other holy brethren, whom God raised up to contend against the Papal antichrist in other lands. Towards Zuinglius in particular, they evince a hostility scarcely exceeded by that of the Papists themselves. In reading these remarks we are vividly reminded of the replies given by the Anglican Reformers to such invectives. Even Jewell, whom the Tract writers avouch to have been a sound member of the Church of England, says, in reply to the Popish sneers about poor Zuinglius: "Those very men whom they call Lutherans and Zuinglians, are both parties of them Christians, friends to each other, and brethren.

Bible," being an illustration of the Book of Common Prayer by Scripture quotations and references; a highly useful and seasonable publication, compiled, with great care and labour, by the Rev. H. J. Bailey. On turning to the article on Baptism, which Mr. Newman says shews that our Reformers did not believe that the old Fathers were regenerated, or that they had any sign or seal of regeneration, any thing that in its character resembled baptism, we find the very first passage of Scripture which the Society quotes in proof that "the baptism of young children is to be in any wise retained in the church, as most agreeable with the institution of Christ," is that on the institution of Circumcision (Genesis xvii. 9, 10, 12), which is coupled with those in the New Testament that command Baptism, and the bringing of children to Christ. We leave the Christian Knowledge Society to the displeasure of the Oxford expositionists. We do not quote the reference as authority, and the Tract writers are at liberty, if they please, to argue that it is quite misplaced, and is a Calvinian or Zuinglian gloss. All that we adduce it for is to shew the common feeling of the Protestant church. Mr. Bailey and the Society meant nothing controversial: they had no intention of contradicting the Oxford Tracts or the Tridentine Council: and this common consent shews, in answer to Mr. Newman's assertion, that we as little needed as wished for any addition to the Article. If, indeed, as we before remarked, it could have been foreseen that divines would arise in the Protestant church whose system would require an addition from the Trent canons, our Reformers might possibly have thought a counter addition was necessary also; but in our view it would have been quite superfluous. We are perfectly satisfied.

They do not disagree about the principles and foundations of our religion; concerning God, or Christ, or the Holy Ghost; nor *concerning the manner of our justification*" [mark that well, Dr. Pusey], "or of eternal life. It is only about one point, and that of no great consequence." Jewell never dreamed that the Church of England needed to defend itself by unchurching all other churches, and treating them as aliens from the covenant of promise. His complaints were of a very different character. Thus, in writing to his beloved friend Bullinger, after Elizabeth's accession, he says, "We have now to do, not only with adversaries, but also with friends who fell from us in late years and united with the enemy, and who now oppose us much more strongly and obstinately." He adds (absit omen!), that at Oxford there were very few persons who adhered to the doctrines of the Reformation, the Spanish friars having nearly eradicated what Martyr had planted there. Instead, however, of being delighted, as the Oxford Tract writers would have been, that Martyr and Zuinglius were in ill odour at Oxford, he says: "It would give me great pleasure to see in England even a dog belonging to Zurich;" but he adds, that he could not, in the then state of things at Oxford, wish his Continental friends to send their people thither. He says, in another letter to Martyr: "Now that the perfect light of the Gospel has burst forth, the vestiges of former errors, with the rubbish, and even the dust, which remained, should, as much as possible, be taken away. How I wish that we could have obtained this with respect to the linen stole; for in doctrines we have gone to the quick, and are not a nail's breadth from you therein."

We cannot wonder that at that day many excellent men, including several of the Anglican Bishops, in their recoil from Popery, and having witnessed the evil effects of a "physical" religion, that was any thing but "spiritual," wished to remove all cause of offence and danger, by rejecting every thing, even in external vestments or church decoration, that could lead the people to identify the Protestant pastor with the Popish priest, or the table of the Lord with a sacrificial altar. But the objection was carried to a scrupulous excess, as in the case of Bishop Hooper and others, and afterwards by the Puritans. Human beings are neither all body nor all soul: and as the Supreme Head of the church has placed his Divine sacraments far apart both from the lean, meagre, unscriptural naked signs of Zuingle, and the material grace-conveying visibilities of the Papists; so, in church vestures and rites, there is a just medium between the bareness of Zurich and the pomp of Rome; and we think that the Church of England has admirably secured the Christian mean. We earnestly hope that no Churchman will think it necessary to become practically a Quaker, to shew that he does not wish to return to the principles and practices of Laud, any more than a Papist, to prove that he is not a Quaker. So much for the "linen stole." But even in doctrines Jewell wrote too strongly, when he said that there was not "a nail's breadth" between the Anglican and the Continental churches; but, be the difference what it might, not only theory, but facts, and the history of nearly three centuries, have proved that it was in our favour. We have, however, quoted the passage only to shew how such a man as Jewell spoke of our beloved Continental brethren. He had most certainly not discovered that the doctrines of the Church of England are such as they are described to be in the Oxford Tracts; for, instead of a "nail's breadth difference," these publications make the discrepancy to be fundamental and essential, even to the extremity of church or no-church.

The cursory mention of Jewell's Apology must be *our apology for this note.*

We have not yet fully stated some important matters, which will throw further light upon the question whether the doctrines in the Oxford Tracts, or those which Mr. Newman is pleased to connect with the Christian Observer (whereas we only espouse and humbly endeavour to advocate them, as believing them to be those of the Bible, and also of the Reformation), require an addition to the Articles of the Church of England. But we must hasten on for the present; intending, if space allow, to add something on the subject when we come to our correspondent's very remarkable assertion, that "The Christian Observer may rest satisfied that Dr. Pusey's friends will never assert that the Articles have any particular meaning at all." In the mean time we trust that Mr. Newman will—mentally, we mean—retract his unfounded charge, that we wish to add to the Articles. We should tremble to see them touched, whether by divines who coalesce with Professor Pusey, or by those who coalesce with Professor Hampden; and as for those who coalesce with neither, but who receive the Articles, "in their plain and full meaning," as a truly Scriptural exposition of their creed, they neither wish nor need a change; believing them to be, not merely "innocently intended," which is Dr. Pusey's liberal praise, but the strength and glory of the Protestant Reformation.

(24).

With regard to the charge of "over-liberality in the interpretation of our Services, and in concessions to Dissenters," it is so undefined that we are at a loss to understand its purport. Is it meant that we have ever advocated any doctrinal concessions? If so, our volumes belie the accusation. Nay, it has been charged against us as a serious fault, by some excellent friends of the Church, that we have been much too strenuous in deprecating even a few alterations in our services, which, without compromising truth, might set it in a clearer light, obviate specious objections, conciliate candid Dissenters, and relieve the consciences of some Churchmen. We might be wrong; but we dread to see a stone of the goodly edifice touched, lest the chisel that was meant only to remove an encrustration from the entablature, should be converted into a wedge to raze the foundation. Or was it "concession to Dissenters," and not a wish to see our beloved Zion stronger than ever, that made us labour for many years in urging an improved course of clerical education, pastoral residence, the abolition of pluralities having cure of souls, the unnecessary translation of Bishops, the correction of the abuses of patronage, and an equitable settlement of the tithe question? If these things were "concessions to Dissenters," we are content, in our love for the purity of the Church, to be reproached as being its enemies. But if, further, by "concessions to Dissenters" Mr. Newman means, as we suppose he does, that we have not, with the Oxford Tracts and the Council of Trent, consigned all the Protestant churches except our own (Trent consistently includes ours) to a more awful condition than that of the very heathen themselves; that we have not placed in the forefront of the contest with seceders, as the Oxford Tracts do, the doctrine that Episcopalians only "can impart the Trinity" ("thrilling and impressive words," says Dr. Pusey); that we only have "the awful and mysterious gift" of making "a conversion of the bread into the body and the wine into the blood of Christ" (which the Lutheran Church certainly will not concede to us); and of holding "the keys of heaven and hell," so that upon us it depends whether a person shall be admitted to "the fountain opened for sin and for uncleanness"—none of which things any Protestant church can do (ours not being "Protestant"), though any Maynooth priest has these powers, and is therefore a brother, instead of being an alien, like Watts and Doddridge, and the Continental Martyrs and Reformers;—and if, moreover, he means that we do not, in our arguments with the Dissenters, call them, in the classical language of the Oxford Tracts, "a mob of Tiptops, Gapes, and Yawns (!!!)" with many other equally calm and well-chosen expressions, which we beseech Mr. Newman to reflect upon before he again charges the Christian Observer with using strong language towards the Oxford writers, who, he says, are all blandishment—("I challenge the production of any thing in the Tracts of an unkind, satirical, or abusive character");—if, we say, it be because we decline doing these things, and in this spirit, that Mr. Newman accuses us of making undue "concessions" to the Church of Scotland, the Continental churches, and the Dissenters, we are content to labour under the stigma; not feeling quite sure that no member of the Lutheran or Reformed churches can possibly be a child of God, or have been baptized, or have received the holy communion.

Our "concessions" have, however, been sadly wasted upon the Dissenters, who abuse us vehemently as their enemies—and we believe we have done their cause some disservice—whereas they loudly proclaim that the Oxford Tracts are their best auxiliaries; for, let but the Anglican clergy adopt the system contained in them, and act upon it, and the Church of England could not survive another year. It would be put down by the wisdom of the sober, the passions of the angry, and the fears of the timid, as a priestly tyranny resembling that of Rome; and, worst of all, the word of God would be its enemy.

So long as what are called (and justly, as to the prominent matters of Christian

doctrine) the "Evangelical Dissenters" were willing, as we trust a large and the best portion of them are still, to allow the Church of England to remain at peace, discharging its arduous duties for the spiritual welfare of the people, our many arguments with them, upon the important questions in which we differed, assumed only that amicable, though strenuous, form which Mr. Newman considers to be undue concession: and deeply do we regret, that of late the conduct of many among them (for they, not the members of the Church, are the assailants) should have led, on any side, to the loss of that calmness which is essential to the due discussion of religious truth. We still hope for better things, after the first paroxysms of political intoxication have subsided. We do not wish to prevent Mr. Binney from endeavouring to save souls; and why should he denounce us for attempting to do the same, through the medium which we believe Scriptural—an Episcopal and Established Church? This sinful world is wide enough for Christians to labour to do their Master's work, without jostling with each other. To welcome the aid of all men in circulating the pure word of God, it would be suicidal to our own Church to call a "concession" to Dissenters. We hope that Mr. Burnett, the Patriot, and the Congregational Magazine, will abate somewhat of their wrath against us, when they see how much persecution we suffer for not calling the Anti-church-rate procession "a mob of Tiptops, Gapes, and Yawns."

While alluding to Mr. Newman's remark, we cannot overlook one very serious consequence likely to arise from these Tracts, which is, not merely that they exasperate Dissenters, but that they will greatly add to their numbers, by driving away from the Church many of its truly conscientious and attached members. Of that large class of mere nominal adherents, who would secede from it upon secular considerations, and endeavour to put it down, if they believed that it is really what these Tracts describe it to be, we say nothing; but besides these "nothingarian" religionists, there are thousands of humble, pious, and scripturally-enlightened men, who will feel bound in conscience to come out and be separate from our communion, if they see it identified with what they do, and will, consider to be the very spirit of Popery. In the University of Oxford some of the evil effects of these tracts are already visible; and nothing could be more injurious to the Church of England at this moment, than the introduction of such a source of litigation within those venerable precincts. Nearly thirty years ago, after a discourse before the University, something in the style of these tracts, a very devout and amiable undergraduate, the son of a physician, came up to the writer of these remarks, under St. Mary's porch, and said, "I shall take my name off the books to-morrow; for the preacher has convinced me that *his doctrines are those of the Church of England; and I am sure they are not those of the Bible.*" Notwithstanding every remonstrance, he did so, and became a Dissenting teacher; though, upon a calmer review, he was afterwards restored to the Church, the doctrines of which he saw had been misinterpreted; received Holy Orders; and died, much beloved and respected, on a colonial chaplaincy. Such an instance may illustrate the unhappy divisions which are at this moment springing up in the University, and extending thence to parishes and private families, in consequence of these publications, dated from Oxford, regulated by the Academical Year, and many of them addressed *ad clerum et ad scholas*, so as to wear to the popular eye an official character. Do we blame the amiable, learned, and conscientious compilers for their zeal? No; we respect it; we honour their motives and their diligence; but this must not blind us to the enormous mischiefs which they are causing. They say that Protestantism (or, as they phrase it, ultra-Protestantism)—that is, the system, by whatever name called, that does not admit the doctrines inculcated in these tracts upon the sacraments—legitimately leads to Socinianism. The argument is borrowed from Rome; and it is the ever-ready weapon of her defenders. Doubt our sacramental powers, say the Papal priesthood, and you must doubt every thing in religion; or, as Abbé Gregoire expresses it in his History of Sects, "Protestantism shakes hands with Deism and Indifference." The Abbé was the more inexcusable in his calumny, because, having seen in the French Revolution how eagerly men reverted from priestly domination and an infallible church to the infidel and licentious excesses of the Theophilanthropists (converted by the punning Parisians into "gangs of robbers," *Philantropes*—Filoux en troupes), he might have learned that unfounded ecclesiastical assumption is far more likely to lead to the God-denying heresy than the Protestant liberty of free Scriptural inquiry. And, on a smaller scale, Mr. Blanco White would have told his Oxford friends that his course from Popery to Infidelity, and since that (after a parenthesis of sobriety) to Socinianism, was not provoked by the influence of Augsburgh or Geneva, but by that of Rome. Voltaire himself was educated among the Jesuits of Clermont; and D'Alembert affirmed that he had conversed with most of the Archbishops and Bishops of France previous to the Revolution, and that, when closely pressed, the majority of them had admitted that they did not believe their own sacramental powers, or the religion which they affected to uphold. There is no solid ground, therefore, for the argument, so constantly used in these tracts, that the prolific germ of Rationalism, Indifferentism, Socinianism, and

Infidelity, is the disbelief of the doctrines mentioned in them upon the subject of the Apostolical succession and sacramental grace; and that, to bring men back to implicit faith, nothing is so efficacious as setting them to believe what seems to contradict daily experience. The Church of Rome is not deficient in asserting more in this way than even the Oxford Tracts approve; and yet Rome is the great parent of scepticism. Facts have proved that grosser infidelity never existed than within the walls of the Inquisition itself.

So far, therefore, from believing, with the writers of these tracts—though respecting their motives—that they will abash Infidelity or Dissent, or edify "the secret ones of Christ," or strengthen the Church of England, by the assertion of those doctrines respecting the priesthood and the sacraments which it is their object to uphold, we feel painfully assured that the very contrary is too likely to be the result. If a Freethinker in doctrine, or a Non-conformist in discipline, wished to disturb the susceptible mind of a young man who was beginning to inquire into the doctrines and discipline of the Church of England, he could not well take a more dangerous method than to place in his hands these tracts, as containing a correct delineation of both. In most cases, indeed, we would hope that a well-informed and seriously-minded youth would be able to thread the labyrinth; and to see that it is not necessary, in order to be a sound Churchman, that he should adopt this system; nay, that, both in doctrine and discipline, he must reject it. But in some other cases it is too probable that this just distinction could not, or would not, be made; and the result would be a recoil from the Church of England, as an unscriptural and semi-Popish church: and it would be well if the recoil might not sometimes be so violent as to precipitate the rash youth beyond the barriers of "Evangelical Dissent," into the gulf of Infidelity.

But if Socinianism and Dissent may find these tracts a serviceable weapon, upon the principle that every thing overdone causes reaction; not less will Popery, upon the principle that every thing under-done requires addition. If all that these tracts assert be granted, it were not difficult to make out a strong case in favour of an infallible guide to "limit" and "correct" what private judgment might misconstrue; and as for a few errors—such as purgatory and transubstantiation, which the tracts object to—it might be said that there are ways of expounding them so as to get rid of much of the difficulty.

Such are the opposite revulsions. Still, here and there, a devout youth, ill-grounded in the doctrines of the Bible and of our Protestant church—as too many are, when they go from school or home to the University—might be led away, under an idea of reverential mystery and peculiar sanctity, to adopt the system; and another might take it up from less justifiable motives,—from the love of novelty; or from those feelings of pride and self-importance which are so often evinced in the Romanist ecclesiastics; or from the absurd notion that there is something, so to speak, of religious aristocracy in certain religious opinions; those of Rome being the highest in the scale, and every descent being a step towards Puritanism, or perhaps Presbyterianism, of which Charles the Second said that it may save a man's soul, but it is not the religion of a gentleman.

It may seem strange, at first sight, to mix up serious matters with considerations such as these; and sure we are, that the writers of the Oxford Tracts would be as deeply grieved as we could be that any youth should take up opinions which they believe to be most solemn and sacred, from pride, or affectation, or any other improper principle: their object is serious, and they wish for no converts who are not serious too: but, taking facts as we find them, it is impossible to doubt that such motives do extensively prevail, even in matters of religion, where they should least be allowed to find place; the conventional feelings which have invested certain opinions with an air of secular and ecclesiastical dignity, and others with the garb of plebeianism, without any reference to their Scriptural character, not having yet worn out. The real offence of the Gospel has not ceased; but men have found devices for overlaying it with trappings. Why is it that a nobleman does not lose caste by attending Mass, who would be irretrievably disgraced by attending a prayer-meeting? Popery has not lost its firm hold upon human nature: and it is well if there be not sometimes, in the mind of the Protestant pastor, a temptation to secure to himself a portion of its adventitious dignity; a dignity which, from the assumptive character of the Romanist system, lurks not less in the tattered frieze gown of the mendicant friar than in the lordly splendour of the pontifical tiara.

Such were the reflections which occurred to us upon reading Mr. Newman's mistaken intimation that we had made "concessions" to "the mob of Tiptops, Gapes, and Yawns," commonly called "Dissenters." We are sure the Dissenters have nothing to fear from these tracts: we wish we could say that the Church of England has not. We do not, however, reproach the writers: it is their duty to promulgate what they consider to be important and neglected truth: but it is equally the duty of their Christian brethren to express what they believe will be the unhappy results of their labours. One thing is perfectly clear,—they will not make men "of one mind

in a house." How long would Bishops sit in the chamber of Peers, or be tolerated in a Protestant country, if half a dozen of them should rise in their places, and say of themselves what these tracts say of them? How misplaced are their arguments and appeals, when they might, and ought, to settle every thing at once by authority! And if these tracts be true, in not acting thus they betray their high trust, and lead men in the direct track of Socinianism and Infidelity. We speak with perfect seriousness. Mr. Newman and his friends state, openly and explicitly, what they believe are their own duties and prerogatives as Presbyters; and if they were raised to the Episcopal dignity they could not, in honesty, compromise their principles. To magnify their office would not be improperly to exalt themselves: they might, therefore, and ought, with the deepest humility, to assert the prerogatives committed to them; to tell men, "Whatever you would have done had you lived when the Apostles were alive, the same ought you to do to us;" "we are Apostles to you;" "we are Christ's figure and likeness;" "we rule the whole church here below, as Christ rules it above;" "it is from us that the news of redemption and the means of grace have come to men:" of all which you ought to be as sure "as if you actually saw upon each of our heads a cloven tongue like as of fire." There would certainly be no "concession to Dissent" in this; but there would be what would far better subserve its cause. We think, however, that Bishops, and Presbyters too, may learn one important lesson from these tracts—a lesson much overlooked in these days of secularity and worldly policy—always to think and act as Bishops and Presbyters. This is not assumption, but duty; and though we must draw a wide line of distinction between the Apostles and their uninspired successors, and though we deny the extent of sacramental power claimed in these tracts, yet in every age the "ambassadors for God" are entitled and bound to say, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." When a Bishop or Presbyter takes lower ground than this, he desecrates his hallowed function.

(25).

What does Mr. Newman intend to imply by our "desiring to forge a yoke of commandments of men?" We are utterly at a loss even to guess at his meaning. Charges so palpably groundless will not serve the cause of the Oxford Tracts, with those who think that accusations and reasons ought to be weighed, not counted. One of our strong objections to the tracts is that they *do* "forge a yoke" (or, not to break the metaphor, *chains*), wherewith to bind the consciences of men; and the series of papers which they entitle "Catena Patrum" is itself one of these very chains. Who do our readers think constitutes a prominent link of this chain of English fathers? "Laud, *Archbishop and Martyr!!*" The meek and venerable "father" and "martyr" Laud; a Protestant Inquisitor, whose cruelties in the Star Chamber and the cells of torture make one's blood run cold! And yet these Oxford divines, men of mild feelings and Christian temper, do not scruple (being constrained by their system) to place this ecclesiastical tyrant in juxta-position with the meek "Hooker, Presbyter and Doctor," or the proverbially gentle and amiable "Horne, Bishop and Doctor." Archbishop Leighton, we need scarcely say, is excluded from this ill-assorted linking; and with good taste; for though doubtless, as a Christian, he strove to forgive the "father and martyr" the horrible cruelties which he caused to be inflicted upon his parent, Dr. Alexander Leighton, for publishing "Zion's Plea against the Prelacy," his name might awaken associations which the admirers of Laud would wish to slumber. Dr. Leighton's book, we doubt not, was an exceptionable, and perhaps seditious, publication; though we do not wonder at strong things being written, when such a spiritual ruler as Laud made "prelacy" odious to the people. But what shall we say of the man who caused him, for writing it, to be not only degraded from his ministerial office, but to have his ears cut off, his nose slit, to be branded in the face, to stand in the pillory, to be whipped at a post, to pay ten thousand pounds (an overwhelming sum in those days), and to suffer perpetual imprisonment; and who, when this diabolical sentence was pronounced—as if to abjure by anticipation the plea of his modern defenders that he was not individually responsible for such barbarity—rose up, and returned thanks to God, "who had given him the victory over his enemies?" The severity with which the sentence was carried into effect was too brutal for us to describe; and the poor victim lay in a dungeon for more than ten years after, till he was liberated and rewarded by the Long Parliament, after Laud's execution. The flagrant injustice and wickedness of the sentence pronounced against Laud, who, though a bigot and a tyrant, had committed no crime worthy of death, do not entitle him to the character of a "martyr" for the Church of England. We believe him to have been an honest, and in his way a devout, though a narrow-minded and intolerant, zealot. His diary contains passages of "thrilling" though ascetic sanctity; and his prayer at the place of execution is a memorable and affecting record. Nor was he inclined to Papistry, according to the Oxford-tract limited views of the tenets and spirit of Popery; but we maintain, that, according to the genuine tenets and spirit of the Protestant Reformation, his whole system was far more Tridentine than Anglican. What had an Anglican clergyman to do with holy knives to cut the sacramental bread, and consecrated ewers to wash his hands in before he presumed to touch it?

The "decent and edifying observance" which he introduced into the service of the Church, and which the Oxford Tract writers must regard with a favourable eye—though the temper of modern times, and the "ultra-Protestant" character of our Prayer-book, check their aspirations—are described as follows by the historian Hume. "As he approached the communion table, he made many lowly reverences; and coming up to that part of the table where the bread and wine lay, he bowed seven times. After the reading of many prayers, he approached the sacramental elements, and gently lifted up the corner of the napkin in which the bread was placed. When he beheld the bread, he suddenly let fall the napkin, flew back a step or two, bowed several times towards the bread; then he drew nigh again, opened the napkin, and bowed as before. Next he laid his hand on the cup, which had a cover upon it, and was filled with wine. He let go the cup, fell back, and bowed thrice towards it. He approached again, and, lifting up the cover, peeped into the cup. Seeing the wine, he let fall the cover, started back, and bowed as before. Then he received the sacrament, and gave it to others." Hume, whom we quote only for facts, earnestly wishing that no pretext had been given for the spirit in which he describes them, goes on to add, that this "father and martyr" caused the communion table to be called an "altar," which our Book of Common Prayer, much to the regret of certain divines, will not allow; that he transferred pictures from the Mass-book to the temple of God, and did not fail to add crucifixes. It remained only for the compilers of the Oxford Tracts to introduce the Papal Breviary among us in a cheap form, as they have done, in the English language, for wide circulation, especially, they say, "for the use of the clergy." Their reason for this proceeding they state to be, that "there is so much of excellence and beauty in the services of the Breviary," that if a Protestant is "but ordinarily candid and unprejudiced" he might be so dazzled as to fall into Popery, unless told that much of this excellence and beauty is the common property of the universal church. The refined object, therefore, proposed in circulating these Popish services, is to take from Rome the credit of what is not her own; but the far more obvious bearing of the publication is to abate the alarms of Protestants at much that they are apt to consider Popish, by shewing, that, though unhappily not adopted by the Anglican church, owing to the sad prejudices of the Reformation, it was the property of the church in better days. The spirit of the publication, whatever may be the intention of the editors, is most insidious and anti-Protestant. The "ignorant" person who is supposed to sit down to the perusal, is expected to rise from it charmed with "excellence and beauty:" and, of course, reverencing the Church of Rome which has retained it; thanking the Oxford divines who have rescued it; and deeply lamenting that the Church of England should have rejected it. Indeed, but from various untoward circumstances which these tracts mourn over, we might have had, the Oxford writers think, much better offices, Articles, and Homilies than we possess; in short, exactly such as Laud himself would have fully applauded. There is, however, a good deal of coquetting by the Oxford divines about such men as Laud and Sacheverell, it being difficult to express warm feelings of admiration in such cases, without exciting prejudices. Some of Laud's admirers caused him to be addressed at Oxford under the appellations of "holy" Father and "your Holiness;" but all that can be done in these degenerate days is to entitle him "father and martyr," without the prefix of Saint.

We know how offensive it is to some divines to hear Laud spoken of as inclined to Papistry; but we have explained the sense in which we use the word. With Calvinism and Puritanism pressing hard upon him, and with the horrors of Smithfield still within the living memory of an incensed nation, the Archbishop of Canterbury was not likely to call himself a Papist; nor was he such we repeat—for we impeach not his honesty—according to his own notions of Popery. But he had imbibed the spirit of Popery; he loved the gorgeous ceremonials of Popery; and his views of Christian doctrine and discipline embodied the religious system of Popery: and when we thus find the head in one place, the trunk in another, and the limbs in a third, and upon comparing them discover that they tally, we are not to be told there is not the very body of Popery, though it does not appear in an unmutilated form, and cannot assume its living functions. Laud's own chaplain, biographer, and ardent admirer, Heylin—one of the Oxford Tracts Catena of Anglican Fathers*, tells us, to his master's honour, "that he wished to make an atonement (at-one-

* We may find it necessary some day to examine this Catena, which contains some truly golden links, though it wants many others of equally pure metal, in the place of which it substitutes some of base alloy. Who, for instance, but the Oxford Tract writers, would have vaunted forth Dr. Heylin as a "Father" and "Confessor" of the Church of England? "Confessors" were considered to wear the next bright crown to saints and martyrs: and truly that must be an extraordinary Protestant church in which Father Laud is accounted a martyr and Father Heylin a confessor;—Heylin, of whom Bishop Burnet justly remarks that he "delivers many things in such a manner, and so strangely, that one would think he had been secretly set on to it by those of the Church of Rome;" Heylin, who affirms that our Protestant Josiah, King

ment) between the two churches:" whereas the feeling of every true Protestant has been, "No peace with Rome;" and the Tract writers themselves—for we would not willingly do them injustice—admit and assert that there can be no union with her in her present condition. They consider, however, that with Rome there is a solid basis for union in the Apostolical succession; whereas with the Protestant churches there is none. How very uncharitable must they then consider the present venerable Bishop of Salisbury to be, on the one hand, and how lax and anti-church on the other, when he says: "If the Church of Rome be idolatrous (which he had just proved), there can be neither calumny nor absurdity in calling her anti-Christian, or the anti-Christian power; for nothing can be more anti-Christian than idolatry;" adding: "Would it not be much more natural, and charitable, and Christian-like, to devise some means, if possible, of recovering to the church the various denominations of Dissenters [not merely foreign churches, but "the mob of Tiptops, Gapes, and Yawns"] in England and Ireland, and of the Kirk of Scotland? Mutual *concessions* [the very crime which Mr. Newman accuses the Christian Observer of] might be more practicable with them, than with the Church of Rome; a very large portion of the Dissenters being what are called orthodox Dissenters, and none of them having to look higher for the origin of their dissent than the sixteenth century, and a very small portion of them differing from us in the articles of their faith." What will the Oxford admirers of Laud say to this, from a truly venerable "Bishop and Father?"*

Edward the Sixth, was "ill-principled," and that his death was not "an infelicity to the Church of England." But the Oxford Tract divines seem to have an elective affinity for writers who make excuses for Rome, and nibble at every thing Protestant. One of the marked objects of these Tracts, and a most insiduous one, is to set up as fathers, martyrs, confessors, and "authorities," various individuals who have no claim whatever to such titles; and to repudiate as Zuinglian, Calvinian, or Puritan, every writer who does not fall in with the Oxford Tract system.

* Robert Hall, though reprobating the doctrine, admired the antithetical point of Archbishop Magee's statement, that the Papists have a church without religion, and the Dissenters religion without a church. There is often much ambiguity in such statements, owing to the absence of specific definitions of terms. Bishop Burgess seems to unchurch Rome; but probably he would be found not to have meant very differently from Dr. Magee, if each had cross-examined the other. The Homily for Whitsunday, before alluded to, says that "the state of the Church of Rome is so far wide of the nature of the true church, that nothing can be more;" it even adds, that, in consequence of its rejection of Christ's doctrine and discipline, it is not "built upon the foundation of the Apostles and Prophets." The Nineteenth Article also, before referred to, makes the preaching of "the pure word of God" a necessary mark of "the visible church of Christ;" and the Homilies teach that the word of God is not so preached in the Church of Rome, but corrupt doctrine in place of it. These are very strong statements, and, like all strong statements, may be construed to prove more than was intended. Our Reformers assuredly did not mean that no person could possibly be saved in the Church of Rome; nor could they mean to disparage their own Holy Orders, which came through it; and they set forth the Twenty-sixth Article expressly to declare that "the unworthiness of the ministers hinders not the effect of the sacraments," to such as "by faith, and rightly, do receive" them.

The turning point, therefore, of the discussion is, what is meant by "a true church?" The Homily, as we have seen, affirms that "the state of the Church of Rome is so far wide of the nature of the true church, that nothing can be more;" and yet the Reformers, it might be replied, admitted enough to constitute a true though a corrupt church. Thus controversialists play fast and loose upon the meaning of words, instead of each endeavouring to understand what the other intends. When Bishop Hall said that the Church of Rome, though fearfully corrupt, is "a true visible church of Christ," some of the Puritans took great umbrage at the assertion; in consequence of which the Bishop wrote to Bishop Davenant, who returned him the cautious answer which our readers will find cited in our Number for this month in our volume for 1833, p. 132. Davenant says, that "true" is used in two senses; sometimes, as "in metaphysics," to describe only "trueness of being;" but usually, in popular language, as supposing "due qualities or requisite actions," as when we say "a true Christian, a true gentleman, a true scholar." In this last sense, he says, "the Roman church is no more a true church in respect of Christ," "than an arrant harlot is a true and loyal wife." But he adds, "The being of a church does *principally* stand upon the gracious action of God calling men out of darkness and death unto the participation of light and life in Christ Jesus. So long as God continues this calling unto any people, though they as much as in them lies darken this light, and corrupt the means which should bring them to life and salvation in Christ, yet, where God calls men unto the participation of life in Christ by the word and by the sacraments, there is a true being of a Christian church, let men be never so false in their exposition of God's word, or never so untrusty in mingling their own traditions with God's ordinances. Thus

If Laud was not inclined to approximate to Rome, how is it that even foreign historians, speaking with no vituperative feeling, should have fallen into the error of so describing him? Why should Mosheim, for example, writing on quite another matter, bring in his name incidentally as the very synonime for Popery? He says, "With respect to the Established Church of England, I think that a candid and accurate observer must vindicate it from the charge of a spirit of approximation to Rome. We do not live in the days of a Laud; nor do his successors seem to have imbibed his spirit. I do not hear that the public claims of church-power are carried high in the present times, or that a spirit of intolerance characterises the episcopal hierarchy." We thank God, this mild spirit has continued. The Tracts, indeed, consider it a very cowardly and traitorous spirit; but to it we are indebted, under Divine Providence, for the continuance of the Church of England. There is nothing that the people of these realms will less brook than Episcopal intolerance; nor has Mr. Newman done any service to the Church of England by the pregnant intimations in his sermons, that he would sooner see Popery, with its attendant evils, rampant among us, than that matters should remain as they are. As for Laud, we believe his solemn dying words, that he did not aim at re-establishing Popery, according to his notions of Popery; but he wished to establish something very closely allied to it. He loved pomp and power; and what he practically wished was, that the Protestant Archbishop of Canterbury should be what Becket and Dunstan had been before him. He certainly did not wish for Popery, in the sense of having the Bishop of Rome to interfere with his prerogative, for he meant to be pope himself.

Laud's conduct on various occasions adds one to the many proofs on record, that men who affect to be the highest Churchmen and anti-Erastians, can be Low-church and Erastian enough when they have a point of their own to carry. Thus, when he wished to repress what he considered Puritanical preaching, he knew that he could not trust a Convocation, the church's legitimate spiritual legislature; and he therefore induced the King to issue a royal proclamation for the purpose. Heylin, his chaplain, biographer, and zealous admirer, in his love of chattering, divulges the trick; telling us, that the doctrines called Arminian "not being so generally entertained among the clergy," and "the Archbishop [Abbot; Laud was then Bishop of London] and the greater part of the prelates not being so inclinable to them as to venture the determining those points by a Convocation," "his Majesty [at Laud's instance] was pleased to take order therein by *a royal edict*." A most edifying precedent!

We have insensibly run into these matters, in replying to Mr. Newman's most singular charge that we wish to forge a yoke of commandments of men, with which to bind our fellow-Christians. Such a charge coming from the admirers of Archbishop Laud is still more remarkable; and could not but lead us to recollect how energetically that Father and Martyr applied his whole life to effect this very object; for the warmest defenders of Laud would not, we presume, say that *all* his services had come down from primitive antiquity, and were therefore not of men, but Apostolic.

(26).

What does Mr. Newman intend? His words are to us wholly unintelligible. The Christian Observer, it seems, has wished to do something that a Bishop may not do. Mr. Newman must have been sadly at a loss for just accusations, when he thus

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the church of the Jews lost not her being of a church, when she became an idolatrous church.....Thus, to grant that the Roman was and is a true visible Christian church, though in doctrine a false and in practice an idolatrous church, is a true assertion, and of greater use and necessity in our controversy with the Papists about the perpetuity of the Christian church, than is understood by those who gainsay it."

Bishop Davenant doubtless considered this as conveying the true sense of the Articles and Homilies, and probably Bishop Burgess and Archbishop Magee would, upon explanation, unite with him. Davenant expressly uses the very word "idolatrous," employed by Dr. Burgess, and yet asserts that there was a church still. It is not for us to reconcile all these varieties of statement, which are modified, as before said, by what each writer includes in his definition of "a true church." Our own statement would be, that Rome is *an apostate church*; and this we think would have met Bishop Davenant's notion. Our objection to the statements of Dr. Daubeny and the Tract writers is, that they do not appear to us to represent Rome as an *apostate* church; but rather claim her as a "sister," though they lament her errors; while they repudiate the Protestant churches, and would not receive them to their fellowship, were they purity itself. They separated from the former as from a brother "walking disorderly," but from the latter as "thieves and robbers:" the former they consider a true, though unfaithful, shepherd; the latter, as wolves that devour the flock. This was never the language of the Church of England; and Hall and Davenant themselves were delegates from the Anglican communion to the Presbyterian churches at the Synod of Dort. The English Prelates expressly told their Continental brethren that the English church resolved to maintain its own government and doctrines, but not to repudiate the foreign churches.

invents unjust ones. He never found in our pages, nor, could he have read our thoughts, would he have found there, any such wish expressed or felt. Such random charges often tell well in an animated speech, because the hearer takes their truth for granted; but when committed to paper, naked and proofless, they only recoil on the assailant.

(27).

In the Bishop of Peterborough's advanced age and enfeebled state of health, and after he has long withdrawn from polemical discussions, we will not be induced, by Mr. Newman's allusion to our former remarks upon his Lordship's Eighty-seven Questions, to re-open a by-gone controversy. The withdrawal of the Questions, in consequence of the petition presented to the House of Lords, and the strong expression of the feelings of the House and of his Right Reverend brethren upon the occasion, was judicious and peaceful; and upon that, as upon many other occasions, we have felt thankful that there is a House of Lords; and we may add, seeing the Church has no Convocation, that Bishops sit in it. Most of his Lordship's contemporaries have preceded him in the solemn hour that awaits us all; and we should grieve to indite a sentence that could re-open past wounds. We will therefore close this note by simply quoting a passage from the Questions, and placing beside it a paragraph from Bishop Burnet, without any comment of our own.

The Bishop of Peterborough asked in the Questions, "Is not our justification our admission to the Christian covenant? And do we not enter into covenant with God, through Christ, at our baptism? We are therefore justified in the sacrament of baptism."

On this doctrine, which is the very foundation of the Oxford Tracts, Bishop Burnet remarks: "It is a tenet in the Church of Rome, that the use of the sacraments, *if men do not put a bar to them*, and if they have only imperfect acts of sorrow accompanying them, does so far complete those weak acts as to *justify* us. This we do utterly deny, as a doctrine that tends to enervate all religion; and to make the sacraments, that were appointed to be the solemn acts of religion for quickening and exciting our piety, and for conveying grace to us, upon our coming devoutly to them, become means to flatten and deaden us; as if they were of the nature of charms, which, if they could be come at, though with ever so slight a preparation, would make up all defects. *The doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome.* Since, therefore, this it no where mentioned in all these large discourses that are in the New Testament concerning justification, we have just reason to reject it. Since, also, the natural consequence of this doctrine is to make men rest contented in low imperfect acts, when they can be so easily made up by a sacrament, we have just reason to detest it, as one of the depths of Satan; the tendency of it being to make those ordinances of the Gospel, which were given us as means to raise and heighten our faith and repentance, become engines to encourage sloth and impenitence." (Burnet on the Eleventh Article.)

(28).

Again, what does Mr. Newman mean? We never said that "baptismal regeneration" is an "open point," and the regeneration of the patriarchs "a close one:" and really he makes so many charges which are not founded upon any thing we ever wrote, as if to swell up one large accusation, that we are minded to reply in the words of Archbishop Laud himself, "Two hundred black rabbits will not make a black horse." Baptismal regeneration is not, and cannot be, "an open point" with any man who has subscribed the formularies of the Church of England. Those formularies, one and all, speak of the sign and the thing signified in such "close" connexion, that it were utterly dishonest to talk of "an open question." But there may be, and is, considerable variety of opinion, among wise and good men, in the interpretation of the Church's view of "baptismal regeneration." As one proof in a hundred, upon the list of the Society for promoting Christian Knowledge there stood, side by side with Mr. Mant's tract on baptism, a tract by Bishop Bradford, entitled "Baptismal and Spiritual Regeneration;" the Bishop considering that the Church does not mean by baptismal grace a change of heart, but only a change of state. The very circumstance of two such tracts being upon the list of such a Society, shews that many sound Churchmen, though not making "an open point" of "baptismal regeneration," have construed the meaning of that expression very differently; and we see no reason why they are to be tied down to the Oxford Tract exposition. Again: there are others, and we incline to their opinion, who think that the whole service is constructed in faith, hope, and charity, upon the principle so clearly explained in the Catechism: "Why then are infants baptized, when, by reason of their tender age, they cannot perform them?" (faith and repentance). "Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform." There is in baptism the right administration, and the right reception; the office of the Church, and the state of mind of the recipient. In the case of adults they must go together; in the case of infants, the Church faithfully does her part: she administers rightly; the

infants neither admit nor repel. But by a prospective act, in the judgment of faith, hope, and charity, repentance and faith are predicated of them; which promise, when they come to age, themselves are bound to perform; otherwise their baptism becomes no baptism to them; except, indeed, in the way of condemnation. The doctrine of these tracts is, that, as an infant *interposes no obstacle*, the faith of the Church is reckoned on his account; which is quite contrary to the Anglican and Scriptural doctrine of justification by faith; but tallies with the Tridentine canon, which anathematizes those who say that the sacraments do not confer the very grace which they represent, to those who oppose no obstacle—("Gratiam ipsam, non ponentibus obicem, non conferre"): so that Professor Pusey even admits, as he is obliged in consistency to do, that through the Lord's Supper, given to an infant or an insensible person (since they are non ponentes obicem), grace is conferred. In reply to all such notions, we quote the "Why then," and "Because," of our Catechism. If the Oxford Tract doctrine were sound, the proper answer to "Why then are infants baptized, when, by reason of their tender age, they cannot perform" faith and repentance, would be, "Because *they interpose no obstacle*; and therefore the faith of the Church is imputed on their behalf;" instead of which the Catechism connects the spiritual efficacy with the promises and vows put into the lips of the recipient, upon the express explanation that, God being his helper, when he comes to age he will perform them.

We know, indeed, that the section of the Catechism which relates to the sacraments, and which was added to explain the ritual, has been accounted by some divines a very meagre, and all but positively false, account of the matter, being added when there had gone abroad what they consider defective and sceptical notions, limiting the sacramental power of "conferring the Trinity" in baptism, and of making the bread and wine the body and blood of Christ in the Lord's Supper; so that the revisers did not dare to vindicate the Bellarmine opus operatum doctrine, as they ought to have done. But to our minds it is a very excellent explanation, and, taken with the Articles and the Offices, opens the whole subject very clearly, upon the ground of faith, hope, and charity, in connexion with prayer and the appointed use of the sacraments, which are not only "signs," but also "seals" and "pledges; so that, as says the Article, "the baptism (even) of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ." This modestly-expressed addendum to the Article, and indeed the Article itself, have been disparaged by some as "a milk-and-water affair;" having, we suppose, no Tridentine cream to enrich it; but to our minds the whole is excellent, and needs no addition.

There is something doubly unfair in Mr. Newman's statement. First, it unfairly invents a charge. If he were discussing with us what are the constitutional prerogatives of the King of England, and we were to state that such and such loyal and constitutional writers had respectively explained them with some variation, would it be fair in Mr. Newman to tell his readers that the Christian Observer had made it "an open point" whether we are to have any king at all, or whether he has any prerogatives? And, secondly, it is unfair in regard to the object to which he applies it, namely, to make it an open question whether the ancient believers entered heaven without being partakers of regeneration. For suppose that we had said that baptismal regeneration is an open question, which we did not, still we have abundantly shewn that the Church has not left it an open question, among her members, whether ancient believers were regenerated. We have even quoted the Homilies as using that very identical word. (See No. 21, also No. 22.)

Having thus altogether ridded ourselves of Mr. Newman's charge, it might perhaps be prudent to stop here; but as he has spoken of open questions, we feel inclined to run the risk of taking up his suggestion, and proposing what appears to us a fair opening and shutting of the matter. No person doubts that we read in the office of the Church such words as, "Seeing that this child is regenerate, and grafted into the body of Christ's church;" so that to say that we have called it an open question whether the Church makes such a predication, is to charge us with dishonesty or fatuity, or both. But then comes the question, whether these and similar words are used in the Bellarmine signification (which Professor Pusey adopts); or in Bishop Bradford's view; or only in a judgment of faith, hope, and charity; or with reference to the adult recognition of the baptismal sponsion. Now, we have no right, or wish, to pledge any brother to our opinions; but this we will say, that if any Churchman so explains the language of the baptismal office as not to make it in any measure inconsistent with the *Protestant doctrine of justification by faith*, though we may differ from him, we are quite willing that our difference shall be "an open question," to be decided upon by the word of God, and the fair interpretation of our venerable church formularies. The Edinburgh Review, in its attack upon "Evangelical sermons," justly argues that "human absurdity cannot go beyond this"—to address in the language used by St. Paul to the jailor at Philippi a man who truly believes, a man who is "justified by faith," and is therefore "at peace with God," and who is in actual possession of a new and holy nature. We readily admit the absurdity; and we perfectly agree with Bishop Gardiner and Dr. Pusey, that, upon the Popish doctrine as maintained by the

former, and the Oxford Tract doctrine as asserted by the latter, the whole question respecting works antecedent to justification is practically superseded. Grant the doctrine, and the Edinburgh inference correctly follows; we see no way to escape from it.

But is that inference Scriptural? If a profligate man were to come to Mr. Newman in his terrors of remorse, or even a man not of grossly vicious life, but who had lived careless of his salvation, and to ask how he might stand justified before God, we should consider that his spiritual adviser awfully misled him, if, instead of pointing him to "the Lamb of God who taketh away the sin of the world," he were to tell him that he is justified already; and that he is all that these Tracts describe him to be, when his whole heart and life were practically falsifying the assertion. Yet we see no other alternative, upon this system; in proof of which we will quote, before we close this note, some remarkable passages from the Rev. Mr. Dodsworth, who is a convert to the Oxford Tract doctrine.

Our argument comes, then, to this: The Church of England, in common with her sister Protestant churches, rescued the doctrine of justification by faith from the perversion of the Church of Rome; which had thrown back justification from faith, to sacramental grace; so that, in the case of all baptized persons, the exhortation to believe became as absurd as the Edinburgh Review states. Faith was taken for granted; so that a man might be living as an unbeliever, and he might even avow himself such; still, the fiction was that he was a believer, and a justified person, and possessed the indwelling of the Holy Spirit: while he was scoffing at godliness, and "wallowing" in depravity. Any construction of our baptismal offices which leads to such conclusions must be false, because our Church recognises—nay, glories in—the doctrine of justification by faith; and exhorts men, even baptized men, to believe in the Lord Jesus Christ, that they may be saved. We do not read, "Being justified in baptism, we have peace with God;" for justification is not predicated in Scripture of baptism, but of faith. "All that believe are justified;" and it is predicated also of Abraham, and others, who were never baptized, but who had faith which wrought by works. We do not say that God may not confer justification in baptism; we limit not His workings: He might create faith in an adult at the very moment of baptism: but we assert, upon the authority of his own word, that if an adult come to baptism truly believing in the Lord Jesus Christ, he was justified before he was baptized; and if he left the font unbelieving, he was not justified at all. Of an infant dying in infancy we see no reason to doubt his salvation, whether baptized or not; but "if he come to age," then faith is *scripturally* necessary to his justification. The germ of Divine grace might have been implanted at baptism; but it might also have been implanted before baptism, from the birth; or subsequent to baptism: we are not to restrict the Almighty: and assuredly it is a restriction to assert that we are justified in baptism; a restriction for which there is no Scriptural warrant; and which is irreconcileable with the doctrine of justification by faith. If, then, a Churchman so holds his views of baptismal regeneration as not to lead to the doctrine of the Trent canons, or the Edinburgh Review, it shall be with us an open point for discussion; but it is a close one that the Scripture and Protestant doctrine of justification by faith must not be impugned.

And now let us see how this applies to the doctrine of the Oxford Tracts, as illustrated by Mr. Dodsworth, though not in stronger language than that of the tracts themselves. Mr. Dodsworth is doubtless known to many of our readers as a devout, amiable, and zealous clergyman, who, having begun with Mr. Irving and Mr. Drummond in defending modern miracles, and writing prophetical speculations in the Morning Watch, has found for the present a resting-place in the system of the Oxford Tracts. He has invited remarks upon his doctrines, by publishing them in a series of discourses upon "Romanism and Dissent." He concurs with the Tracts in taking a "short way," not with Dissenters only, but with the Lutheran and Reformed churches—Swiss, Dutch, French, Scotch, and so forth—by unchurching them all, and consigning them to the uncovenanted mercies of God. He teaches, that we must adhere to "tradition;" we are "not to put the Bible in the place of the teacher"—[please, Mr. Compositor, not to print teacher with a capital letter, as supposing that Mr. Dodsworth means a Divine Teacher]; the Bible not being, under the enlightening influences of the Holy Spirit, the direct source of spiritual information, as we ignorant "Protestants" account it, but only a "safeguard" against the corruptions of traditional truth. This being granted, and an "unrestricted exercise of private interpretation" being unlawful, and "the Church *of* England being the church of Christ *in* England," and "claiming *jurisdiction* over all baptized persons within her limits, whether they be Romanists, or any other kind of separatists;" as the Church of Rome, he says, justly does, upon her own principles, over us;—and no person being allowed to read the Bible except under "a responsibility, that, if he rejects the word of truth" as uttered by the Episcopal clergy, they being the sole ambassadors for Christ, and the only persons who can "convey (*convey!*) God's forgiveness to the penitent;" and the Reformed churches not having this privilege, but

having fallen into the sin of "discarding the appeal to antiquity," and maintaining the licentious doctrine that "the interpretation of Scripture is to be exclusively derived from Scripture itself," independently of human "authority;" so that they ascribe to the Scriptures "a kind of sufficiency" which is neither Scriptural nor "consistent with historical facts;"—and all the aforesaid parties having "cut themselves off from the visible body of Christ;"—and it being "one of the most fearful and unhappy features of the time," that even in the bosom of the Church itself, "a class of persons, whose piety, and zeal for many important doctrines of the Gospel, are unquestionable," is "unwittingly helping forward infidelity" by not following the Oxford Tract notions upon the sacraments, and not preaching justification in baptism, instead of by faith; and not saying that "the indwelling of the Spirit is common to all the baptized," even though they are not believers, and may be gross profligates:—but, enough—let the Reformed churches on the Continent, and the Presbyterians in Scotland, and the Dissenters in England, read these things, and then, without more ado—Q. E. D.

By our veneration for Episcopacy as a Scriptural institution; by our heartfelt attachment to our own Reformed and Apostolical communion; by our bitterest tears over error, heresy, and schism; and by our reverence for the sacraments which Christ has appointed in his church; we implore Mr. Dodsworth to pause ere he proceed to foment Dissenterism, and to pull down the Church of England, by the promulgation of such extravagances as the above.

But this as a parenthesis; our present subject has reference only to the question of justification in baptism.

Talk of the Antinomianism of Crisp and Huntington! Let the reader find, if he can, in all their writings, any passage so mischievous, so soul-deluding, so provocative of licentiousness, as the following remarks from Mr. Dodsworth. To tell men avowedly living in every kind of profligacy, in "intemperance and lust," and who even "deny the fundamental truths of the Bible," that they are—not merely that they ought to be, but that they actually are—"*faithful* brethren in Christ Jesus;" "saints," though they scoff at the name; is morally polluting, and opposed to the whole genius of pure and undefiled religion. That Mr. Dodsworth is himself a holy and devout man is without question; but his doctrine will not therefore be the less pleasant to those "intemperate and lustful" "children of God" whom he describes; those "saints" and "faithful brethren in Christ," who "deny the fundamental truths of the Gospel," and live in "licentiousness," and are glad of a cloak for their sins. Truly it does require extraordinary faith, as Mr. Dodsworth justly says, to believe such a prodigy as he describes. We thank God that we have no *such* faith. We will quote from Mr. Dodsworth, and then give the orthodox faith in parallel columns, by way of antidote. The passages are from his Sermons on Baptism and "the Holy Eucharist." Let the reader keep clearly in mind the stages of the process. The doctrine of the Oxford Tracts, which, so far as we can make out, differs not from that of Mr. Dodsworth's, is—that, having been baptized in infancy, when we were passive and unresisting (obicem non ponentes) to the Holy Spirit, the faith of the church was imputed to us for justification: so that, however profligate or unbelieving we may be, we are still, as Mr. Dodsworth says, "justified persons," and therefore "saints" and "faithful brethren in Christ." Thus is faith robbed of its office of producing good works; and we see no refuge but that to which the Papists betook themselves under similar circumstances, when pressed by the Reformers—namely, that there are two justifications; the one by faith, the other by works. The Papists thus adroitly avoided the licentious inferences which follow from the notion of justification by a dead, a fruitless, in truth a non-existing, faith. This, though unscriptural, had at least an appearance of being a safeguard to virtue; which is entirely wanting in the doctrine of imputed faith and baptismal justification, neither the faith nor the justification being followed by a holy life. Mr. Dodsworth and the Tracts, more cautious than Bishop Bull, may avoid an obnoxious or improper word, but they must in some way embody the same doctrine.

Mr. Dodsworth.	*The Antidote.*
"How is the efficacy of Christian baptism to be reconciled with the actual state of those who have been baptized?" "It is denied (by objectors), on the ground that it is not borne out by experience; that, in point of fact, we do not *see* that difference between a baptized and an unbaptized person which the profession of such peculiar privileges [namely, "justification," a "renewal after the Divine image," &c.] ought so strongly and unequivocally to indicate." The answer is: "We cannot *see* that a Christian is one	"By their fruits ye shall know them." "Faith which worketh by love." "If any man be in Christ, he is a new creature." "Wilt thou know, O man, that faith without works is dead?" (and can a dead faith justify?) "Ye" (the wicked characters described by Mr. Dodsworth) "are of your father the devil:" (not "sons of God," and "faithful brethren in Christ.") "Whatsoever is born of God overcometh the world;" (not living in "every kind of worldly folly and frivolity.") "To the *saints* and *faithful brethren*

Mr. Dodsworth.

who is risen again;" but "he is spiritually, though not ostensibly or manifestly, a new man." "The testimony of human observation is to be entirely and altogether set aside." "Think," says Mr. Dodsworth, in order to shew what strong faith is necessary to believe his doctrine — "think of addressing those who are living in every kind of worldly folly and frivolity; who are the frequenters of those amusements which the world has invented to encourage vanity, to pander to a refined licentiousness, and to estrange the heart and affections from God; *as saints;* by a name which they themselves will ridicule. Think of addressing those *as faithful brethren in Christ; as* quickened together with him, and sitting in heavenly places in him; who are addicted to intemperance and lust, or who may be denying the fundamental truths of the Bible. Think of our inviting into our Christian assemblies [and of course, Mr. Dodsworth, to the Lord's Supper; for who could justly exclude "faithful brethren," and "saints?"] and addressing as beloved in Christ, the thousands who are living without God in the world; who know nothing of his service and worship; and who perhaps scarcely remember that they have entered a church, or bowed the knee unto Jehovah.....It can be scarcely a subject of surprise, that an inconsistency so palpable as this should forcibly strike the mind, and suggest a difficulty with respect to the initiatory rite of the Christian church." [No, Mr. Dodsworth; the "difficulty" is not in God's ordinance, but in Popish "traditions" foisted upon it.] "How is the efficacy of Christian baptism to be reconciled with the actual state of those who have been baptized?" "It is a point to which, above all others, we must apply [mis-apply] the Christian rule, We walk by faith, and not by sight. We have nothing but the bare word of God to rely upon."

[The Papists argue in the same manner in reference to the Lord's Supper; and so do the Oxford Tracts and Mr. Dodsworth. If indeed they had, what Mr. Dodsworth, not quite reverently, calls the "bare word" of God for such a scheme, that would be the highest evidence; but they have it not; the doctrine hangs entirely upon man's mystical inventions.]

The Antidote.

which are at Colosse; grace be unto you, and peace:" (therefore "peace" to those godless profligates whom Mr. Dodsworth describes as coming under that character; though the Scripture says, "There is no peace, saith my God, to the wicked.") "If any man have not the Spirit of Christ, he is none of his." "As many as are led by the Spirit of God" (are these profligates led by the Spirit of God?) "they" (and they only) "are the sons of God."

"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God." (Mr. Dodsworth says he is, only not "ostensively or manifestly.")

"They be justified freely; they be made sons of God by adoption; they be made like the image of his only-begotten Son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity."—*Art.* XVII.

"Good works, which are the fruits of faith, and follow after justification.....do spring out necessarily of a true and lively faith" [which only is justifying faith]; "insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit."—*Art.* XII.

"This (justifying) faith is not without hope and trust in God; nor without the love of God and our neighbours; nor without the fear of God; nor without the desire to hear God's word, and to follow the same, in eschewing evil and doing gladly all good works."—*Homily of Faith.*

"How can a man have this true faith, this sure trust and confidence in God, that, by the merits of Christ, his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds?"—*Third Part of the Homily on Salvation.*

"Such is the power of the Holy Ghost to *regenerate* men, and, as it were, to bring them forth anew, *so that they shall be nothing like the men that they were before.* Neither doth he think it sufficient inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him."....."Oh, how shall I know that the Holy Ghost is within me? some man perchance will say. Forsooth, as the tree is known by his fruit, so also is the Holy Ghost. The fruits of the Holy Ghost, according to the mind of St. Paul, are these: Love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance. Contrariwise, the deeds of the flesh are these" [we need not copy them, as they are the very same as Mr. Dodsworth ascribes to his "saints" and "faithful brethren."] "The Holy Ghost doth *always* declare himself by his fruitful and gracious gifts."—*First Part of the Homily for Whitsunday.*

The whole of this confusion arises from applying to persons baptized in infancy, but who when they come to age are living in unbelief and ungodliness, the glowing

language of the Sacred Writers respecting believing adults—language which applied to them while on their way to the signing, sealing, and pledging sacrament of baptism, as truly as after that "outward and visible" ratification of their faith in God's promise. Well might Bishop Burnet say, that "the doctrine of sacramental justification is justly to be reckoned among the most mischievous of all those practical errors that are in the Church of Rome." Burnet never surmised that any man would pretend that it is the doctrine of the Church of England. It has been the constant charge against what the Edinburgh Review calls "Evangelical preaching," that it leads to Antinomianism; that to say that a man is justified by faith shuts out every motive to good works: and the reply was, that, though we are not justified by works, yet that the faith which justifies necessarily produces them; so that the doctrines of grace are also the doctrines of holiness. But upon the system of Mr. Dodsworth and the Oxford Tracts the doctrine of justification by faith is as licentious as the objector describes it to be; for Mr. Dodsworth declares of a man that he is at once a believer and an unbeliever; a justified man and a profligate; endued with the Spirit of God, yet bringing forth no fruits of the Spirit; rushing onward to hell, yet beloved of God and an heir of heaven.

(29).

Here again we are referred by Mr. Newman to rival "schools," instead of to the word of God. What know we of Zuinglius as an "authority?" We neither quoted him, nor alluded to him, nor thought of him. But the reader may see what Mr. Newman was thinking of, and what these Tracts are constantly intimating—namely, that the Thirty-nine Articles, even though they be not verbally incorrect, are sadly defective, by reason that the influence of what they call Zuinglianism obtained in the counsels of our venerable Reformers. The school of Gregory might indeed better suit the writers of the Oxford Tracts; but why are we to have either? We have already mentioned, and shall have occasion to shew more fully, that it is the constant habit of the writers of these tracts to call every thing that goes not to the excess of Bellarmine doctrine, Zuinglianism; from which the path, they tell us, is steep to Rationalism and Socinianism. No Papist could place Protestantism in a more unfair and invidious light than do these tracts.

(30).

We have repeatedly mentioned with what marked and significant slight these Tracts speak of the word "Protestant," which they deny to be a correct expression for the Anglican secession from the Church of Rome; towards which they use the most tender and indulgent language ("speak gently of our sister's fall"), while no severity is too great to be employed towards the Protestant churches. But, then, Rome is our beloved, though fallen "sister;" whereas all the Reformed churches, except our own, behave they never so holily, are illegitimates, and not sons. The Tracts teach that our position against the Church of Rome is only defensive: we are merely, if called upon, to justify ourselves for leaving her communion; but we are not "to go out of our way spontaneously to bring charges" against her; and it was very unwise, not to say wicked, of our Reformers to speak as they did in this matter.

Now, it is perfectly true that Popery has been sometimes attacked in an unjustifiable spirit; and yet, when we think of its manifold crimes, and of the injuries and insults which it has inflicted upon the bodies and souls of men, we can well understand why it should have aroused the strongest feelings of philanthropists, patriots, and Christians. In reading Luther we get angry at his warmth; but when we close the page, and reflect upon the arts and frauds of Rome—from her doctrinal heresies to her practical corruptions; from her debasing superstitions and sacrilegious inventions, to the racks and inquisition by which she upheld them—no language, that is not unbecoming a Christian to use, appears too severe to express the abhorrence of a virtuous and godly mind at the contemplation of such enormities; no language certainly can be stronger than that of Holy Writ in predicting them.

But how speak these Tracts? We do not say that there are not some earnest remarks upon what the writers consider the untraditional "additions" of the Church of Rome, in matters both of doctrine and discipline; and it is no discredit, but an honour, to them, that they convey their disapprobation without a wrathful spirit. But what we complain of is, that their calmness is connected with a very inadequate view of the magnitude of the offences of the Papal anti-Christ, and especially of the peril in which it has placed the souls of men, by its false doctrines as well as by its corrupt practices.

To shew fully the truth of these charges against the Tracts, it would be necessary to collect some scores of passages, in which the Church of Rome and the Reformed churches are alluded to, and to contrast the spirit in which they are respectively spoken of. This were too long a task at present; but we will put the whole issue upon one single tract, and that not a long one, the Tract No. 71, entitled, "On the Controversy with the Romanists." The writers purpose issuing a series of publications on this subject, of which the volumes before us contain two. The second, No. 72, is merely a reprint, with a few remarks, of Archbishop Usher on Prayers for the Dead. The Archbishop thought that he should argue most strongly against purgatory, by shewing

that it was not necessarily involved in praying for the departed; a practice so ancient that the Romanists have much to say for themselves, if tradition be allowed any weight in such a question. Usher's injudicious argument is of itself sufficient to shew the danger of going beyond Scripture; but it comes in admirably to the aid of the Oxford Tracts.

But our present purpose is with the tract No. 71, which, being preliminary to the intended series, opens up the general question, and shews what the writers consider to be the character of the contest between the Church of England and the Church of Rome; the foreign Protestant churches, of course, not being worthy to be allied with the Anglican in the contest *.

* We feel throughout this discussion the inconvenience which always attends a protest against an extreme opinion—namely, that the protestor may be plausibly represented by a replicant as opposing what he holds as dear as his chastiser. If the present question were between the Church of England and foreign churches; and, still more, if it were between us and the Dissenters at home; we should stand up as earnestly to defend Episcopacy and the regulations of the Church of England, as we are now doing to oppose what we consider unjust representations of them. The foreign Protestant churches became non-episcopal from the pressure of circumstances, not from predilection; and ought not to be unchurched, or considered schismatical. The case of Dissenters among ourselves stands on very different grounds; and our only remark upon it shall be, "What have we to do to judge them that are without?" "Them that are without, God judgeth." We can see no just cause for their secession; but to their own Master they stand or fall. In our doctrines upon these subjects we are upheld, if "authority" be required, by the opinions of the chief divines of the Church of England, from the days of Edward and Elizabeth to the present times, with the exception of what may be called the Laud school, and afterwards the schools of the Non-jurors and Sacheverell. Citations were useless; we will give, as a specimen only, the following from Bishop Morton's Last Will and Testament; making it our own, with the exception of some harsh words which are embodied in it, and which we should think it uncharitable and unjust to adopt. He says, "As for our brethren the Protestants of foreign Reformed churches, the most learned and judicious of themselves have bewailed their misery for want of Bishops: and therefore God forbid I should be so uncharitable as to censure them for no churches; for that which is their infelicity, not their fault. But as for our own perverse Protestants at home, I cannot say the same of them, seeing they impiously reject that which others piously desire." *But we prefer the milder words of Bishop Hall*: "Their case" (that is, the case of the foreign churches) "and yours" (the Non-Episcopalians) "is far enough different: they plead to be by a kind of necessity cast upon that condition which you have willingly chosen." Let men in this lax day say what they will, there is such a sin as schism; and unless the Church of England be unscriptural, so as to justify and require secession, we see no alternative but that those who, being situated within its limits, forsake it, are guilty of that sin. Still, we perceive neither the right, nor the wisdom if there were such a right, of raising the question of "the power of the keys" in this matter; or, as Sacheverell expressed it, in one of the passages which stood in his impeachment from his sermon on Perils among false Brethren: "Let the superior pastors do their duty, and thunder out their anathemas against them; and let any power on earth dare reverse a sentence ratified in heaven." The amiable writers of the Oxford Tracts would not applaud this fiery spirit; though, by the way, when we perused their remark about "the mob of Tiptops, Gapes, and Yawns," we suspected that they had been lately refreshing their recollections of Sacheverell; for the first time that we remember reading of the Dissenters being "a mob," is in the above-named sermon; and one of the Counsel on the trial, Sir John Hawles, spoke of the epithet as a novel term in the English language; "being a cant word," said he, "among a sort of people called Gypsies, signifying with them the meanest, or the scum or dregs, of the people." The Gypsies little thought that their dialect would figure before the Lord Mayor of London at St. Paul's, and then be dedicated to the Grand Jury of Derby; and, after the two-fold purification of the Thames and Derwent, be found so defecated as to sparkle a century and a quarter after in the Isis.

As we may not have occasion to mention Sacheverell again, we will take the opportunity of remarking of him, as we did of Laud, that it is a vulgar calumny to consider either of them as Papistically inclined, according to their own views of Popery. We should rather say that they talked the prose, and the Iambics too, of Popery, all their life, without knowing it. The extent to which they carried their doctrine of the power of the keys, and their intolerant spirit, were essentially Popish, though they had no wish to restore the power of the Bishop of Rome in England. We mentioned the general impression, even among foreigners, that Laud was essentially a Papist: we might have added, that, long before he became known to the public, he incurred the same suspicion in the University; for as early as the year 1606, when he was a young man at Oxford, he was called to account by Dr. Airy, the Vice-chancellor, for a

The first head of the tract states that "Our present position against the Romanist is properly but defensive;" by which the whole discussion is taken at once from its proper basis, and placed upon a false one. Instead of "protesting" against the corruptions of Rome, we are to be content to justify ourselves, if we can, for remaining where we are. We are not to exhibit "an offensive front, or to volunteer articles of impeachment against *the rival communion:*" oh no! that would be unkind to our "sister:" we are only to stand on the defensive, having been born in the Church of England; thus complying with the Apostle's direction, "Let every man abide in the same calling wherein he was called"—unless Rome can shew that our church is such that we ought to leave it; by proving that it "involves some damnable heresy, or is not in the possession of the sacraments." Here then, at the outset, the very principle of "Protestantism" is avowedly relinquished. If Rome will let us alone, we will let her alone.

Still, says the tract, though "the really pious and sober among our flock will be contented with this," and it is all "that in strict logic can be required of us;" yet, circumstances being untoward, we "must consult for men as they are:" and therefore —dire necessity!—must "expose our opponent's arguments with a view of recommending our own." Now then, perhaps, the reader will suppose that Popery will be at once unmasked, at least as regards those corrupt doctrines which have subverted the very foundations of faith, and especially the doctrine of justification by human merit. By no means so: "The arguments to be urged," we are told, "ought to be taken from such parts of the general controversy as bear most upon *practice*, and at the same time keep clear of what is especially sacred, and painful to dispute about." Thus the most important points of the controversy are actually given up, and we are to discuss only those which are assumed to "bear most upon practice." Well; but let us e'en take this low ground, and proceed at once to charge Rome with some of its practical corruptions. No; that would be uncharitable; and the assault that was threatened is therefore again tamed down into a feeble defence; the writer putting into the lips of the Romanist various charges against us; and by no means giving

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sermon, which was affirmed to contain in it "sundry scandalous and Popish passages." Heylin also tells us that "Dr. Abbot so violently persecuted the poor man, and so openly branded him for a Papist, or at least very Popishly inclined, that it was almost made a heresy, as I have heard from his own mouth, for any one to be seen in his company." Again, in 1614, when he was President of St. John's College, he was "publicly exposed to contempt and scorn," says Heylin, in the pulpit, before the University, by Dr. (Bishop, not Archbishop) Abbot, "under the notion of a Papist, as Barret's doctrines had been formerly condemned at Cambridge." Barret actually turned Papist afterwards, and thus proved that he had not been falsely accused.

Mr. Newman is exceedingly displeased that the Christian Observer should have assimilated the writers of the Oxford Tracts to "Papists, Non-jurors, Lauds, and Sacheverells;" and "I much doubt," he says, "whether its readers have, up to this hour, any more definite idea of the matter than they have of Sacheverell himself, or of the Non-jurors." We need not again vindicate our readers (see No. 3) from Mr. Newman's self-complacent charge of ignorance; as if no person knew any thing, either of ecclesiastical history or theology, but the writers of the Oxford Tracts. But if the allegation of Laud's approximation to Popery be indeed only a fiction, at least it did not originate with the Christian Observer. It is certainly very unfortunate for Mr. Newman and his friends, that in espousing the system of Laud they should thus be thrown upon the defence of their own Protestantism; seeing that all the world has been in a conspiracy, for two centuries and a quarter, against "that poor man." He is suspected of Popery at college; he is accused of Popery at his trial; he is called a Papist by historians, British and Foreign, from Hume to Mosheim; divines consider his writings to approximate to Popery; and yet, because the Oxford Tracts happen to fall in with his system, and the coincidence is unpopular, but cannot be disproved, all the world are to be set down for fools, and Mr. Newman is pleased to tell our readers that they "cannot get beyond this round of titles and epithets;" that they can only repeat, like magpies, that "the Tracts are corruptions of the Gospel, human inventions, systems of fallible men, and so forth;" and that we only give them "fine words to feed upon, for bread." As for the contempt to ourselves—for no language can be more contemptuous; and this over-weening style of the Tracts, we repeat, is far more irritating to an ingenuous mind than sharp words—we pass it over, confidently appealing to every reader of the Tracts themselves, whether it is true that we have given only "fine words" without facts, or reasons, or corroborations. And as for the insult offered to the prelates, and clergymen, and intelligent laymen, who are pleased to honour our pages with their perusal, it can only dishonour him who has offered it. If Mr. Newman expects to get at men's hearts, it must not be by insulting their understandings. A Pusey or a Keble would not do so. Even were it true that the readers of the Christian Observer are dolts, and the Dissenters "mobs," because they do not admire Laud and the Oxford Tracts, yet it were politic to use smoother words.

direct] and unequivocal replies; so that, if we had not the names of the writers of these tracts, we should in sincerity believe that a Papist was arguing under the guise of a Protestant, with a view to make out a strong primâ-facie case for Rome, in order to puzzle ignorant Protestants. The Papist, the tract says, will urge that the English Church approaches in many points very near to that of Rome, and was for that very reason wrong in separating from it;—that it is in danger far more from being schismatical than as heretical;—that our Lord predicted that his church should be one, and that the Roman and Anglican, therefore, cannot both be His church;—that the question therefore is, what is OUR *chance* of being the true church; and, in consequence, of possessing the sacraments *;—that we confess Rome to be a branch of Christ's church, and admit her orders; but that she does not acknowledge us, or ours; that, hence, it is safest for us to unite with her;—that we are cut off from the church catholic;—that we suffer heresy and schism to exist among us, which the true church, guided by the Holy Spirit, could not do;—that this is a primâ-facie case against us, for the consideration of those who cannot decide in matters of doctrine;—that, if our creed were true, God would prosper us in maintaining it, according to his promise;—and that our forms of administering the sacraments are not such that we can be sure that we receive God's grace in them. To all this invidious reasoning there is no straight-forward answer given, such as a plain man can understand and remember: instead of which, as if the writer were a Jesuit in disguise, he goes on to shew how fallacious are the strongest arguments ordinarily used by Protestants in answer to such objections. The Protestant often says, that, saints not being omniscient, they cannot hear our prayers; which, the tract writer says, is a very inconsequential argument. The Protestant often applies such texts as "Search the Scriptures, for in them ye think ye have eternal life, and these are they which testify of me;" to shew that we are to go to the word of God, and not to human traditions: which the Tract writer says is an "unwarrantable application of texts." Granting that this is true; still, so it is that the poor Protestant is worsted throughout.

Again: the Protestant says that the Pope has no precedence over other Bishops; which plain decisive argument the Tract writer requests him to wave, saying, that it needs not—meaning, cannot—be denied that he has some precedence; and it will be time enough to argue the abstract point of right when he removes all other causes of difference. Again: Protestants argue, "the Bible, and nothing but the Bible," which cuts up Popery by the roots; but the Tract writer beseeches us not to speak so, but to agree with the Romanist to make "the church catholic's tradition the interpreter of it;" by which we shall avoid "refined and intricate questions, which are uninteresting and uninfluential with the many."

The poor Protestant, thus foiled on every side, and not one word suggested as to where he is to find better weapons than those thus wrested from him by his Oxford ally, bethinks him of the Papal doctrine of transubstantiation; and there, at least, he will surely prove victorious. But here, again, this judicious writer of Tracts "against Romanism" arrests him, saying, that he had better "keep clear of subjects more especially sacred;" that "the controversy about the Holy Eucharist is almost certain to lead to profane and rationalistic thoughts;" that "learned men, such as Stillingfleet, have drawn lines of distinction between the doctrine of transubstantiation and the high mystery of the Incarnation; but the question is, whether they are so level to the intelligence of the many as to secure the Anglican disputant from fostering irreverence †." How-

* We do not comment on these items; but the reader will perceive, that the turn given to them throughout actually favours Popery. The tract writer tells his reader that these arguments are "of a powerfully practical character." He therefore leads him to consider that there is great weight in the allegation that the true church is that which "possesses the sacraments;" thus at once yielding the former half of the definition of "the church" in our Nineteenth Article—namely, that "the pure word of God is preached." We are therefore made to argue with the Papist upon Popish premises, instead of Protestant; as if the writer, though he did not wish us to become absolute Papists, yet was covertly inducing us to adopt certain semi-Popish principles, under the notion that we are candidly defending Protestantism. The very replies given to the Papist are often such as involve the spirit of Popery. It was once said of a Barrister, that he was such a very candid man, that, if you had the best cause in the world, he would be sure to lose it, by making your adversary say every thing that could overwhelm you, and contenting himself with shewing that his conclusions were rather exaggerated; but without urging fully your arguments "on the offensive."

† We beseech the reader to ponder these things. The Tract writers, by their own confession, cannot argue with the Papists against transubstantiation, without using arguments which may be turned against what they consider the true doctrine of the sacraments. They apply to both the epithet Rationalistic. We protest against the doctrine that we cannot argue against transubstantiation without endangering the Incarnation. It is a Popish argument, which the Tract writers ought to be ashamed of themselves for borrowing; but they seem to live so near the Pope, that they echo his

ever, "if" [reader, mark that modest *if*] "if transubstantiation is to be opposed;" if so, superfluous and dangerous a task is to be encountered; it must not be, the Tracts say, by argument or Scripture, but by tradition; by shewing that "it was not the doctrine of the early church;"—a very powerful and conclusive argument, it is true; but one that an unlearned Protestant cannot handle, and by which, therefore, he may be foiled.

The Protestant, thus prohibited from entering upon the most "sacred" questions, and also from using ordinary Protestant arguments, is at length furnished with a specimen of "practical grievances" which should be put "into the foreground in the controversy." He is not to open up the questions which involve the very elements of Christianity; he is to pass over, as too sacred for discussion, even transubstantiation itself; and he is to make the whole a question of "*practical grievances!*" Only think of Cranmer, and Latimer, and Ridley, and Hooper, going to the stake to be burned for a few "practical grievances." Laud, it is very certain, would never have been a "martyr" for such punctilios. And what are these grievances? Denying the cup to the laity; the necessity of the priest's intention to give validity to the sacraments; the necessity of confession*; unwarranted anathemas; purgatory †; the invocation of saints ‡; and the worship of images. These are the whole of the grievances specified!!!

But then comes the question, how these subjects are to be discussed; and much care is taken that we should not magnify the alleged "grievances." Purgatory, for example, has an anti-Reformed sound; but, then, praying for the dead, we are told, is Apostolical; and even purgatory, as expressed in the creed of Pope Pius (we are quoting the Tract), is stated in so "vague" a manner, that it is "a great relief" to find that one would not be obliged, on account of it (so says the Tract), to leave the Roman communion! And so also even the Tridentine decrees upon the invocation of "the saints, and the images of Christ, and the blessed Virgin, and the other saints," "possibly admit," says the Tract, "of an honest interpretation." Thus conclude the arguments "against Romanism!" Enough, says the Tract, has now been said "on the mode in which it is expedient in the present day to carry on the controversy" (as if truth changed with times and seasons) of "the doctrines to be selected for attack" (query, for palliation?), and of the "authorities" and "arguments."

Next come the concessions which we can afford to make—as if we had not made too many already. First, then, after premising that our clergy have sacramental powers, and that we are free from any "deadly heresy" (a very meek apology), we are to concede that our church has not only committed mistakes in the working of its system, but that even its "formal doctrine and discipline are incomplete." (Who thinks the Articles incomplete now?) This, it is added, was to be expected, as we are but "a narrow portion of the catholic territory," and are "at the distance of fifteen or eighteen hundred years from the pure fountains of tradition!!!" So that, our Reformers having unhappily made the Bible their standard, we have lost much that Rome has faithfully conserved; besides which, we have been injured by "political influences of a highly malignant character;" namely, by their affection for their fellow-Protestants on the Continent.

Secondly, we may further concede, that our Church is "deficient," "because it does not profess itself infallible." Men ask here and there what is right, among innumerable contentions; and we do not reply that we are infallible; whereas Popery appealed to "the sacrament of unity," which we have lost. Of course, the Bible is nothing in the argument: it is not so much as alluded to; tradition is every thing in such matters. Happily, however, we preserve, in common with the Latin and Greek churches, "the more sacred subjects of theology, of which the Creed is the summary, these having been witnessed from the first by the whole church." Still, not a word is said of their being in the Bible.

Thirdly, we may concede that our church is imperfect, on account of "the circum-

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whispers: and they seem afraid, that, if Protestants throw arguments at *him*, they will break some of *their* windows. Certainly, if Dr. Comber had argued against transubstantiation too rationalogistically, the Papist might have asked him, in return, what was meant by "water impregnated with spiritual properties."

* We cannot reconcile this "grievance" with some other parts of the Tracts, which go far towards inflicting the very same grievance. Perhaps the stress is laid upon the word "necessity;" yet even that precise word "necessity" is used by the Non juror Law: and Shepherd on the Common Prayer asserts that the Non-jurors considered that the priest had full power to forgive sins; as indeed their writings prove; and we see no falling off in these Tracts from their system.

† The Tract writer says, "If Scripture, *as interpreted by tradition*, taught it, we should be bound to receive it." And pray, Mr. Anonymous Oxford Protestant, why should we not be bound to receive it if Scripture taught it, though tradition had not interpreted it?

‡ No great grievance; for the Tract only concludes with a doubtful query, "Is it not *safest* not to pay them this extraordinary honour?"

stances under which the Reformation of its doctrines and discipline was effected." Not a word of the Bible being appealed to as the standard of that Reformation; but, instead of this, we have intimations of the malign influence of Bucer*, and the extremes into which the people rushed, through dread of Popery, so as to lose much that "was wholesome and edifying," and the loss of which has never been repaired.

Fourthly, (and let Mr. Newman especially mark this, as he is displeased at our intimating that the Tract writers are not satisfied with the Articles) imperfection "arises from the circumstance that our Articles, so far as distinct from the ancient creeds, are scarcely more than protests against specific existing errors of the sixteenth century; and neither are, nor profess to be, a system of doctrine." This insidious pecking at the Articles runs throughout the tracts: that confession is not "a system of doctrine," because it does not lay down the peculiar notions in which these tracts differ from Protestantism and affect Popery. The Tract writers, trusting, we suppose, that their readers are as ignorant as Mr. Newman represents ours to be, actually venture to assert, as above, that the Thirty-nine Articles are not the doctrinal system of our Church; whereas the Royal Declaration prefixed to them distinctly states that they are. They "do contain the true doctrine of the Church of England, agreeable to God's word." Yes, Mr. Newman, "agreeable to God's word;" which is a ground of quarrel with them, because they omit certain articles of "catholic tradition." It is, however, some comfort to find it added, that we have nothing worse than "omissions;" the Tract writers not accusing them of actual heresy—for even that antinomian one on justification by faith, Professor Pusey admits, was "innocently *intended*." The English Church, the Tract writer adds, involves nothing that is not true, "as far as it goes;" its omissions, or rather obscurities, "may be apologized for;" except perhaps "the omission of any direct safeguard in the Articles against disbelief of the doctrine of the

* The Tracts are very severe upon Bucer and Martyr, as having done great mischief to our Church and her formularies. The cause of displeasure may be gathered from the following passage in Strype, who says: "These learned Doctors were placed there (the former at Cambridge, and the latter at Oxford), the Lord Protector and the Archbishop (Cranmer) judging them the fittest persons to inform the students in their notions concerning religion; because, as they were very learned in other sciences, so in divinity they took the Holy Scripture for their guide, and gathered their tenets from *no other authority* but from thence, according to the constant principle of the great and good Archbishop." Well may the Oxford Tract writers be so vehement in their displeasure against these two divines, and complain so mournfully of their influence with Cranmer. The whole system of the tracts is directly opposed to what Strype so justly affirms was "the constant principle of the good Archbishop;" of making the Scripture the only "guide," and appealing to "no other authority." Yet the Tracts would represent Cranmer as a favourer of their notion, that the Fathers and the catholic church were to be the "guide" and "authority," and the Scriptures only "the rule." Let them reply to Strype, not to us. It is also very unfair of them to represent Bucer or Martyr as maligning the principles or practices of the Church of England, when they were the very men, above all others, who most urged Bishop Hooper to comply with them. It is equally unjust to speak as they do about Calvin; though, to be sure, if Heylin is right, that "it was Calvin's pragmatical spirit," and not the increasing Scriptural knowledge of Cranmer and his colleagues, that banished from Edward's second Liturgy "exorcism," and "prayers for departed souls," the Tract writers have good cause to be angry; since these two practices are among those which they most strongly endeavour to vindicate, upon the "authority"—not of the Bible—but "the Fathers," and "the catholic church." It is most extraordinary to find Oxford divines, in the nineteenth century, seeking to revive these two gross superstitions. The Papists considered that no child ought to be baptized till it is first exorcised; in order that the evil spirit may be cast out, to make room for the Holy Spirit.

As our Reformers did not admire Calvin and the other Continental Reformers for their peculiar views of ecclesiastical polity, it is clear that they must have entertained a highly favourable opinion of their leading doctrinal opinions; otherwise they would never have invited, or allowed, their aid; though, indeed, neither Calvin, nor any other of the chief Reformers, wished to set aside Episcopacy; and Calvin proposed introducing it into the Reformed Continental churches. The contempt with which these Tracts speak of Geneva—not since her mournful fall, but in her early piety—is painful to any Protestant mind, and forms a striking contrast to the affectionate language of our venerated Reformers. Rome engrosses all the indulgent terms which the Tract writers can spare; so that they would have stood aghast, had they lived in the days of Elizabeth, when the Queen and Privy Council, and the Archbishops and Bishops, directed the alms of the faithful to be collected throughout the country to aid that "nursery unto God's church," and to relieve "the afflictions of Joseph," then suffering from the tender mercies of our "*sister's*" besieging armies under the Duke of Savoy. But Geneva is not worse treated than Wurtemburg, or Augsburgh, or any thing that bears the stamp of "ultra-Reformation" and reproach of our "*sister*."

Apostolical succession;" which negative crime was perpetrated in order not to unchurch foreign churches, as we ought to have done. But this laxity is in part atoned for by the great merit, attributed to our Church in the tract, that "even when it opposes Rome, with a truly Apostolical moderation it utters no ban, or condemnation, against its adherents." We are glad the Tract judges so favourably of the Homilies, which used to be thought rather rude to our "*sister*." The Tract goes on to shew that "the English Church is a Reformed, but not a Protestant, church;" that it has no connexion with the things called churches upon the Continent; and that, if we would support it against Popery, we must not appeal, so much as unfortunately we do, to reason, or Scripture, but must resort to the all-powerful weapon of tradition. We reply: "Every word of God is pure: add thou not unto his word, lest he reprove thee, and thou be found a liar." (Prov. xxx. 5.)

We have thus analyzed one tract, as a specimen of the three volumes; and this a tract "against Romanism!" We are quite sure Dr. Wiseman could not write a more seductive one for it. Call you this backing the Church of England?

We have forborne noticing the various important points prudently omitted by the Tract writers to be specified in a tract pretending to be "against Romanism;" but, among them, our readers will not have failed to enumerate the doctrine of justification by faith; and what Burnet justly calls their worst doctrine, that of justification through the sacraments. The writers have cautiously refrained from fratricide or suicide.

Our readers may now go back to Mr. Newman's text, and see good reason why he reproaches us with a superstitious veneration for the appellation of "Protestant." We never fully understood its significance till we read these tracts. The Master of the Ceremonies at some public room once directed the attendants to turn out "that soldier." "I am not a soldier," replied the offender; "I am an officer." "Then turn out that officer, who is no soldier." If a day of purification should ever arrive in our Church, it is to be hoped that the first to leave her will be those Anglicans who are ashamed to be Protestants. Cranmer would have burned his unworthy hand a thousand times, before he would have embraced Rome as a *sister*, and told her that he was no Protestant. If Oxford will brook such an insult on her Protestant faith and martyrs, she deserves, and will receive, the indignation of all Protestantism, and the scorn of Rome.

(31).

The usual running sneer of the Tracts against Protestantism. We well know what most of the "saints," so called, were, for many ages prior to the Reformation. The year 1517, thus contumeliously noted by Mr. Newman, was the memorable year in which that man, who the Tracts teach was the unhappy instrument of unchurching the whole of Reformed Christendom except the Church of England, first opened his attacks upon Rome. It is, of course, no red-letter year with the Oxford Tract writers. The name of Luther was once no gibe in the Anglican Church. And, Protestants, shall it be now?

(32).

We shall only say, that Mr. Newman again lays to our charge things that we know not. When, where, how, did we wish to coerce any man? We cannot divine what Mr. Newman means by "the Observer's rule." There is an excellent "rule" in the twentieth chapter of Exodus: "Thou shall not bear false witness against thy neighbour."

(33).

It now begins to appear what Mr. Newman is aiming at, and what was meant about the Christian Observer "coercing" the Oxford Tract writers. We merely asked, in all seriousness, How do they reconcile their system with the Articles of the Church of England? We never "limited the Articles to our own sense;" we only inquired what was theirs; for the matter is of no light moment; and we can assert with sincerity, that we can see no way to reconcile these three volumes with the Thirty-nine Articles. And how does Mr. Newman reply? Does he make the slightest attempt to shew that the Articles contain his system? No; he gives the reason which men usually assign when they find it convenient not to give any reason at all: "What! give a reason upon compulsion?" be "coerced into an explanation!" But we ask, why all this circumlocution? Why not say plainly Yes, or No? We affirm, that the peculiarities of these tracts, those doctrines in them which it is the especial object of the writers to bring forward, are not found in the Articles or Homilies of the Church of England, and cannot be proved by them. Now, we "challenge" Mr. Newman to reply "I believe they can." We are sure that he would not falsify; and we therefore conclude that he cannot, and will not, give that direct and simple answer. The utmost he can affirm is, that he considers there is nothing in the Articles (we think he will scarcely add in the Homilies) incompatible with the system of the Oxford Tracts. Upon this ground we intend to meet him; but only let us contend by day-light, and not under a cloud of antiquities. Do not the Tracts constantly complain of the unhappy "omissions," and of the "innocently intended" but lamentably dangerous *ad*missions in the Articles? What can be worse, than to err both ways; by excess and defect?

(34).

The Italics in this passage are ours, in order to fix attention upon the statement contained in it. We are to rest satisfied that none of Dr. Pusey's friends will assert that the Articles have any particular meaning at all. They have signed them; but it is coercion to inquire what they mean by them; and this not from private curiosity, but because they have issued several volumes of tractates and treatises which appear to ordinary readers utterly incompatible with them. Surely, if Mr. Newman were not conscious that the Thirty-nine Articles afford no countenance to the system of the Oxford Tracts, he would gladly shew how they are to be reconciled. What will the Dissenters say, and what will Professor Hampden say, when they learn that Professor Pusey, Professor Keble, and Mr. Newman, sign Articles to which they attach no "particular meaning at all"—that is, no meaning whatever; for every interpretation must be particular to the individual interpreting for his own satisfaction. The Royal Declaration prefixed to the Articles congratulates the Church that all the clergy had "most willingly subscribed" to them, "all sorts taking them to be for them:" which shews that each conscientious individual had carefully examined into their meaning, and not that he signed them without attaching any "particular meaning at all." When Professor Pusey and his friends extensively circulate several score publications, containing sweeping charges upon their brethren, and setting forth a system which they say is the true system of the Church of England, it is surely fair and proper to ask how they reconcile their publications to the authorized formularies of the Church. For asking this question Mr. Newman is displeased at us. But he does not reply to our question: he only evades it. Let the reader form his own conclusion from this conduct.

We had intended to devote several pages to this important head, but space is not left. And, indeed, have we not anticipated enough to shew that the Oxford Tract writers do not find their system in the Articles to which they have subscribed? They even admit, with much simplicity, that in their pastoral labours they find it necessary not to regard the authorized Confession of the Church to which they belong, "as a body of divinity;" and that their habit is, "to lay especial stress upon doctrines only indirectly contained in the Articles, and to say less about those which are therein put forth most prominently." We deny that many of the doctrines contended for in these tracts are even "indirectly contained" in the Articles; we assert that they are opposed in spirit, and often in the very letter, to them; but even if they were "indirectly contained," is it not an affront to the Church of England, and a perversion of the pastoral office within her pale, to give almost exclusive prominence to what they themselves admit she considered not necessary to be urged; and to cast into the shade those things which they admit she renders "*most prominent*," as thinking them most important? Compare the two lists. The Articles relate to faith in the Holy Trinity; the Son of God made man; Christ going down into hell; his resurrection; the Holy Ghost; *the sufficiency of the holy Scriptures for salvation*; the sacred canon; the Old Testament (as not contrary to the New); the Creeds; original sin; free will; the justification of man (through faith); good works; works before justification—and so on, to the end of the thirty-nine. Instead of which, these Oxford clergymen, in lecturing to their parishioners, "lay especial stress" upon the Apostolical succession, which they admit and lament is not contained in the Articles; on Tradition, which contradicts them, the Sixth Article declaring "the sufficiency of the holy Scriptures for salvation," whereas they are not sufficient if God has given us an unwritten Bible, as Trent and Oxford assert;—on the non-regeneration of the Old-Testament saints, which is not only not specified or "indirectly contained," but is opposed to their whole spirit and meaning;—on the unavailableness of the blood of Christ to expiate post-baptismal sins—a Popish doctrine, which the Sixteenth Article was designed to repugn;—on the correctness of the Bellarmine opus operatum doctrine of the two sacraments;—on the exaggerated sacramental powers of the priestly office, which are not directly or "indirectly" contained in the Articles;—on sacramental justification;—on the lawfulness and utility of praying for the dead, which they acknowledge the Church has been so unfaithful as to give up;—on the benefits of "vicarious faith;"—on the invalidity of the claim of what are called the Protestant churches, to the title of churches, their ministers and sacraments being only "sham" (that very word was used in our hearing by clerical lips)—all which our Reformers were such cowards or traitors as to bury in silence;—on the need of a new set of church formularies, the Homilies being what they should not be; and even the Liturgy and Offices being grievously despoiled; and the Articles being at once defective and redundant—nay, worse; being calculated, however "innocently intended," to lead the unwary into "antinomianism" and "wretchlessness of living."

(35).

Why these pugnacious terms? "The servant of the Lord must not strive, but be gentle to all men;" and we will try if we can profit by this hallowed maxim in our remaining remarks.

(36).

Why, again, this circumnavigating about the business? Who said one syllable about narrowing the Articles to Lutheranisim, Calvinism, or Zuinglianism? In all courtesy we say to Mr. Newman, Give us your meaning, not words that convey no meaning. Do the Articles support your system, or do they not? You have not ventured to say they do.

(37).

Mr. Newman says that the tracts are "not against the Articles." We deny even this feeble negative. But even were it so, it shews that it is the Tract writers, and not we, who need to "add" to the Articles, to support a system not found in them—nay, expressly excluded from them—and only to be found in the Breviary and Papal canons. The reader will mark how the Homilies continue to be significantly omitted. Our charge against the system referred expressly both to the Articles and Homilies: Mr. Newman only speaks negatively of the former, and keeps a marked silence respecting the latter.

(38).

What is Dr. Pusey's own sense? To us it is unintelligible. All that we can make out, even from Mr. Newman's exposition, is that regeneration is a blessing which Voltaire, being baptized by a Popish priest, had; and Noah, Abraham, David, and Daniel, had not. We attach far loftier ideas to this inestimable blessing.

(39).

Yes; and, according to Scriptural principles, Professor Pusey *ought*, upon his hypothesis, to deny that Abraham was saved: at least till he can bring a text to contravene our Lord's assertion that "Except a man be born again, he cannot see the kingdom of God." Mr. Newman eludes the question, by telling the reader that it is merely a dispute about words and definitions; and that Professor Pusey's only offence is that he does not admit the Christian Observer's sense of the word regenerate. Now we had given no definition of the word; we only said, that, whatever it be, it has ever been the privilege of all believers: whereas Dr. Pusey says it was not their privilege before the coming of Christ. We care little about words; it is the substance that we look at; and we are the more anxious upon the question, because it was upon Dr. Pusey's notion as the groundwork, that Rome built up her fabric of superstition. Yet even words themselves, whether in the original or in our own vernacular English, are as we stated, and as the quotations from the Homilies in our remarks (see No. 21, 22 also) shew; and we must say, that it is an extraordinary degree of assumption in Mr. Newman to defend Dr. Pusey in changing the whole nomenclature of the Bible, by telling us that men may enter the kingdom of heaven by being sanctified, without being the sons of God.

(40).

Mr. Newman still finds it necessary to misapply our statement. The remark respecting "the bathos of theology," referred to the doctrine, quoted from some old writers, of the conveyance of Divine grace to an insensible person, by placing in his lips the bread and wine by which believers partake mystically of Christ's body;—not, however, in a state of insensibility, but "by faith, with thanksgiving." This obsolete superstition we did, and do, consider the bathos of theology; but Mr. Newman, not venturing to defend it, turns aside our remark, as if we had said that it is the bathos of theology that "By the coming of our Saviour Christ," quoting the Homily, "we have received more abundantly the Spirit of God." To affect that we so said, is a proof how little Mr. Newman measures his charges. But be it observed, that, though he does not venture to defend this superstition, he does not disclaim it: on the contrary, both himself and his colleagues admit, and the whole plan of the tracts proceeds upon, the Bellarmine notion of sacramental efficacy; which being granted, the Council of Trent was wrong in discouraging the administration of the Mass to infants; though, to be sure, they only forbad persons to affirm that it was absolutely necessary.

(41).

It is dangerous for the Oxford Tract writers to quote the Homilies, lest, in hoping to gain one point, they lose two. Here Mr. Newman cites a Homily that says that the Old Testament believers and Christians "be all one;" and why? because "we have the same faith." Now, the New Testament teaches of this "same faith," "Ye are the children of God by faith in Christ Jesus:" therefore both the word of God and the Homily teach that the Old Testament believers were sons of God. If Dr. Pusey reply that it is not the "same faith," we leave him to his friend's quotation from the Homily. The quotation incidentally shews, what we before remarked, that the Protestant divines viewed both dispensations as substantially the same, both having reference to a promised Messiah. But we are not confined to one text, or to many, in comparing this quotation from the Homily with the sacred word. Thus, it is written, "Whatsoever is born of God overcometh the world; and this is the the victory that overcometh the world, even our faith;" and this "same faith," which belongs to those who are "born of God," the Homily predicates of the Old

Testament believers. So, again, "Every one that loveth is born of God." Had not the Old Testament believers this mark of being regenerate? Again: "In this the children of God are manifest, and the children of the devil" (no third class; no Protestant limbus patrum); "whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

We had written thus much of our note, when we turned to the Homily for the passage quoted by Mr. Newman. He gives us a blank *et cætera* at the end of his quotation, which we will fill up: "We be all one; we have the same faith *that they had in God, and they the same that we have.*" The words in italic are not quoted by Mr. Newman, but they materially strengthen our statement. But Mr. Newman has also omitted several lines in the body of his quotation, without any intimation, by asterisks, or inverted commas, or in any way, of there being a gap. We do not charge him with intentional unfairness; but the words omitted would have been highly useful to our argument; for the Homily says: "The same Holy Ghost that we have, had they, saith St. Paul: for as the Holy Ghost doth teach us to trust in God, to call upon him as our Father, so did He teach them to say, as it is written, Thou, Lord, art our Father and Redeemer." Here the teaching, and even the indwelling, of the Holy Spirit are predicated of the old Fathers as of us; the Homily evidently wishing to shew the close connection of the two dispensations in this essential matter. And then, in another part of the lines omitted, the Homily gives, in part, an answer to the objection which Mr. Newman urges against us. He argues as if, because we deny the Bellarmine notion of opus operatum grace in the sacraments, we deny that the New Testament dispensation surpasses or differs from the Old; as if its peculiar glory consisted in this hypothesis; whereas the Homily says, "They looked for all benefits of God the Father, through the merits of his Son Jesus Christ, *as we do now.* This difference is between them and us, that they looked when Christ should come, and we be in the time when he is come." We do not say that this is all the difference; far from it; but all men will see that the setters-forth of this Homily never surmised that the difference between the two dispensations consisted in what the Oxford Tracts make it to consist in. There is not a word said of the difference being that which these tracts assign. The Homily, very justly, speaks of the Spirit being with us "more abundantly" since the coming of Christ; and this is an invaluable blessing; but it does not say that the Old Testament saints were without his regenerating influences.

(42).

If our readers understand this scholastic distinction, it is more than we do. It now appears that the real meaning of the Tract writers, if meaning it be, is, that the Holy Ghost "influenced" the Old Testament saints, but did not "reside in their hearts." Such a distinction is unscriptural, and unmeaning: it is, in truth, almost a play upon words: the Holy Spirit flowed upon them (in-fluo), but did not dwell in them. This is puerile in argument, and unfounded in fact. The whole of the Old Testament recognises the idea of the Spirit of God dwelling in the hearts of the faithful. "Take not thy Holy Spirit from me," said the Psalmist David. How could that be taken away which was never possessed? Again: "I, the Lord, dwell among the children of Israel;" "the Lord dwelleth in Zion;" and Solomon, in holy astonishment at this sublime truth, asked, at the dedication of the Temple, "Will God indeed dwell on the earth?" Surely the Tract writers will not reply, Yes, God dwelt in their houses, or their temple, but not in their hearts. But even if such an absurd gloss were offered, there is an express reply to it in Isaiah lxvi.: "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me, and where is the place of my rest? For all these things hath mine hand made .....but to this man will I look, even to him that is poor, and of a contrite spirit, and that trembleth at my word." And in a similar strain, in Isaiah lvii., "I dwell in the high and holy place; with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Yet, says Mr. Newman, God did not dwell in the hearts of the contrite; he was not with the spirit of the humble: he only "influenced" them; he did not reside in them.

At first sight one might wonder for what purpose such a strange hypothesis was invented; but, upon looking at the whole scheme of the Tracts, and still more in perusing Romanist theologians, the object is manifest. Mr. Newman wishes to shew that he has the power of "imparting the Trinity;" of conveying the Third Person in baptism, and the Second in the Lord's Supper; and this not merely figuratively, but after a manner so direct and actual that the bread and wine given even to an insensible person, may carry this grace. This power of imparting "Divine grace," the Roman Catholic writers, and their Protestant (we again beg pardon; not Protestant, but Reformed) followers, ground upon the power given by our Lord to the Apostles, and thence perpetuated in the Episcopal succession; and therefore it must be shewn that the Holy Spirit did not dwell in men's hearts under the Old Testament dispensation: otherwise it would be seen that his indwelling might be independent of the Christian priestly office. He might influence David,

or Hezekiah, but he did not dwell in their hearts, because there was no successor of the Apostles to administer that gift to them. "Did not God's Spirit miraculously work in the child David?" says the Homily. Yes, replies Mr. Newman, "work in," but not "dwell in." Is this Oxford Theology?

(43).

Let the reader remark how perseveringly Mr. Newman continues to misrepresent us. Our readers know full well that we never said any thing of the sort. How could Mr. Newman have dreamed—for he could not imagine it waking—that we denied or doubted that "there is a great gift since Christ came, which was not given before?" It used to be one of the charges brought against us, that we were perfectly fanatical and raving, in urging so much the indwelling of the Holy Spirit; and pointing out how great and glorious is the Christian dispensation in this very matter; the gift of the Holy Spirit being the peculiar promise of the New Testament, as that of the Messiah was of the Old. Who could possibly doubt that there are peculiar and highly exalted privileges under the Gospel economy, above that of the Mosaic Law? Mr. Newman has not quoted some of the strongest and most striking texts upon the subject: as, for instance, "Life and immortality were brought to light by the Gospel;" "These all (the Old Testament Fathers), having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect;" and, still more appositely, the apostrophe of St Paul: "If the ministration of death, written and engraven on stones, was glorious.....which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?" To say that we called this heart-stirring truth "the bathos of theology," is indeed a strange charge. Oh, it is a blessed truth; and may we, and all our readers, rejoice in it, and learn better to value our inestimable privileges, who see not the day of Christ afar off, as the patriarchs did, but shining brightly upon us!

Our readers will perceive Mr. Newman's artifice of controversy. He wishes the reader to believe that we denied that there "is a great gift" since Christ came, because we said that that gift was not the Bellarmine and Oxford Tract opus operatum sacramental influence.

(44).

It is unworthy of Mr. Newman to put absurdity into the mouth of an opponent, and then to triumph as if he had gained a victory. To say that Abraham was "justified," but "had not the Spirit," would be absurd; but it was not absurd, but true and Scriptural, to say, as we did, that he could not be sanctified without having the Spirit. The logical contrivance by which Mr. Newman puts an absurd remark into our lips, is by connecting John vii. 39, "the Holy Ghost was not yet given, because that Jesus was not yet glorified," with the sanctification of Abraham. We will offer no discussion of our own in reply, but will simply open Bishop Mant and Dr. Oyly's exposition of that verse. It is very short—namely: "The *miraculous* gifts of the Holy Ghost were not yet given: see Acts xix. 2." So plain appears the matter to these commentators, that they do not think one syllable of explanation necessary in proof that this is the meaning of the passage; and if the passage refers, as they say, to "miraculous gifts," it is very inappositely quoted by Mr. Newman; but it fixes no absurdity upon us; for Abraham might be sanctified by the ordinary influences of the Holy Spirit under the Old dispensation, although the miraculous gifts of the day of Pentecost were not bestowed under the New when our Lord was preaching to the Jews. We do not, however, say that we think the Family Commentary large enough in its exposition; for we believe that the passage relates to *both* gifts of the Pentecostal effusion; but this did not preclude Old Testament grace.

Mr. Newman, in quoting this text in order to involve us in an absurdity, has placed either his candour or his theology in a very awkward position. If he believe that the passage relates to *miraculous* influences, as Mant and D'Oyly say, then it was not candid to quote it as if he believed that it refers to *sanctifying* influences, in order to disparage us by placing a silly remark in our lips. But if he consider (as, for his argument to be really honest, and not invidious, he must) that it refers to *sanctifying* influences, then he professes his belief that no person was ever sanctified—not merely not regenerated, but not sanctified—till after Jesus was glorified. If the passage applies to miracles, the whole argument is uncandid, because the writer knew that it was irrelevant, and only calculated to give colour to a false charge: if to sanctification, it is indeed "the bathos of theology," since it proves that no person was ever sanctified till after our Lord's ascension.

(45).

The Christian Observer has "no claim," says Mr. Newman, "for proofs." So, then, these Oxford divines publish from month to month, during several years, tracts and volumes of controversy, full of the most stringent remarks upon the faith and conduct of almost the whole body of the faithful; and when we urge a charge against the doctrines of the tracts, Mr. Newman tells us we have no claim on him for

"proofs." It was not necessary that he should have replied to us at all; and we always consider that our correspondents do us much honour when they think our remarks worth their notice; but if he *did* reply, we had a claim for "proofs;" since proofs, Scriptural proofs, are precisely what are wanted in such a question.

(46).

See, inter alia, the passages quoted in Note 42, in proof that the Spirit of God did dwell with the faithful before the coming of Messiah. "I will put my Spirit within you," as quoted by Mr. Newman, is not one whit stronger than David's "Take not thy Holy Spirit from me."

(47).

See Note 44, in which Mant and D'Oyly say, Not given "miraculously." If Mr. Newman reply, Never given in any way, or to any extent, then the Old Testament believers were not enlightened, consoled, or sanctified. The hypothesis leaks on every side.

(48).

No person ever attempted to "explain away" the texts which say that "we have a presence of the Spirit which the Jews had not;" and it is very unfair in Mr. Newman to keep *reiterating this* false charge. There was a special gift. We only say that the tract writers have mistated what that gift was; and perverted the truth of God by human inventions.

(49).

We thought, when we read the commencement of this sentence, that Mr. Newman had made a concession, which, if it had been made in the tracts, would have saved much controversy. But the last clause is ambiguous. Noah, Daniel, and Job are admitted to be "sons of God;" but, then, "angels are sons of God" also: that is, neither are sons by "regeneration." Mr. Newman even admits "begotten," but denies re-born: and all this in order not to entrench upon the exclusive efficacy which the Papists, and some Protestants, attribute to the Christian priesthood, in virtue of Apostolical succession, to "convey" Divine grace. We believe, as firmly as the Oxford Tract writers do, in the Apostolical succession; and we have many times vindicated the Holy Orders of the Anglican Church, both against Dissenters and against Papists and Nag's-Head fabrications; and we rejoice with humility, and a deep sense of awful responsibility, in the hallowed lineage which traces back our investiture to the sacred office to the hands of the blessed Redeemer himself; but when we see this unspeakable privilege converted to the purposes of superstition and priestly despotism over the consciences of men, as is the case in the Church of Rome, and would soon be, under the Oxford Tract system, in the Church of England, we wonder not that the enunciation of it awakens so much popular alarm and displeasure.

We have said that Mr. Newman has made a concession, in admitting that in any sense "the Jews were sons of God;" but we should rather have said, that he has swerved from Dr. Pusey, who denied them this privilege; and by this modification he has placed us in the light of false accusers. It will very fairly be said, how could the Christian Observer dare to assert that Dr. Pusey denied that believing Jews were the sons of God, when their own pages carry conviction that Mr. Newman admits it, on behalf of himself and his brethren? We will not shelter ourselves beneath the word "regenerate," which Dr. Pusey uses, with all the other synonimes, but will quote this identical phrase, "sons of God;" for he says, in his Scriptural Views of Holy Baptism, p. 135, "Undoubtedly the pious men under the Old Testament were sanctified.....yet was not Noah therefore regenerate.....they were the faithful servants, but not as yet *the sons of God*." We blamed this assertion; and the necessity to which Mr. Newman is driven of admitting what his friend denied, shews that our blame was well founded. His statement indeed is qualified; but the very qualification shews the unscriptural character of the whole system. The ancient believers were sons of God, or they were not; they were children of wrath, or children of grace: there could be no neutral ground; no semi-regeneration or quasi-regeneration. The tracts give the unscriptural statement in its totality; and in that form we censured *it*: Mr. Newman's qualification only makes the tract and himself contradict each other (for the tract had no qualifying terms whatever), but without bringing either to the Scriptural standard.

(50).

Who denied this? We ask any Oriel graduate, whether it is candid or logical, because we affirmed that a believing Jew was regenerated, to charge us again and again with affirming that the Christian "has not a gift which the Jews had not?" The misrepresentation is in the unwarrantable substitution of the general word "gift," for one peculiar gift, regeneration. If we were to say that the study of divinity is not confined to Oriel college, but that Professor Pusey of Christ Church is a deeply-read divine, would it be fair to turn our words into an assertion that there is no learning or ability whatever at Oriel college?

(51).

Assuredly this is quibbling. We ask not for words, but things. All divines, in all ages, have considered the words regenerate, born again, born of God, and sons of God, as meaning the same. We will not teaze our readers with extracts from Articles, Homilies, divines, and commentators, in proof of this, because, till we read Mr. Newman's letter, we never heard of any doubt upon the subject; and now it is only raised to save an hypothesis. We appeal to Bishop Mant, or any other competent referee, as to whether there is a shadow of reason for making such a distinction. It is therefore, we repeat, mere quibbling, to tell us that Professor Pusey is correct in denying that the old fathers were regenerated, or born again; and yet that they were begotten of God, and sons of God. If it be not a quibble, it is worse; as it then implies, that before the coming of Christ men did not need that renewal of heart which is aptly and scripturally called the new birth. But Mr. Newman must not be allowed to rescue Dr. Pusey by a verbal distinction, even if it were as correct as it is otherwise; for, as we have repeatedly shewn, our Homilies use not only the idea, but the precise word, "regenerate," and its synonimes, in reference to the ancient fathers.

(52).

This is merely begging the question. We deny that the doctrine that the ancient believers were not regenerated by the Holy Spirit, is the doctrine of "all saints." We affirm it to be a Romanist fiction. But there is little use for the Oxford Tract writers and ourselves to be making battle with antagonist quotations in parallel columns. It is not human opinion that can decide the question; and we will not accept any thing as authority but the word of God. If we arrayed quotations never so many, the Oxford Tract writers might say that our "saints" were Zuinglian; and we might reply, that some of theirs were Popish; but neither party would convince the other.

(53).

There is, we must say, something overweening in this mode of appeal, and this commiserating declamation about the imbecility of the age. Assuredly, with all the faults and sins—and they are not few—of the present generation, there never was a larger number of the faithful, qualified by talent, education, learning, piety, and the devout study of the Sacred Oracles, to compare the Oxford Tracts with the word of God, and to judge whether they are built upon it. If indeed Mr. Newman wishes for the blessed days when men pinned their religious faith upon human authorities, and accounted tradition "equally" inspired with the word of God, we hope he will live long, and die disappointed—or, rather, will live to be converted to a more Scriptural system.

(54).

Regeneration is the basis of all spiritual graces, and this Professor Pusey says Abraham had not.

(55).

More black rabbits. When, where, how, did we defraud Christians? We said that the ancient believers were adopted into the family of God; but what fraud is this upon Christians? No: let the Oxford writers tell us, in the highest, the most glowing, terms, of the honour, the blessedness, the dignity, the delights of the Christian, as a son of God: we will listen to them with joy; for never shall they speak too fervently, while they speak truly and scripturally: nay, never can they speak enough; for, "Now are we the sons of God, but it doth not yet appear what we shall be." Defraud the Christian of his joys or privileges! God forbid! Nay, one of our strongest charges against these publications is, that they do defraud him; and, instead of holding forth the at-once sanctifying and bliss-inspiring doctrines of grace, they hide from his eyes the freedom and inexhaustible fulness of God's mercy in Christ; and, instead of telling the penitent to repose with full assurance of faith upon the Redeemer's sacrifice, they harass him with austere penances, and bind him with "doubt's galling chain;" and place before him the exaggerated claims of a human priesthood, as the instruments of reconciliation with God, through sacramental grace, instead of directing his tearful eye exclusively to that Great High Priest of our profession, who can be touched with the feeling of our infirmities, and whose blood is ever available for the cancelling of post-baptismal as well as ante-baptismal transgression. We are tired of quoting Homilies, yet we cannot but quote the following passage: "They which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort that there remaineth not any spot of sin that shall be imputed to their damnation."

(56).

Mr. Newman only echoes the assuming and uncharitable tone of the Tracts; which, under mild words, are supercilious to a degree that vexes a truth-loving man far more than warm expressions. We readily yield the incongruous phrase "the religious world," to his deserved irony; it is a phrase which never trickled from our pen; but it is impossible not to see, that under it he points his charge against the great

body of sincere and faithful Christians in all lands, with the exception of those who adopt the opinions set forth in the Oxford Tracts. We rejoice that the extent of the accusation is thus broadly announced; otherwise it might seem, from Mr. Newman's former remarks, that it was some dispute between him and the "Christian Observer." The assertion is, that the great body of the faithful know nothing more of that which is the special grace of the Gospel, than does the natural man. The accused will reply, that what the Tract writers consider this special grace, they consider a perversion of it; a substitution of mysticism for a "reasonable service;" an intervention of "the church" between the soul and its Creator; and a recurrence to those errors of the darkest ages, out of which grew the abominations of what plain-spoken "ultra-Protestants" call the "man of sin." We do not mean to apply personally to the Oxford Tract writers any one word that is offensive: their devoutness, though somewhat mystical, is intense; and, as an example of their love of good works, we need only notice Professor Pusey's munificent donation of 5000*l.* to the Bishop of London's church-building fund, under the anonymous title of "One who seeks Treasure in Heaven." But of their system, and its affinities and inevitable consequences, we dare not speak otherwise than we have done; and when, in a future generation, the learning, and piety, and zeal, and amiableness, and the very poesy, that now adorn it are forgotten, what will there be to distinguish the Protestant pastor from the proud and bigoted Popish priest, who holds men's souls in bondage as God's rightful vicegerent?

(57).

Mr. Newman continues to put into our lips words which we spoke not. Of course, if he consider that the most correct description of the character of every baptized person, by reason of sacramental efficacy, unless he has fallen into mortal sin, is, that he possesses "an angel's nature;" to him it is absurd to say that men are the friends of God, and have his Spirit in their hearts, and yet are not angels; that they are "sanctified, yet non-angelic." But to us, who never asserted that this was the most correct description of a child of God; or that, till Voltaire sinned away baptismal grace, he had "an angel's nature;" the alleged absurdity is no absurdity at all. On the contrary, "sanctified" yet "non-angelic" friends of God, is, so far as it goes, an exceedingly good description of believers upon earth, where the infection of sin doth remain even in them that are regenerate;—a doctrine very hateful to the Papists, who believe that baptism invariably implants a quasi angelic nature; and we fear not fully expressive of the opinions of the Oxford Reformed brethren. That the best of men are not angels, is surely no such absurdity in terms as Mr. Newman intimates.

(58).

We did not so speak; for both the thought and the words are Mr. Newman's own invention. Yet if we had so spoken, there would not be any disparagement of our "privileges" in not mistating them. The Apostle Paul did not diminish the privileges of a baptized infant, because he does not happen to say, that, by reason of the grace tabernacled in him through that sacrament, his actual state is most nearly expressed as being "an angel's nature." The Christian's privileges need not the declamations of the Mystics to describe them. Scripture thoughts and language raise us to the highest elevation of mind and feeling, without the slightest admixture of exaggeration or bombast.

(59).

Whether, after these rough notes, Mr. Newman will think that we have any "claim" on him to redeem his pledge, we know not; but we hereby state, that, if the discussion abruptly break off, it shall not be on our side, by a refusal to insert Mr. Newman's remarks upon "justification, the Homilies, and kindred points." Of his conscientiousness and his ability we entertain no doubt, and we wish the questions between us to be brought to the test before the well-qualified jury of British Christians. We only lament that we are wearying our readers with a protracted discussion; but its importance must be our excuse.

Thus then, ramblingly and cursorily, as Mr. Newman's letter suggested topics to our mind, and haste permitted, we have set before our readers some of the chief questions involved in the present controversy. But be it remembered, that we do not profess to have fully discussed the points at issue; that is a matter which, if found necessary, must be gone over carefully, and in detail; not in rapid pages, but in solid treatises, as at the time of the Reformation. Our present object has been almost entirely to strip the Oxford Tracts of circumlocution and ornament, and to exhibit their system in its simplicity; as, in effect, the very spirit of that Popery against which the Reformers protested, and from which, through the mercy of God, this nation has for nearly three centuries been delivered. If it has come to be an open question whether Protestantism is to be retained or Popery (modified, but not essentially changed) restored; and if the matters at issue between the Trentine Canons and the Anglican Articles—such as Scripture and tradition; justification in baptism and justification by faith; sin after baptism; priestly absolution; and that fatal notion of Bellarmine

opus operatum sacramental potency, in virtue of which men are to be flattered as sainted believers, justified persons, and beloved of God, who are notoriously scoffers, unbelievers, and profligates *;—if all such matters are to be discussed anew, as unsettled questions, then will we endeavour to address ourselves to them. The appeal to our Homilies and Articles will be superfluous; it will be an antecedent question; namely, are those Articles and Homilies what they ought to be? But this is an ultimate point. For the present we have only shewn that the doctrines of the Oxford Tracts are not the doctrines of Protestantism: indeed, they do not deny this; they avow it; and they assert that the Church of England was never meant to be "Protestant," but only a "Reform" of Popery. We have hitherto addressed our readers as "Protestants;" but, of course, to those who are not such our remarks are for the most part irrelevant. If we are to go back to the prior question, why the people of England are Protestants, and not "reformed" Papists, we will endeavour, with the word of God in our hands, to follow in the track of our venerable Reformers, and argue it. *But are matters really come to that pass?* Let our Right Reverend Fathers and our Reverend Brethren seriously consider the issue; and not allow the devotion, learning, and amiable manners of a few excellent individuals, to obscure the alarming fact that the very being of our Protestant church, so long the glory of the Reformation, is involved in the pending questions.

We believe that good will eventually arise from these painful discussions. Too many Protestants have forgotten the real characteristics of Popery, and have thought only of a few striking superstitions or absurdities: they will now be led to study the matter more closely, and to understand what Luther and the other Reformers meant by its overturning the foundations of Christianity.

We know that we have penned some truths which will not be palateable to all who read them: but be it so. we conclude our observations with the memorable words of Sacheverell, an honest man, we sincerely believe, though a bigot: "A Christian and a coward are such contradictions as were never found in the church militant. Men of timorous and dastardly spirits, who are ashamed to own, or afraid to defend, their principles, lest they should lose or suffer by it, will prove very poor disciples of the cross. Such men are only honest by chance. Let us despise the sneaking, shuffling compliances of those who consult their own safety, and not their innocence; and dare to be true in the worst of times, with this all-sustaining cordial comfort, *that whatever enemies we gain, or friends we lose,* we carry One within us that can confront, vanquish, and counterbalance all. Woe unto them that have a fearful heart, and to the faint hands, and to the sinner that goeth two manner of ways!"

O Lord, we beseech Thee, let thy continual pity cleanse and defend thy church: and because it cannot continue in safety without Thy succour, preserve it evermore by Thy goodness, through Jesus Christ our Lord.

* When Christ shall say, at the Day of Judgment, to such sinners dying in their impenitence, "I never knew you;" on whose head will be their blood, if they can reply, "Then we were deceived by our priest, who told us we were known to Thee from our baptism as saints, justified persons, dearly beloved, at the very time we were wantonly reveling in wickedness?"

THE REV. G. D. RYDER ON THE OBITUARY OF BISHOP RYDER.

To the Editor of the Christian Observer.

HAVING had my attention called to a passage in your Number of August last, in which, while giving a sketch of the early parochial ministrations of my late revered father, the Bishop of Lichfield, the following expressions occur:—

"His preaching was very defective, and in some important respects fundamentally erroneous. We perceive in his early published sermons a manifest leaning to the opinion of human merit; an undue exaltation of outward Baptismal privileges; a tendency to disparage the value and utility of the doctrinal Epistles of the New Testament; and, what usually lies at the root of such errors, an inadequate view of the depth and extent of natural corruption, and the absolute necessity thence arising of a thorough change of heart and life, even in those who appear blameless in the sight of men. On the cardinal doctrine of justification....his statements are, to say the least, ambiguous and unsatisfactory; not those of the great Apostle of the Gentiles, nor of the Reformers and Martyrs of the English Church, as set forth in the Homilies, especially the Homily of Salvation."

I am led to apprehend that a larger inference may be drawn from such expressions than could possibly have been intended by the writer;—an inference that he at that

time entertained views, in respect of the subjects specified in the above passage, which have been condemned as erroneous by the Church. I apprehend that the writer intended to assert no more, than that the doctrines so advanced were, *in his opinion*, fundamentally erroneous. Terms, however, so strong, and so unmodified, might in many minds produce a different impression; and I am sure, therefore, neither you nor he can be surprised, if, looking jealously to every particle of the reputation of a deceased parent; and seeing the possibility of an imputation deeply injurious to his memory being, however unintentionally, fixed upon it; I request the writer of the memoir to remove any doubt which might exist as to his meaning in the passage above alluded to.

I am, Sir, yours, &c.

GEORGE D. RYDER.

*** We have communicated Mr. Ryder's letter to the writer of the remarks referred to, who requests us to state, that in applying the term "fundamentally erroneous," in the passage referred to, to the Bishop's preaching at the period and in the particulars there specified, he of course intended, and took for granted that he would be understood as intending, to express "his own opinion" on the point in question;—an opinion founded, partly on an examination of the Bishop's early publications, as compared with those of a subsequent period; partly on declarations of the lamented subject of the memoir himself; partly (and that chiefly) on information received from more than one of his warmly-attached friends and ministerial associates, who knew him intimately at the time, and had the best opportunities of tracing the progress of that change in his religious sentiments which ultimately assumed so definite and decisive a character. He requests us at the same time to assure Mr. Ryder, that nothing could more deeply afflict him than to be the cause, however unintentionally and unconsciously, of fixing an injurious imputation on the character of one whom he loved and venerated when living, and whose memory will be dear to him to the latest hour of his existence

Our friend adds:—"By a somewhat curious coincidence, at the very moment when I was penning this reply, I received, most unexpectedly, from a friend, who had the fullest opportunity of authenticating the facts he relates, a communication relative to the same important era in Bishop Ryder's religious history, so interesting in itself, and so illustrative and confirmatory of the statements contained in the memoir, that I must beg your insertion of it."

Our space is more than exhausted, but it shall appear in our next Number.

PROFESSOR SCHOLEFIELD ON THE OBITUARY OF MR. SIMEON.

To the Editor of the Christian Observer.

THOUGH not, I trust, over-anxious to vindicate myself, I think it necessary, on more accounts than one, to write you a few lines of explanation on the subject of your "protest" against my representation of the doctrines of my late venerable friend, Mr. Simeon, as referred to in your Obituary of that excellent man in your last Number, p. 61.

Let me first say, that you have misquoted me. My statement is, that Mr. Simeon's theological opinions coincided with those of Calvin: you make me say, with those of *Calvinism*; and on this mis-quotation you point the innocent little squib of "any *ism*." Next, it was hardly fair to omit all notice of my Preface, in which I included the doctrine of Particular Redemption with that of Reprobation, as forming a ground of difference between Mr. Simeon and Calvin. Perhaps, as my friend Mr. Bridges admonishes me, this was unnecessary; as it is certain that, if Calvin held that doctrine at all, he held it very loosely, though Mr. Scott, in his work on Calvinism, unequivocally states it to be a doctrine of Calvin. However this be, there is no doubt of its being generally numbered among the points of Calvinism.

I come then to the main subject. I spoke in my Sermon of my deceased Friend's views of doctrine as sober and scriptural; and in confirmation of this statement, referred to the doctrine of Christ Crucified as pervading his whole ministry. Had I stopped here, would it have satisfied all my hearers? Would not many of them have charged me with a partial statement, and gone away with an impression on their minds of this kind, "As to his views being sober and scriptural, we must beg leave to differ; for every one knows he was a Calvinist?" I thought it therefore an act of justice to Mr. Simeon to guard against the undue influence of such an impression: not by denying it in toto, but by shewing what sort of a Calvinist he was. I have stated accordingly, that two out of the five points he did not hold at all; and that the other three he so held as not to make them prominent in his public ministrations. And in the very next paragraph I have spoken of him as "attached to no human system, but only anxious to speak as the oracles of God."

Now I put it to you, whether the object above stated would have been answered, or whether justice would have been equally done to our common Friend, if I had adopted the statement which you substitute, of his sentiments being in unison with the doctrines of our Church. Would this have taken out the sting of the lurking cavil, that he was a Calvinist? Would it not have left many minds unsatisfied, as presenting the appearance of an attempt to gloss over that feature in the case which constituted one important element in the prejudice which so long existed against him?

I am constrained to say, in conclusion, that, upon a review of all that has been said and written on the subject, I cannot repent of having stated the matter as *I did*—with the exception, of course, of my hasty oversight about *Particular Redemption*. I believe it to be the kind of statement required by a regard to truth in general, and justice to Mr. Simeon in particular. Assuming it to be a correct view, some are surprised to find that he was so little, and others that he was so much, of a Calvinist. But who would have thought that at this time of day the mention of Calvin's name would have excited such a ferment?

I am, faithfully yours,

Cambridge, Jan. 4, 1837. JAMES SCHOLEFIELD.

We are constrained to omit an explanatory note of the Professor's, and our own remarks.

VIEW OF PUBLIC AFFAIRS.

WE have left no space for detail upon the important matters now before the Legislature. The two questions which, as Christian Observers and members of the Church of England, appear to us incomparably the most important, are the English Church-rates' discussion, and the Irish Municipal Corporations' Bill. The former is now avowed, on all hands, to involve the whole question of a Church Establishment, and as such it ought to be treated. Lord John Russell not having brought in his intended Bill, we forbear arguing upon its rumoured contents: but any measure that throws the Church upon old resources; or that merely screws out a temporary saving by remodelling them; or that thrusts the expense and responsibility of providing for the spiritual instruction of a whole parish upon the seat-holders of Episcopal churches and chapels; would be unjust, ineffective, and an avowed abandonment of the principle of an Established Church. The wants of a mighty and increasing population cannot be supplied by old endowments, which are neither large enough, nor elastic enough, to meet new wants. If we are to retain a National Church—as Scripture teaches, and duty and charity require—all classes of persons must be called upon to support it, as they do the Army, or Navy, or Throne, without reference to individual opinions. Seceders have indeed a good right to persuade the Legislature, if they can, that it ought to be abolished; but, then, let the question be openly argued, and not be disposed of by a collateral issue. Notwithstanding all the agitationing of the political Dissenters, we feel assured that the great body of religious and intelligent persons throughout the realm is strongly in favour of a Church Establishment; that many, who never thought of the matter till of late, are now convinced of the duty and necessity of such a provision; and that not a few of the most wise and pious among the Dissenters themselves are becoming alarmed at the work of their own hands, and begin to tremble at the idea of national Atheism.

The Irish Corporation Bill does not directly touch ecclesiastical questions; but as all parties admit, or avow, that a necessary issue involved in it is the continuation or extinction of the Protestant Church Establishment, this also ought to be argued upon its general merits. The Government have obtained a majority of eighty in the House of Commons; and if their Bill fail in the House of Lords, they have expressed their intention of resigning. Should a dissolution of Parliament then ensue, it will be for every Christian Elector, setting aside mere details, to ask two questions, before he gives his vote—Ought we to have an Established Church? and, Are we to continue a Protestant country?

We are glad to find that Sir A. Agnew intends to renew his Bill.

A good Bill on Poor Laws for Ireland, has been introduced.

ANSWERS TO CORRESPONDENTS.

OBSERVATOR; I. S.; D. B. Y.; T. K.; A. W.; T. M.; C. E. O.; J. M.; ΠΙΣΤΙΣ; R. T.; C; B.; OMICRON; I. C.; CLERICUS; A CHURCHMAN; E. P. E. T.; CORRECTOR; AN OLD CLERGYMAN; K. P.; H.; H. R.; J. M. W.; ALIQUIS; N. Y.; C. C. C.; J. P.; B. D.; A. R.; and D. S. D.; are under consideration.

Though we have enlarged our Number, and also used a very small type (giving the letter-press of many an octavo volume), we have been unable, in consequence of the lengthened Notes upon Mr. Newman's Letter, to insert any papers but those commenced or promised; which we the more regret, as the subjects of several of our Correspondents' communications are highly important.

Many thanks to the writers of several very kind and *useful* letters.

THE

CHRISTIAN OBSERVER.

No. 424.] *APRIL.* [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

MAN UNDER THE GOSPEL.—(Romans viii. 3, 4.)

HAVING considered the state of mankind without Law and under the Law, we now come to consider his state under the Gospel.

The third and fourth verses of the eighth chapter of the Epistle to the Romans are a brief summary of the important topics treated of in the preceding chapter, and, in fact, contain the sum and substance of the Gospel. Among others, they contain those two leading articles of the Christian faith, Justification and Sanctification. And they state these in their due order and connexion, which the carnal mind uniformly reverses—justification as the essential mean, sanctification as the great end and object of the Gospel. To enter fully into their spirit we should view them in their connexion, not only with the preceding context, but with the preceding chapters.

The grand object of St. Paul, in the former part of this Epistle, is to establish the charter principle of the Gospel covenant, justification by faith alone. It might well be supposed that little argument would be requisite in order to persuade men to believe a doctrine so pregnant with grace and mercy, and which brought unmixed benefit to man. But experience has proved that this is by no means the fact. They conceive it impossible that an all-powerful God could pardon rebels in arms against his rightful authority, while alienated from him in affections, displeasing to him in life and conduct, and without having evinced the slightest disposition to repent and return to their allegiance. That knowledge, too, of the holy character of God, which even the light of nature gives, teaches men that it is utterly impossible for Him, in harmony with his attributes of justice, truth, and holiness, to justify, and become reconciled to, offending man, without some expiatory sacrifice for sin. And hence we find, in point of fact, that there is no religious system, however false and debased, which has not its atoning sacrifice and its moral duties, which, blended together, in whatever proportions, constitute the grounds of justification and acceptance.

In opposition to this, St. Paul labours to establish the doctrine of justification by faith alone. He sets up this as the pillar and ground of the truth, on which alone that kingdom of heaven, which is righteousness, peace, and joy, could be solidly based; and he studiously clears this from all the rubbish of human additions, intended to prop, but which in

reality deface and encumber it. He asserts, in the most unequivocal language, the fulness and freeness of Gospel salvation. He traces this to the freely-moving Spirit of love in the Divine bosom, as its originating cause, without any merits or deservings, present or prospective, on the part of man. And in order to remove the great obstacle in the human mind to the reception of this vitalizing and sanctifying truth, arising from the instinctive sense of the necessity for a Redeemer, we find him constantly repeating such assertions as these: "He spared not his own Son, but delivered him up for us all." While we were yet "enemies," we were "reconciled" to God by the death of his Son. "While we were yet sinners, Christ died for us."

But St. Paul had to contend also with that antinomian and unholy spirit which would abuse the grace of God unto licentiousness. And hence we find him constantly asserting that faith is the seed of all righteousness, which springs from this as its seminal principle, just as the tree from its living root; that a sense of pardon and reconciliation is an overflowing fountain in the heart, which pours out a copious stream of holiness on the life and conversation. We find him constantly anticipating and answering the cavils of the objector against this important truth, and guarding from the profane touch of unholy hands this ark of the covenant of God. We find him constantly entering his solemn protest, "God forbid," against any inference from it which might seem to countenance the sinner in the practice of sin. In the twenty-eighth verse of the third chapter he draws, as an inference from the former chapters, in which he had proved both Jews and Gentiles that they are all under sin, that all have sinned, and come short of the glory of God —"therefore we conclude that a man is justified by faith, *without the deeds of the law.*" He anticipates the objection to this: "Do we then make void the law through faith? God forbid; yea, we establish the law." But *how*, he does not *here* stop to inform us. In the twentieth verse of the fifth chapter he asserts, that "where sin abounded, grace did much more abound." This he guards from the abuse of licentiousness, by asking, "What shall we say then? shall we continue in sin that grace may abound? God forbid." And he assumes, as the reason why this is impossible, that grace kills the very root and principle of sin in the soul: "How shall we, that are *dead* to sin, live any longer therein?" Again, in the fourteenth verse of the following chapter he asserts, "Ye are not under the law, but under grace." To this sweeping, and, as might be thought, dangerous announcement, he anticipates the objection, "What then, shall we sin because we are not under the law, but under grace? God forbid." And in accounting for this he furnishes the key which explains those paradoxes he had just stated. He explains how it is that faith, which justifies *without the deeds of the law*, yet establishes the law: how it is impossible to "continue in sin, that grace may abound:" and how "sin cannot have dominion over us, *because* we are *not under the law*, but under grace." And this he does by shewing that grace brings in that new covenant which pledges itself to put the law into our minds and to write it in our hearts, by shewing that it is "the law of the Spirit of life in Christ Jesus which makes us free from the law of sin and death"—that the *way* by which it effects this, and emancipates us from the *restraints* of the law, is by conforming our *hearts and affections to* the law, and thus making us that law unto ourselves—and that the *object* for which we are made free from the law is, that the righteousness of the law may be fulfilled *in us*. "God be thanked," he says, "that ye were"—that is, though ye were—"the servants of sin," while under

the law, "ye have" *now* "*obeyed from the heart* that form of doctrine which was delivered unto you"—or, more correctly, into which ye were delivered.

But why, it may naturally be asked, did not the law effect its own object?—that law which was the copy of God's own mind, and which came accompanied by such tremendous sanctions of punishment, on the one hand, and such encouraging promises of reward, on the other; which set life and death, the blessing and the curse, before men. Why did not this law effect its object, "that the righteousness of the law might be fulfilled in us?" To this the Apostle replies, it could not do this, "in that it was weak through the flesh." The law addressed itself to a fallen and corrupt nature, at enmity, in every point, with its holy requirements, and too powerful to be curbed by the feeble restraints of a dispensation wholly external, and which brought with it—I mean, of course, by covenant—no life-giving Spirit. Corrupt nature spurned its restraints, burst its bonds asunder, and cast away its cords from it. And thus the Law, so far from sanctifying the soul, or justifying it, but *stimulated, multiplied,* and *enhanced* sin.

"Sin is the transgression of the law; where no law is, there is no transgression." There may be, in such a case, sin, as to all its debasement; but there is *not* sin, as to its malignity; and therefore the Law, which gave "the knowledge of sin," imparted to man's conduct all its *malignity,* by shewing it to be a wilful rebellion against a powerful and gracious Benefactor. The prohibitions, too, of the Law, brought images of sin before the soul; and these corrupt nature greedily embraced, and cherished as congenial and sympathetic objects: while the heavy penalty of the law, "Cursed is every one that continueth not in *all* things that are written in the book of the law to do them," produced a recklessness and desperation of mind, which served but to plunge men into deeper abysses of guilt and misery. Thus, "where the law entered, sin abounded." It was stimulated, multiplied, enhanced. Thus did the law fail to justify and sanctify, "in that it was weak, through the flesh."

But why do I say fail? The law was *not given* to justify and sanctify, but to convince and condemn. "The law was *added,* because of transgressions, until the Seed should come to whom the promises were made." "The law was not made for a righteous man, but for the lawless and disobedient; for the ungodly, and for sinners." It was given to raise such from the debasement of merely animal life, in which, like the beasts that perish, they could daily sin without remorse and without conviction. The law was made to give such a "knowledge of sin;" to give them a conscience; and thus to render them moral and accountable beings;—*then* to convince and to condemn them; to "shut them up unto the faith;" and thus to "become their schoolmaster, to bring them unto Christ, that they might be justified by faith."

"But what the law could not do, in that it was weak through the flesh, God" did: and *how,* the Apostle proceeds to inform us,—"by sending His own Son in the likeness of sinful flesh, and as a sacrifice for sin."

Christ made a sacrifice for sin, in the first place, reconciles God to man. But let us not understand this as if God were a hard-hearted and unforgiving enemy, between whose implacable vengeance and our guilty souls Christ interposed. Let us never forget that it was God's infinite and inexpressible love which provided the necessary ransom; that "God *so* loved the world, that he gave his only begotten Son;" that "He spared not his own Son, but freely gave him up for us all." Let us remember, that "God was *in Christ* reconciling the world unto him-

self." But when we say God was reconciled to man, we mean that the sacrifice of Christ reconciled the jarring attributes of the Godhead, so "that God could be just, and yet the justifier of the ungodly;" so that "mercy and truth might meet together, righteousness and peace embrace each other."

Christ made a sacrifice for sin, in the next place, reconciles man to God. It removes the sense of guilt, and the terrors of conscience, and all the consequent alienation of heart and enmity against God. It exchanges a spirit of bondage for a spirit of adoption; and sets the heart at liberty to run in the way of God's commandments.

Christ made a sacrifice for sin, purchased, too, that Spirit which puts the law into the mind and writes it on the heart. This Spirit, when "he ascended up on high, and led captivity captive, he received for men." And without this Spirit, no motives for reconciliation, however powerful, could be efficacious.

Christ made a sacrifice for sin, and this alone, adequately measures and represents to us the malignant and soul-destroying nature of sin. The interval between the throne of the universe and Joseph's tomb is the only sufficient scale on which to graduate the full extent of sin. It shews, too, the *holy nature* of God's love: that it is not, as men falsely suppose, an universal and indiscriminating benevolence, which even sin could not revolt; that it is not a weak compassion, which would flinch from a view of the penal sufferings of sin. It shews that even the hand of unabated Love could strike the blow which the maintenance of Holiness demanded: and it does this, by shewing, that, when God's *own* well-beloved Son undertook for man, and stood forth charged with the guilt of an apostate and rebellious world, even *He* could not put away from him, or qualify, the bitter cup of shame and agony, but must drink it to the very dregs; and proclaim, as the signal of his release, "It is finished." Thus does the sacrifice of Christ strike down those false props of dependence upon a weak compassion, an unholy love, which have no place in the Divine bosom: and if men will enter into his rest, it teaches them, while it is yet called to-day, to harden not their hearts, but *now*, in this accepted time, to seek earnestly, and gratefully to avail themselves of, the proffered mercy, and be reconciled to God.

And, lastly, Christ made a sacrifice for sin exhibits, in the most affecting and endearing point of view, the whole character of God. It affords the most convincing evidence of the infinite compassion and mercy of the Father—of the infinite grace and condescension of the Son—of the infinite holiness of both. It brings down that high and lofty One which inhabiteth eternity, whose name is Holy, to dwell in the humble and contrite heart. It brings down God to a level with the sympathies and affections of the human heart; and thus subdues the enmity of the carnal mind, and softens the heart. It takes away, by the exhibition of so self-denying, so devoted a generosity, the heart of stone, and creates those fleshly tables, on which the Spirit, the finger of the living God, can inscribe Christ's "new commandment," that comprehensive and felicitating commandment, in which "all the law is fulfilled," and "in keeping of which there is great reward,"—love.

God's love in Christ, as a motive to reconciliation, is forcibly, though delicately, touched in the fourth verse. Christ made in the likeness of *sinful flesh*, casts a deeper shade upon the abysses of sin and misery into which man plunged, and upon the humiliation and condescension of the Son of God; who emptied himself of his Divine and eternal glories that he might partake of the sorrows and privations of sinful flesh; that he might be touched with a feeling of our infirmities; that in all points he

might be made and tempted like unto us, yet without sin. While that one word "own,"—"God sending his *own* Son"—is evidently introduced for no other purpose than to shed a brighter glory upon the inaccessible heights of the Divine love. It refers us to, indeed condenses within itself, the whole spirit of that inexpressible and incomprehensible declaration, "God *so* loved the world that he gave his *only begotten* Son"—that "he spared not his *own* Son, but freely gave him up for us all."

Let me then, in conclusion, propose to the reader one plain and practical question, to which our subject directly leads, "What think ye of Christ?" How does your heart stand affected towards this perfect image of the invisible God, this living exemplification of his holy law? Do you love the Lord Jesus Christ in sincerity? Believe me, that this is a most important inquiry, and one in which no heart, that sincerely desires to be informed, can be deceived. If the great end and object of the Gospel be "that the righteousness of the law should be fulfilled in us," in order that we may possess that "holiness without which no man can see the Lord;" and if God's plan for effecting this great object be, to reveal to us "the glory of God in the face of Jesus Christ," and, while we look, and love, to change "us into the same image, from glory to glory, as by the Spirit of the Lord;" and if that Holy Spirit, in regenerating and renewing our corrupt nature, takes ever of the things of Christ, and shews them to the soul—shews his purity, his humility, his love; and as it shews each Divine grace, transcribes it, in living and ineffaceable characters, upon the fleshly tables of the heart; thus retouching there every faded tint and defaced lineament of the Divine image in which it was originally created, of the Saviour's holiness, of the Father's love; if it is thus that we are sealed by the Spirit of holiness with the impress of God's image, are made partakers of the Divine nature, and obtain the earnest of our inheritance; of what vast, what incalculable importance must it not be, to ascertain how our hearts are affected towards Christ? Do you then, while you read the history of his humble, his holy, his self-denying life, feel your affections called out in tender sympathy, and in earnest desires to be conformed to him? When you contemplate his meekness and lowliness of heart, do you sincerely desire to take his yoke upon you, and learn of him? When you contemplate his humility; when you see the Lord of Glory girded with a towel, and washing his disciples' feet; do you sincerely desire to obey his precept, and, in the spirit in which He designed it, to do as he had done to them? When you contemplate his weanedness from the world, and the intense concentration of his soul in the contemplation and love of God, do you desire to set your affections on things above, and not on things on the earth? When you read the history of his self-denying labours of love, his patience of ingratitude and provocation, his days of unwearied toil in the service of his heavenly Father, his nights of fervent, solitary prayer; do you earnestly pray that this mind may be in you, which was also in Christ Jesus? Do you seek, by meditation and prayer, to transfuse into your own soul this meekness and gentleness of Christ; this humility, this purity, this love? Do you long to pluck from this Tree of Life the ripe "fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" I ask not, Are you holy as God is holy; perfect, as your Father which is in heaven is perfect? though this, assuredly, is the mark and prize of your high calling of God in Christ Jesus; but I ask, Are you sincerely hungering and thirsting after this righteousness? I ask not, have you already attained to the measure of the stature of the fulness of Christ? but I ask, Is this the aim and end of your desires? and, are you in pro-

gress towards it? Is the kingdom of heaven which you seek, principally a heaven within you, of righteousness, and peace, and joy? Is your hope of glory, Christ formed in you; reigning, by love, over every temper, passion, and affection of your soul? If so, happy are you. The Spirit of grace, of holiness, of glory, resteth and abideth upon you. You have received the imperishable principle of a new and an undying life; for hope maketh not ashamed, when the love of God is shed abroad in the heart through the Holy Ghost given unto us. For, "who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us." The permanency of our love to Christ, which is the soul's heaven, is secured by God's love to us. Our love to Christ is but the glimmering dawn of the day-star from on high arising on our heart: it is but the faint, the broken, reflection of that intense, that infinite, that inextinguishable as exhaustless, love to us which burns in the bosom of the unchangeable and eternal God. "We love Him, because he first loved us!" And, "having loved His own which are in the world, He loved them unto the end." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

J. M. H.

EVIDENCES OF OUR SAVIOUR'S RESURRECTION.

(*Concluded from page* 140.)

THE improbability of such an attempt passing without detection was very great. Without insisting on the greatest improbability of all—that of the guards being all asleep at one time, and so deeply as not to be disturbed by the unavoidable noise of removing the stone from the sepulchre—it must be remembered that the sepulchre was close to the place of crucifixion, which we know was near one of the gates of the city. It was the time of the celebration of the Passover, which brought to Jerusalem great multitudes of Jews from Judea, and Galilee, and other countries. It is calculated, that during this time there must have been in the city more than a million of persons. The inadequate size of the city to accommodate so great a number makes it probable that many passed the night without the walls, either in tents, or, as Jesus and his disciples had lately done, in the open air; a custom common in the East, and more than usually probable at this time, from the circumstance that there was a full moon. The notoriety of our Saviour's death, the claims which he asserted to a Divine mission, and the fact of his sepulchre being so strictly guarded, would naturally keep alive the attention of some of the people to see the event; unless we are to attribute less curiosity to the multitudes of ancient days than to those of our own times. And had the affair been one of less notoriety, it would have been difficult for a scheme like that proposed, to take place without detection in the immediate vicinity of the city. Some noise and confusion might be expected to accompany the perpetration of an act of rebellion against Jewish and Roman law, unless the disciples had suddenly changed their nature, and, from being timid fugitives, had all at once become cool and systematic violators of the laws; and on no other hypothesis can we account for the careful disposal of the grave-clothes, which intimates any thing rather than the trepidation of men new in crime. Nothing but

long and familiar acquaintance with crime could have given them audacity for this; or for their subsequent conduct, when, conscious, as they must have been, of their fraud, and the punishment which awaited its detection, instead of concealing themselves from public notice, they not only professed themselves believers in the Crucified, but preached faith in Him as the only means of salvation to those who had inflicted, and in the very place which had witnessed, his ignominious death. The concurrent voice of antiquity, and the internal testimony of their own writings, shew the disciples to have been men of the strictest morality. This account would make them hardened and shameless transgressors of every obligation under which men lie to the observance of honesty, veracity, and civil obedience. That such men, after such an action, should go over the world preaching a religion purer than ever entered into philosopher's dream, and which strongly inculcates obedience to the laws both of God and man; that in the propagation of it they should endure every hardship, and in defence of it cheerfully lay down their lives; would, if true, present the most monstrous anomaly that the world has ever seen. The conduct of the disciples, of the Jews, and of the soldiers, considered separately, would each by itself be sufficient to overthrow the charge of the theft; but if taken altogether, a body of proof is exhibited so strong, that to resist it we must be prepared to set aside all the rules which guide us in forming our judgment on facts, or to pronounce that men in former days were influenced by motives and feelings unlike those which actuate men in our own times. If the only human agency which could have been employed in the removal of the body was that of the disciples; if the only means by which they could have effected this—the consent of the guard, force, and stealth—are proved to have been impossible, it remains that the removal of the body was supernatural. There is but one step more to the resurrection, and this may be effected, if we consider the character of Christ. His stupendous miracles, at the same time courting and defying investigation; exercised on subjects as various as the places where they occurred; of a nature which precluded the possibility of deception—as when a man, known to have been blind from his birth, suddenly, by a word, received sight; as when the dead were raised; as when multitudes were fed with a few loaves and fishes;—miracles such as these, and so benevolent in their nature, expressly assigned to the future Messiah by the predictions of ancient Prophets, demonstrated that he who performed them must have come from God. If this demonstration were not full before, the supernatural removal of the body made it so. God, by exerting a power above the ordinary course of nature, without any other tendency than to raise the character of Jesus, virtually attested his claim to have been sent from God. Christ prophesied that he should rise from the dead: such a one cannot prophesy falsely: therefore he *did* rise. And had the evidence of the resurrection ended here, it would have been complete. Reason would have found in it no flaw to cause her to withhold her assent. But the weakness of the human intellect has been considered, and evidence accumulated in a mass which is sufficient to satisfy the most doubting, and to silence the most inveterate unbeliever. The truth of the resurrection was in its nature too important to be left for reason alone to discover; therefore the strongest evidence of the senses was added. Eleven different appearances to his disciples, individually and collectively, shewed them that their Master was "risen indeed." Nor did these appearances take place at night, when the obscurity of vision might furnish opportunity for deception; but sometimes early in the morning, sometimes in the day, sometimes in the evening. Nor were they transient apparitions, which dis-

appeared before the beholders had time to recover from the surprise and alarm which would naturally arise. He suffered the women to embrace his feet, and Thomas to examine his wounds. He travelled and supped with his kinsman Cleopas, and another disciple. He ate in the presence of his disciples, and gave them to eat. For forty days together he appeared unto them. The manner of his different appearances was that least calculated to deceive or surprise. No advantage was taken of excited feelings, but reason had every opportunity to exercise her power. On the day of his resurrection he appeared first to Mary Magdalene alone; and then to the other women; then to Peter; then to the two disciples journeying to Emmaus. So convinced were these last of the identity of our Saviour's person, that they immediately returned to Jerusalem, where they found the disciples and their followers collected, and, as might have been expected, anxiously discoursing on the visions reported by the women and Peter. While they were corroborating these visions by the relation of what they had themselves seen, Jesus appeared in the midst of them; pacified their fears, by convincing them that what they saw was not a spirit; ate before them; and explained to them from the Scriptures the prophecies relating to his resurrection, and the necessity of their accomplishment. When it is considered that all this took place before ten of the eleven disciples who were his constant companions, and those who were with them—whom we may suppose to have been, like the disciples from Emmaus, his most faithful followers; for none but such could be expected to join the dangerous assemblage of the disciples—it is impossible that any deception or mistake could have existed. No appearance occurred again for the space of eight days; a sufficient time for the disciples to have overcome their first feelings of alarm and surprise, and to have reasoned coolly concerning the reality of what they had seen. At the expiration of this time he again appeared to the eleven, and submitted to a personal examination, for the satisfaction of the disciple who had not been present at his former appearance. After this they seem to have no longer entertained any doubt concerning the reality of the resurrection; for, in the third appearance to his collected disciples, at the Lake of Tiberias, it is said of all the seven present, that "they knew that it was the Lord." Here he dined and conversed with them; affording to them all every possible opportunity of satisfying themselves that it was really he whom they had so intimately known; and to Peter, James, and John the additional proof arising from the coincidence of a miraculous draught of fishes, with one which had formerly, in the same place, been effected by Christ when he first called them to become his disciples. The eleven were again favoured with an appearance, by our Saviour's own appointment. After the scruples of his immediate followers had been removed, and they were fully convinced, by repeated manifestations, that no deception had been imposed upon their senses, Jesus appeared to five hundred at one time, to whose testimony, as they were for the most part alive at the time of his writing, St. Paul appeals. The concurrence of so large a number would, if possible, add to the conviction with which the more favoured companions of our Lord would now be impressed; while the close intimacy which these last enjoyed with him, and the greater opportunity which they had of detecting imposture, would materially strengthen the faith of the larger number in the evidence of their own senses. After an appearance to James alone, our Lord granted his collected disciples a fifth appearance, when he led them out to be witnesses of his ascension. Allowing that deception could have been employed in some of these appearances, no human possibility exists that it could have been successful in the whole

eleven. If his constant companions, his relations, the inhabitants of his native province, could all be mistaken after so repeated opportunities of examination and detection, then is the evidence of the senses not to be depended on, and human testimony is worth nothing. The manner of the different appearances indicated no attempt at deception, or imposition on the senses of the beholders; and the cool and dispassionate temper with which these beholders witnessed them, shews that the belief which they granted was extorted by conviction, and did not originate in feelings of enthusiasm or credulity. Their persuasion of the temporal nature of Christ's kingdom was so confirmed, that all his predictions of his death and resurrection had been addressed to heedless ears; and this persuasion lasted even till the outpouring of the Spirit at Pentecost; for a few days before the ascension we find them asking him, "Lord, wilt thou at this time restore the kingdom to Israel?" They did not expect a resurrection, and consequently were not inclined to give a blind credence to any account of it. The narration of the Evangelists, at the same time that it acquits the disciples of all predisposition to credulity, strongly establishes their own character for sincerity, by the candour with which facts are related, which, by shewing the extraordinary scepticism of the immediate followers of Christ towards it, apparently tend to diminish the certainty of the resurrection. No attempt is made to conceal facts such as these, or to soften the imputation of unreasonable unbelief which rests upon the Apostles. We are told that Mary Magdalene at first mistook our Saviour for the gardener; that the two disciples who travelled a considerable distance in his company did not recognise him till their supper had been ended; that Thomas refused to admit the unanimous testimony of his fellow-apostles, and required no less an evidence than a manual examination of the Saviour's body; that, of those who by Christ's appointment attended him to the mountain of Galilee, "some doubted." The existence of these facts shews the absence of enthusiasm in the disciples; the narration of them, the absence of imposture in the Evangelists. The incredulity of the disciples, unreasonable as it might appear in itself, and discreditable as it may be considered to them after the repeated declarations of our Lord, greatly strengthens the evidence of the resurrection which has come down to us. We are convinced that it was not for want of thought and investigation that the truth of the resurrection was admitted by the disciples, but that every opportunity to satisfy their doubts was offered and employed. The testimony of so many persons, not unprejudiced only, but whose prejudices were against the possibility of the fact, and who possessed means so ample of satisfying themselves, is such as cannot be adduced for any other historical fact. Next in degree to the belief which we should feel from having ourselves been witnesses, should be that which we ought to grant to testimony like this before us.

But, say the enemies of Christianity, "the evidence for the resurrection is incomplete, inasmuch as it rests only on the testimony of friends. Why did not Christ appear to the Jews, and thus convince them that he whom they had crucified had risen again; and by this act establish to a Divine mission such claims as even they could not have resisted?" A little consideration will shew this objection to be without grounds; for had our Saviour appeared to the Jewish rulers, the inveteracy of unbelief which they had displayed in the case of Lazarus, who was also raised from the dead, would in all probability have led them to regard the case of Jesus with equal contempt. Men blinded by prejudice and malignant feelings, such as theirs, are not to be convinced, "though one rose from the dead." Had they, as it was probable that they would have done, denied the truth of the resurrection, their unbelief would only have encouraged the

mass of the people in unbelief. These would naturally imagine, that if the case were really so convincing as it was asserted to be, their priests and rulers would not have refused their assent to it; and succeeding ages would have considered their unbelief a strong evidence against the resurrection: and thus, instead of promoting the growth of his religion, the appearance of Jesus to the Jews would have operated as a hindrance to it. If, however, the appearance had been attended with evidence so overwhelming as to subdue even the prejudices of the Jews, the proof of the resurrection, and consequently the interests of the religion, would have suffered still more; for had the Jews seen our Saviour, and confessed that they had seen him, consistency would require that they should become his followers. Had they done so, and exerted their influence to extend his religion, their testimony would either have been ascribed to the terrors of a guilty conscience haunted by the spectre of a person unjustly put to death, or a fraudulent scheme would have been laid to their charge, of which it would have been difficult to find arguments to acquit them. The whole would have been looked upon as a piece of state policy, contrived by the rulers of the Jews for secular purposes. It would have been said that some person had been suborned to represent the person of Christ; and the testimony of the disciples would have been looked upon only as the part assigned to them in the drama got up by themselves and the priests. The keeping of the sepulchre was entrusted to a guard appointed by the Jews, the seal set upon it was set by them; and as the fact of their being enemies is the strongest evidence of the truth of the resurrection, so would the evidence have suffered by their afterwards becoming friends. The charge of concocting a forgery which has deceived the world, now brought against a few illiterate fishermen, without wealth or influence to propagate their opinions, would then much more plausibly have been brought against the rulers of the Jews, backed by all the power and learning of their country. We now argue that the disciples could not have done what is attributed to them, because they were under the strict watch of their enemies: had the Jews acknowledged the resurrection, this argument would be taken from us. The determined and vigilant enmity of the Jews gave rise to many precautions, which are the surest attestations to the reality of the resurrection. Not only would the evidence for this miracle have suffered, but the strongest argument which we have for the Divine origin of the Christian religion—its spread, without the aid of power or learning, against all the hindrances which could possibly be raised against it—would have been lost to us, inasmuch as its spread would have been attributed to the secular power of its supporters. The existence of Jerusalem under rulers hostile to Christianity for forty years after these events, afforded to inquisitive persons ample opportunities of making themselves acquainted with the real merits of the case; which opportunities would not have been afforded had the government been friendly to the Christians, and consequently liable to the imputation of having exerted its influence to clear away difficulties pertaining to the subject, and to silence objections brought against it. The non-appearance of Christ, then, to the Jews, instead of being prejudicial to the evidence of the resurrection, tends strongly to support it. Evidence which would suffice to establish the fact was afforded, while that which could only tend to produce suspicion was withheld. For proof that this evidence was satisfactory to the minds of the Apostles, we have not only the testimony of the sacred writings, but also their own subsequent conduct. They who had before been timid and irresolute, whose boldest had quailed at the sneer of a servant-maid, now stood forward as witnesses of what they had seen and heard. They no longer

dreaded to avow themselves the followers of Him, crucified, whose acquaintance when alive they had studiously disclaimed. To suppose that the conscious guilt of having stolen the body, and so exposed themselves to the severest penalty of the offended laws, should have given them this confidence, would be absurd; but suppose for a moment their account of the resurrection to be true, and all becomes clear, and easy of explanation. Their irresolution had been that of men who knew not whether to believe or to discredit the pretensions of a Master whom they saw in the hands of his enemies, and apparently without power to deliver himself: their courage was that of men who felt confident that they were fighting under the banners of a Leader able to rescue them in every time of need, and who had just given them a proof of his power by his triumph over death and the grave. Impressed with the wonderful event to which they had been witnesses, their former weakness and timidity seem to be quite forgotten, and they appear suddenly to be invested with a new and astonishing character, asserting before rulers and councils the resurrection of him who had been crucified. So striking is the difference in their conduct, that, in closing the Gospel and taking up the Acts of the Apostles, we could almost fancy, were it not for the identity of the names, that we were perusing the history of different men. Their ignorance with regard to their Master's kingdom, their exclusive ideas, their ambitious hopes, seem to have all vanished, and to have been replaced by the humility, the charitable and extended views, the spiritual notion of the kingdom to which they belonged, which became the ministers of a religion like theirs. Never did fifty days make so great a change in character. Nor was the character which they assumed merely a transitory one, depending for its continuance on the excitement of the feelings, and as these became cooled by reflection, gradually relapsing into its former state. No danger or difficulty ever made them relax from it; through trial and temptation they supported it; until as martyrs they laid down it and life together, thus setting the last seal to the truth of their testimony. Had the resurrection not been true, what motive could be assigned for men's exposing themselves to punishment and death, merely to maintain so improbable a story? Had Christ not risen, he must have been an impostor, and their own feelings of indignation would have effectually hindered their undergoing all this danger in the support of a preposterous tale for the credit of him who had deceived them. Had a few been urged to this degree of madness, it is inconceivable that the same madness should have pervaded such numbers as professed themselves witnesses to our Saviour's appearance after his death. Had an agreement been entered into by them to maintain a falsehood, can we conceive that it should have been entered into and acted upon in so short a time after the crucifixion? The want of union formerly displayed by them would have hindered so hasty a combination; their timidity would have hindered the promulgation of the fiction, at least till the storm which had just burst upon their society had in some degree passed off. But we find them maintaining the resurrection, not at a distance from Jerusalem, nor after a lapse of time, but in the city, and immediately after the event which they asserted. Had a conspiracy of this kind taken place, is it probable that no one, out of the numbers which participated in it, should have betrayed his accomplices? that they should not have contradicted each other in their evidence? They were brought before Jews and Gentiles, and questioned with all the dexterity which constant practice can confer; yet no sign of collusion, no self-contradiction, were elicited. Could any motive, such as generally sways the actions of impostors, be assigned to these witnesses of the resurrection, the

uniformity of so many in one forged story, wonderful as it is, might receive some faint shadow of probability; but by bearing their testimony they gained nothing, and ventured the loss of every thing. Nothing but the force of truth could urge men to act so, in defiance of every prudential consideration. Submission to new rules of conduct contrary to existing prejudices and springing entirely from belief, and persecution endured for the sake of this belief, give such force to testimony as is sufficient to overcome the improbability attached to the most extraordinary miracles; but when to this testimony is added the antecedent considerations which make such miracles necessary, the power of the testimony is irresistible. The character of the disciples would make the testimony valid, were their testimony all the evidence that we possess of the resurrection; but their change of character, and their submission to new rules of conduct, are a still stronger evidence, for these could have proceeded only from their thorough conviction of the truth of what they stated. The whole course of their subsequent conduct is unaccountable upon any other supposition; but it is what might have been expected if their belief in the resurrection be once granted: and if their belief be granted, the truth of the resurrection is established, for the circumstances of the case entirely preclude the possibility of their being deceived. If their account was false, it must have been a gross fraud on their part: that there was no fraud was attested by the miracles which they were enabled to perform, and which were a matter of notoriety both to their friends and enemies. "That a notable miracle hath been done of them, is manifest to all that dwell in Jerusalem, and we cannot deny it," is the language of the Jewish rulers. The power of working miracles, and the gift of tongues, so wonderfully bestowed on the believers, incontrovertibly prove that they were not impostors; for how can we suppose that God would grant supernatural gifts solely to aid men in deceiving the world?

The truth of the resurrection received additional confirmation from the conduct of the Jews. Consistently with the report which they professed to believe concerning the disposal of the body, they were bound to examine the disciples and the guard, and to use every possible means for the detection of the crime and the recovery of the body. Their conduct and their professions were at variance. Their conduct shews that they knew the prediction of Christ: the Evangelists say that they heard the accomplishment of it from the guards, and that they bribed these to make the report which they did. The character which has been already established for the Evangelists would preclude the suspicion of their making false statements, much more that of laying accusations against others without sufficient proof. This consideration alone would make the accusation probable, and the probability is increased by the conduct of the accused. They had heard from the guards, and believed, the story of the resurrection. Their conduct on this hypothesis has a probability which it would have on no other. Pride and obstinacy would hinder their owning themselves wrong; and perhaps they might think, that, after the atrocious crime which they would now be conscious of having committed, repentance would be too late; and this would account for their bribing the guards: at the same time their internal conviction would account for the indifference which they displayed, in the efforts which otherwise they would undoubtedly have made, to recover the body, and to investigate the conduct of the disciples and guards.

But the strongest argument for the reality of Christ's resurrection, is the wonderful spread of his religion immediately after his death. Had the disciples possessed sufficient audacity to preach the resurrection of a man

who had not risen, can it be imagined that others, who were free from prejudices in Christ's favour, should have given credit to their statements without the severest scrutiny; which, as the disciples preached not at a distance of time or place, but in the very place and immediately after the time at which these things were reported to have happened, they had every opportunity for exercising? Nothing but conviction could ever have made a single proselyte; and strong must have been the conviction which could lead men to lay aside the flattering hopes, so deeply rooted in every Jew, of a Conqueror to rise among them who should give to Israel the first rank among nations, and to own for this magnificent Messiah the humble and persecuted being whom they had seen subjected to the ignominious death of the cross. They were not led to this resignation of their cherished hopes by the respect due to the example and authority of their priests and rulers; much less could they expect that the profession of their belief would promote their worldly interests. The priests and rulers were the most deadly foes to the new faith; they had crucified its Founder; they despised the report of his resurrection; and they shewed themselves able and willing to punish those who should credit the one or acknowledge the Divine mission of the other. In professing Christianity, the converts must have known that they could gain nothing—that they might lose every thing; and yet, within fifty days after the alleged resurrection, three thousand openly professed their belief: these were soon increased to five thousand; and the religion went on prospering, till, within thirty years after the death of the Founder, flourishing churches were established through almost every country of the known world. Notwithstanding opposition and persecution, the religion has prevailed over its early and powerful opponents. The religion of ancient Rome has fallen before it; the religion of the Jews has lost the grandeur which attended it at the infancy of Christianity—it is still professed by great numbers, but the temple and ceremonies which graced it are gone, and the very country where it so long prevailed is under the dominion of another faith. The religion of the humble Jesus still prevails over a large portion of the world, and is constantly increasing, so as to give hopes that before long it may become the universal religion. Nothing can account for its growth but a conviction in the minds of the first converts too powerful to be resisted; and such conviction could never have been felt, had it not been beyond contradiction proved, that, "as Christ died, so also he rose again from the dead."

OXONIENSIS.

MEMORANDA OF BISHOP RYDER AT LUTTERWORTH.

For the Christian Observer.

[The following is the narrative which we mentioned having been favoured with (see page 199 of our last Number), relative to the change which took place in Bishop Ryder's religious views while at Lutterworth.]

THIS event occurred not long after the providence of God, who "appoints the bounds of our habitation," had fixed his residence at Lutterworth. That a peculiar providence was discernible in this appointment, is evident, for it was the means of bringing him in contact with that eminent servant of God, the late Rev. Thomas Robinson, Vicar of St. Mary's, Leicester. Mr. Robinson seems to have combined all the qualifications necessary for the effective discharge of the ministerial office. Possessing the highest talents, consecrated to the noblest ends;—full of the liveliest zeal, tempered with the soundest judgment;—as a preacher, doctrinal, practical,

experimental; in manner, dignified, solemn, and affectionate; with an eye that glanced rapidly over all his auditory, beaming with intelligence, and with all the ardour of his sacred mission;—as a pastor, labouring "in season and out of season;" he deserves to rank, in gifts and usefulness, with the men of former days, the revivers of the pure and fundamental doctrines of the Reformation. To use the words of Robert Hall, he was "a star of the first magnitude;" or, to quote those of Mr. Venn, "for learning, wisdom, grace, and humility, he resembled Daniel." Such was the person designed, in God's hands, to be the instrument for leading Mr. Ryder to clear and saving views of Divine truth; and yet under circumstances that seemed to militate strongly against such a persuasion. But "God's ways are not as our ways, nor his thoughts as our thoughts." The doctrinal views of Mr. Robinson had, as might be expected, become a frequent subject of discussion among the clergy beyond the precincts of Leicester; and the estimate formed of them was, generally speaking, unfavourable. All bore testimony to his zeal, few admitted the orthodoxy of his creed. Among the majority was included the excellent Bishop of Lichfield and Coventry, at that time Rector of Lutterworth. The mind of Mr. Ryder was at that time—what it always was—the receptacle of every candid and amiable feeling; and his ministry discovered that the heart was not without zeal for God and for immortal souls; but it was "a zeal not according to knowledge." There was much that was "lovely and of good report," but there was still wanting a deeper insight into the elevation and grandeur of the Christian system; a more heartfelt conviction of the depravity of our fallen nature, of the love of God in the stupendous work of man's redemption, and of the mode in which a sinner is justified before God. In a word, there needed the illuminating influences of the Holy Spirit, without which our wisdom is ignorance, our ministry unproductive, and all our labours fall short of bringing the soul to God.

It will not be a matter of surprise, under these circumstances, that Mr. Ryder, being selected to preach the Visitation Sermon at Leicester in the year 1807, availed himself of this occasion to sound the alarm, and to attack the sentiments which were then, as now, commonly designated by the term "Evangelical." He considered the doctrines advocated by the divines thus denominated not to be in accordance with the true principles of the Church of England, and to be injurious to the interests of sound morality. Mr. Robinson, who was present, was presumed to be more particularly the object of the preacher's remarks. That Mr. Ryder was most sincere and conscientious in these conclusions, none who knew him will be disposed to deny; but conscience, though the test of *sincerity*, is not necessarily the test of *truth*; for St. Paul once thought within himself that he "ought to do many things contrary to the name of Jesus of Nazareth." The conscience, therefore, must not only be *sincere*, but *enlightened*; and its decisions founded alone on the unerring standard of God's word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

By a singular coincidence, Mr. Robinson was appointed to preach the Visitation Sermon the year ensuing. "You have attacked the lion," said the friends of Mr. Ryder to him; "you must expect that he will defend himself." "How do you mean to preach?" said the friends of Mr. Robinson; "we presume you mean to vindicate yourself and doctrine, and to repel the attack of Mr. Ryder." "I shall do no such thing," replied Mr. Robinson; "I shall preach as if nothing had been said upon the subject." Mr. Robinson adhered to his resolution, and, when the

period arrived, made no allusion to the sermon of the preceding year; but in the exposition of his important text, "Take heed to thyself and to the doctrine," he delineated the characteristics of a Christian minister in a manner that bore testimony to his fidelity, piety, and judgment. Mr. Ryder, it is well known, was much impressed with this act of forbearance. He saw that Mr. Robinson could rise above the petty irritations of our nature, and that he was a man of an excellent spirit. He expected to witness the polemical disputant: instead of which he recognised the ambassador of Christ, anxious to deliver his message, and to urge on his brethren the qualifications and responsibilities of their high office. His prejudices from this time were sensibly diminished; and what is the surrender of our prejudices, but the first step to a more important change?

I have entered more fully into the details of this event, because it is said to have had no small influence in preparing the way for what subsequently happened: so true is it, that all can judge of our *spirit*, though few can appreciate our *principles*; and that men are never more disposed to respect the latter, than when they see their beneficial influence on our practice. It was about a year after this event, that, on one of those occasions which are often called *chance* (a term that ought to be prohibited the lips of the Christian), as Mr. Robinson was riding in much haste on the road to Lutterworth, he met, as he thought, the Rev. Joseph Rose, son of the late Rev. William Rose, Rector of Beckenham, and Vicar of Carshalton. "I am very anxious," said Mr. Robinson, as he hurried quickly on, "to see you; will you call at my house? I shall return in little more than half an hour." The promise was made. Mr. Robinson far exceeded the appointed time; and on his arrival, his wife observed, "Mr. Ryder has called here, and waited for more than three quarters of an hour, and added, that he had come by your express appointment." "Mr. Ryder!" said Mr. Robinson with surprise; "I made no appointment with Mr. Ryder: I met Mr. Rose, and remember making an engagement with him; but I never saw Mr. Ryder." Mrs. Robinson strongly insisted on his having mistaken Mr. Ryder for Mr. Rose, and that the resemblance was sufficiently striking to account for the misconception. Whatever might be the cause it was clear that an explanation was necessary. It was therefore finally agreed that Mr. Robinson should call upon Mr. Ryder, who received him with great courtesy and kindness, and the mistake was found to have originated in the manner described.

And thus commenced an acquaintance that soon ripened into a familiar intercourse, in which Mr. Robinson succeeded in removing many erroneous impressions from the mind of his interesting friend. He laid before him juster and more enlarged views of the design of the Gospel dispensation, and directed him to the only true source of pardon and peace, through "the blood of the cross." Man's fall, and recovery by the grace of God in Christ Jesus; the agency of the Holy Spirit, in his enlightening, converting, and sanctifying influences; and the nature and fruits of justifying faith—the doctrine of our own Church on these subjects, as recorded in her Articles and Homilies;—such were the important topics of confidential discussion, and of private research and inquiry. Above all, Mr. Robinson urged upon him the daily perusal of the Bible, with earnest prayer to "the Father of lights" that He would dispel every mist of error, and vouchsafe to him that "good Spirit" which is graciously promised to "guide us into all truth." The result of these inquiries was what might be anticipated, with such a spiritual father and such a disciple; and what it will always be, where the mind is sincere and truth is the sole object, and where the means employed

are pursued in dependence upon the great Teacher, with the candour and humility that so eminently distinguished Mr. Ryder. "If any man will do his will, he shall know of the doctrine whether it be of God" (John vii. 17).

The change produced in Mr. Ryder's mind was progressive; but, being founded on much patient investigation and strong internal conviction, was powerful and abiding in its effects. It was like the morning "light spread upon the mountains," which afterwards shines with the splendour of noon-day. It was indeed a *great change;* so visible to every eye, so energetic in its character, and full of the fruits of righteousness and peace, that it is impossible to account for it on any other principle than that the mind had undergone some remarkable process, which it is the prerogative of Him alone to accomplish who proclaims, "Behold, I make all things new." Of all subjects, the doctrine of conversion is least understood and most denied; because all men are not spiritual, and none but the spiritual can comprehend it (1 Cor. ii. 14). The case of Mr. Ryder furnishes a strong exemplification of its reality and effects. His was not a change, as some men call conversion, from *one set of opinions to another,* but from *opinions to deeply ingrafted principles,* attested by the habitual evidence of a fervent zeal and a holy practice. The frequency of his addresses from the pulpit, the earnestness of his appeals, and the sacred ardour by which he was animated, recall the description given of himself by the prophet: "His word was in mine heart as a burning fire shut up in my bones. I was weary with forbearing, and I could not stay." It resembles the definition of true faith in the book of Homilies: "True faith cannot be kept secret; it will break out and shew itself by good works." It was the "faith that worketh by love."

I have ventured to describe the character and extent of this change, because it serves to illustrate a most important fact—namely, the inseparable connection between a sound creed and a holy practice. It is true, indeed, that the first may exist without the latter; but there is no instance of real holiness that does not flow from the saving knowledge of the truth. "Sanctify them through thy truth: thy word is truth;" "The truth shall make you free." The remarkable change that occurred in Mr. Ryder's character is evidently to be traced to the change in his views, and to fervent prayer for that Divine Spirit which rendered those views and principles so influential on his conduct. If, then, the knowledge of the truth be essential to its holy practice, and a defective creed must necessarily lead to a defective practice, how important the inquiry, "What is truth?" and how inevitable the conclusion, that till sound doctrine pervades all our pulpits there can be no great increase of national religion.

May, then, the grace of God multiply these examples, and raise up among us men, like Dr. Ryder, who by their rank and station possess such commanding means of extensive usefulness. Such a consummation is alone wanting, under the Divine blessing, to accelerate the march of truth in our own Zion, and to elevate the tone of ministerial faithfulness and zeal. The Church of England would thus "strengthen her stakes and enlarge her cords;" and, appealing to an apostolical clergy, as well as to her apostolical rites and doctrines, she might then hope with humble and modest confidence to exclaim, "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death" (Psalm xlviii. 12—14).

It remains only that I should authenticate this narrative of facts, by stating that I have received them from the lips of Mr. Robinson himself, in company with some other clerical friends, and about the very time of their successive occurrence. His last remark on this subject I very well remember. It was in the Spring of 1812, and so truly prophetic that it deserves to be recorded: "Mr. Ryder grows in zeal and in usefulness. He will no doubt rise in his profession, and I predict that he will be a distinguished ornament to the Bench, and prove a great blessing to the Church." How fully this prediction was verified, it is unnecessary to remark. "His praise is in all the churches." "The law of truth was in his mouth, and iniquity was not found in his lips. He walked with Me in peace and equity, and did turn many away from iniquity" (Malachi ii. 6).

ON EXAGGERATED STATEMENTS IN SERMONS.

To the Editor of the Christian Observer.

I WISH that you would warn your readers against exaggerated statements in sermons and religious books. A writer, in labouring to enforce any particular subject, is in great danger of distorting the general proportions of religious truth; he stretches the bow till the string snaps; and the rebounding implement wounds his friends, instead of carrying the arrow to the ranks of the enemy. Thus one of your correspondents, in a well-digested epitome of the Evidences of our Lord's Resurrection, with a view to shew that the holy Evangelists must have been inspired, says (Feb. p. 89) that they were "the most ignorant members of a bigoted race;" so that it was impossible they could have invented the pure and sublime morality of the Gospel, or have delineated a character "surpassing the brightest vision of Platonic genius." His argument is solid, but the terms in which the sacred writers are described, in order to make it striking and effective, partake of irreverence and exaggeration. So, again, your frequent and admirable correspondent J. M. H. says, at page 711 of your last volume, "Cords fettered the hands of the Omnipotent." This hyperbolical language is not Scriptural, and it perplexes the minds of the unskilful, while it furnishes an argument to the Infidel and Socinian, who are not slow to affirm that a system which binds Omnipotence, and makes Deity mortal, is not reconcileable with right conceptions of the Divinity. The fault is in the words, not the meaning; for the idea intended to be conveyed is Scriptural—namely, that He who as to his Divine nature was very God, as to his human nature was very man;—a doctrine above reason, but not opposed to it. The Fathers often use this inflated style, as if sacred truth could never be duly illustrated or enforced without startling paradoxes. The only passage which occurs to me, which might seem to justify such an expression as the above, is Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood;" but it does not follow, that because a sacred writer, under Divine inspiration (for I do not concur with those who think the reading corrupt), uses a condensed or elliptical expression, uninspired men may hazard strong figures without the same warrant. Ignorant persons are often misled by the doxology, "Now to God the Father, God the Son, and God the Holy Ghost;" when the concluding words, "Three persons but one God," are omitted, which are necessary to make them Trinitarian not Tritheistical. The correct idea passes through the mind of the speaker or writer, and he forgets that he may not have duly conveyed it to his hearer or reader. JOHANNES.

A FACT,
MARKING THE PERIL OF SABBATH PROFANATION.

To the Editor of the Christian Observer.

THE *retributive justice of God*, while it is clearly announced to us in his revealed will, is obviously connected (in its exemplifications) with numerous difficulties. These, by many, are selected as food for the nourishment of their willing infidelity; while by others they are regarded as reasons for the exercise of their more simple faith in the wise, but often inscrutable, dispensations of Jehovah. To the conscientious child of God it is enough to know that "Verily he is a God who judgeth in the earth;" and that, whatever discrepances may seem to mark his threatenings and their fulfilment, the hour is coming when the whole shall be explained and vindicated; for "what we know not now, we shall know hereafter." But we are permitted occasionally to witness such palpable demonstrations of the evil of sin, in the visitations of punishment by which it is immediately succeeded, that we forcibly realize the Divine declaration, "It is an evil and a bitter thing to sin against God!" Perhaps no observant individual, who has become matured, will not be able to recal some such occurrence as having passed under his personal review. The writer of these remarks is about to record one, which, happening at an early period of his own life, made a powerful and permanent impression upon his mind.

It was at the age of about seventeen, when pursuing my professional studies, that a lad (commonly employed by myself and fellow-students to go on errands, &c.) was met by me, one Sunday morning, on his way to purchase some materials for the purpose of cleaning boot-tops. A friend then with me (and now a pious and eminent physician) joined me in expostulating with him upon the sin of such a profanation of the day. We speedily elicited from this thoughtless youth, who was the only son of his surviving parent, an aged mother, that it was his intention, so soon as he had completed this purchase, to repair to Westminster Bridge, and bathe; adding, that as his mother would know nothing about it, she would neither be alarmed for his safety nor uneasy at his conduct. We set before him, with all the earnestness of Christian solicitude, the wickedness of his project; how inimical it was to the views and instructions of the relative referred to, as well as daringly opposed to the authority and commands of God. We reminded him of the peculiar honour with which He has connected the hallowed observance of his own day, and of the jealous indignation with which He regards all who venture to profane it. Nothing that we could urge seemed to effect the slightest impression upon his mind, or to create the smallest hesitation concerning his design. Perceiving this to be the case, I left him, with this solemn and emphatic remark: "Well, George, if, after all that has been said to you, you still persist in doing as you have proposed, I shall not be surprised, if on my return this evening I learn that you have been seized with the cramp, and ere you could be extricated have sunk into a watery grave." His reply was, "Well, sir, I shall run the risk of that." Thus we parted, and my friend and myself separated, to join our respective family connections, with whom we designed to pass and improve the day of rest.

At ten o'clock at night I returned, and the first words which the servant uttered conveyed to me a message from the mother of this unhappy youth, begging me to go at once to a public-house, on the other side of Westminster Bridge, where his corpse was then lying; a sad memorial

of daring profanation, and of the inflexible justice of Him who has declared, "He that, being often reproved, hardeneth his neck, shall *suddenly* be destroyed, and that without *remedy*." In accordance with the wish of this "mother in Israel," whose "last coal" had thus been "quenched," I repaired to this melancholy scene of riot, dissipation, and death. It was one of Summer's serenest evenings, the close of one of her choicest Sabbaths: all nature seemed to breathe the language of peace, and to point frail man to the still better "rest which remaineth." I had been a short distance from town, enjoying the society of a beloved and pious relative; and had joined with him and his family, in the temple of the living God, in the solemn acts of prayer and praise. The ministrations of an endeared pastor and friend, coupled with the sacred associations of the sanctuary, had made my wandering heart to taste, as I believe, a little of "the soul's calm sunshine, and the heartfelt joy." I well remember to have returned deeply impressed with a sense of "the excellency of the knowledge of Christ Jesus" my "Lord," and of that precious "hope" in him, which (under every possible vicissitude) "maketh not ashamed!" My mind was therefore somewhat prepared to derive from the affecting catastrophe, which I was summoned to witness, the mournful lessons of instruction it was so fitted to convey. I repaired, in solemn reflection, to the scene of death: and never shall I forget the unhallowed mirth, and boisterous intemperance, which marked this resort of profanity and excess. The landlord, while every other room was thronged with candidates for jollity and cheer, led my way to one lone chamber, where reposed the object of my search, cold as marble, still as death! From him I learned the simple tale, that the deceased, with others of his age, had bathed in the Thames, close by the bridge, and being in an instant seized with cramp had sunk to rise no more! Oh, what reflections busy thought indulged as I surveyed the affecting change! Florid in health, buoyant in spirits, confident in hope, I had seen him early on that day, and had reasoned for his *good* in *vain!* Now, there he lay, senseless, lifeless, *hopeless*—(would I could recal the word!)—mute, in the midst of clamorous and lawless mirth! *He* heeded not the turbulence of sinful joy which seemed to mock his calamity; nor did the warning which that calamity supplied avail to check the mirth. He was laid upon a miserable pallet, covered with a torn cotton sheet; the froth of convulsive dissolution still lingering in his nostrils, and his immortal spirit *gone*, whence it could never, *never* return! I left the sad spectacle, and passed a night of solemn reflection and melancholy review; and, many as are the years which since have flown, and chequered as they have been, never have I quite forgotten, never shall I wholly forget, the impressive lesson which the event conveyed. If it still speak to *me* (now advanced in life), how does it speak to every youthful candidate for bliss:

"Be wise to-day; 'tis madness to defer:"

"While it is called *day*, harden not your heart;" lest in an evil moment you be left to the current of illicit desire, and "in such an hour as ye think not the Son of man cometh." "The wages of sin is death." "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

If this simple relation, under the blessing of God, should prove a mean of averting such a course and issue, and any should be stimulated to "gird up the loins of" his "mind," and stand ready for the predicted summons, "Behold, the Bridegroom cometh, go ye out to meet him," the affecting incident will not have been permitted, nor its record have been preserved, in vain.

OBSERVATOR PROVIDENTIÆ.

REMARKS ON MR. ROMAINE'S LETTER; WITH LETTERS OF BERRIDGE.

To the Editor of the Christian Observer.

WHEN I sent you for insertion the unpublished letter of Mr. Romaine which appeared in your Number for February, p. 73, I had intended accompanying it with some remarks; but I refrained, lest I should deprive the reader of what is spiritually edifying in such cardiphonian compositions by awakening a criticising spirit. I am induced, however, to add a few lines, in consequence of finding, that, though the letter was, as I stated, genuine and unprinted, yet that the substance of it was published some years since, but without the names, and the part about the "samphire" and so forth, at the end. The expurgated copy is preferable to my own full and literal reprint; upon which arises a question that I have often wished to see judiciously discussed—namely, the proper course to be pursued in printing posthumous letters. Without doubt, whatever can justly offend any surviving person ought to be omitted; and where an editor explicitly states that he gives select extracts only, he is at liberty to leave out what he judges proper: but the question which I would propose is, whether what may be called characteristic matter ought to be suppressed.

To exemplify this in the case in question.—I had myself crossed out the very portions which I find were omitted in the former publication of Mr. Romaine's letter; but I reinserted them, for the following reasons. With regard to the names, the chief part of the letter refers to the late venerable Mr. Kingsbury, a Dissenting minister at Southampton, and to a "noble collection" which had been made by his flock and remitted to Mr. Romaine. The purpose is not specified: it was probably for some charitable institution in which Churchmen united with Dissenters; possibly the "Bible Society," as it was then called, in which Mr. Romaine was much interested; and which was afterwards named the Naval and Military Bible Society, upon the formation of the British and Foreign Bible Society. Now the omission of the personal and local allusions might have given an incorrect aspect to the letter. Even were it admitted that the brotherly intercourse which some eminently pious clergymen of that day held with Dissenters was wrong (which I, for one, do not admit, so long as there was no violation of "due order"), the fact of such intercourse ought not to be suppressed. But to have left the names and allusions in blank, would have led to the inference that Mr. Romaine was writing to a brother of his own communion; and if this result was wilfully permitted I might have furnished ground for two opposite charges, or rather for the same charge urged by opposite parties for different purposes.

In the first place, Dissenters might have said that some of their Episcopalian friends are anxious to conceal the affectionate intercourse of their predecessors with their Dissenting brethren, and especially in acts amounting to 'ecclesiastical irregularity;' thus ungratefully keeping back the debt of gratitude which they owe to holy men of other communions, in days when their own Church, however excellent her doctrinal formularies, was practically sunk in religious indifference, if not semi-Pelagianism. A charge of this kind, your readers are aware, has been strongly pressed, in the periodical organ of Lady Huntingdon's connexion, against the Rev. H. Venn's highly interesting and valuable life of his grandfather; and I must say, that till I read the papers in that magazine I was not aware to how wide an extent the work of suppression has been carried in Mr.

Venn's narrative. The author, indeed, makes pointed general mention of the eldest Mr. Venn's clerical irregularities; but in the detail of names, references, and correspondence, there is stated by the Lady Huntingdon critic to be a system of omission which leaves a false impression upon the mind of the reader as to his habits and intimacies;—that the book is not such a memoir as an indifferent person, having no ecclesiastical preferences to consult, would have written; but rather such a one as would be drawn up by an individual who wished that some things had been different; and who doubtless considered (the good faith of the narrator not being questioned) that most benefit would be effected by setting forth what Churchmen and Dissenters must alike approve, without making too prominent those irregularities, or out-of-door connexions, which might excite inconvenient prejudice. The same thought passed through my own mind when I transcribed Mr. Romaine's letter; for though Mr. Romaine was never an irregular preacher, like the eldest Mr. Venn, yet there are many readers who would have preferred that his intimate correspondence should not have ranged beyond his own communion. But I did not think that I was justified, if I printed the letter at all, in leaving the reader to form this inference. I had no right to veil Mr. Romaine's catholic spirit, or to suppress the good deeds of Mr. Kingsbury and his flock *.

Then, while in such cases the charge of bigotry is urged by those without the walls, the charge of unfairness is often urged by some within. I will not quote volume and page; but some of your readers may, perhaps, have occasionally seen remarks to the following effect: "The Evangelical party in the Church have been often, and we think justly, charged with a tendency to connect themselves too freely with schismatic religionists. We do not say that of late years their ministers have entered Dissenting pulpits; and for the most part they have laudably withdrawn themselves from anti-Church and non-Church institutions, with the exception of the Bible Society; but among the clerical names connected with what they consider the modern revival in the Church, not a few were addicted, more or less, to breaches of ecclesiastical discipline, and many of their 'hearers' became Dissenters after their death; and it were better that their modern admirers should be content with their own improved habits, than that they should seek to avert distaste by keeping out of sight the defects of their predecessors." The reply to this is abundantly obvious; and Mr. Sidney, in his Life of Rowland Hill, and the second and third Messrs. Venn, in the Life of their much respected elder, as also the biographers of Mr. Newton and others, have shewn the peculiarities of the case; which, though they afford no precedent for the present times, ought to be calmly weighed in judging of the principles and conduct of those eminent servants of God. Now, had I left out the allusions in Mr. Romaine's letter, I might not only have seemed to be defrauding pious Dissenters of his friendship, but also keeping out of sight what might prejudice some Churchmen against his religious principles.

It was scarcely worth while, perhaps, to write so much upon such a trifle; but the principle itself, as running over the whole range of biography,

* While the ink is wet upon my paper, a volume wet from the press has fallen in my way—namely, the Life of Rowland Hill, by W. Jones, with a Preface by the Rev. J. Sherman; one of whose special reasons for publishing this new memoir is, he says, that former ones are not written in Mr. Hill's own "catholic spirit." He complains of the memoir of Mr. Venn upon the same account. I do not pretend to adjust the balance in the cases alluded to; but I should lay it down as a rule, that a biographer has a good right to complain of what he pleases in his hero, but that he has no right to exhibit him otherwise than in his natural proportions.

is not trifling. A man may disapprove of the principles of Mr. Pitt or Mr. Fox; he may think Mr. Wilberforce in some matters too lax, or Bishop Van Mildert too rigid; he may wish that Cowper had not been "evangelical," or that Hannah More had always been abhorrent of giving or receiving over-courteous words; and some indulgence is doubtless due, both to a biographer and to his hero, in the exercise of honest discretion; but then *it must be honest*; it should have reference to what reasonable persons on all sides must acknowledge to be a lawful end; and it must not be connected with party spirit. Hayley's suppression of the afflicting details of Cowper's attempts at suicide must be felt, by all well-judging persons, to have been judicious; and even those who would have been glad of the narrative cannot complain of its suppression as dishonest. In like manner, when Mr. Southey circumstantially relates it, and Mr. Grimshawe, with far better taste, feeling, and principle, veils it in generalities, there is no reason to accuse either party of improper motives, unless it could be proved that Mr. Southey in his judgment thought it better to be taciturn, but considered that his book would be more sought after if he was communicative. So, in my humble way, comparing small things with great, if I had left out some matters, as I might well have done, in Mr. Romaine's letter, simply because I considered them trifling, unnecessary, or unedifying, this would have been honest; but when it occurred to me that the remarks respecting Mr. Kingsbury might be considered to have a bearing upon other questions, I thought it not well to elide them. The mere omission would indeed have injured no one; but had some person taken the trouble to fill up the blanks, he might have invented invidious motives.

The "samphire" paragraph might certainly have been advantageously omitted; but this I left, as a beacon against a style of writing—now obsolete, I trust and believe, at least among members of the Church of England—of mixing up sacred things with trivial; a habit, however, which must not be confounded with that of wilful trifling with serious subjects. I have no doubt that in the mind of Mr. Romaine spiritual thoughts and feelings were so habitually predominant, that they associated themselves with the minutest actions of daily life, in a manner that would appear unseemly to most hearers or spectators; or rather, I should say, when read or detailed at second-hand. Mr. Fletcher of Madeley, in drinking a glass of wine on horseback at a friend's gate, would feel himself in a hallowed place, and with uplifted eyes repeat the eucharistical address, without the slightest feeling of irreverent association. In like manner a deceased divine, addressing a tradesman, said that he should be delighted to stand behind his counter and to talk to his customers as he served them; now this, now that—mentioning his friend's merchandize in connexion with texts and sacred things in a manner that I should not wish to put upon paper. And yet, perhaps, it is not that there is any thing really incongruous in such blendings; but only that the minds, even of religious persons, are not generally in a frame to receive them aright. In many cases, also, it is the expression of the feeling, and not the feeling itself, that is improper. If Mr. Romaine, having received various little presents, was reminded, when he saw them on his table, of the friend who sent them, and with the recollection offered up a mental prayer for that friend, who will say that there was in this any thing not reverential? who will say that every Christian ought not thus to be habitually holding hallowed intercourse with his God, combined with constant intercession for his friends? It is only when the thought is shaped in words that it becomes tinged with new associations. I acquit Mr. Romaine of meaning

any thing quaint or jocose; his whole temperament was remarkably solemn; and when he prayed for his friend at breakfast over his cracknels, and at dinner over his samphire, I can only say that he was more in the spirit of one of the ancient fathers than comports with the levity of these our modern days.

Still, such minglings of serious things with trifles in speech or letter-writing, is to be avoided, were it only because they are not likely to be received in a proper spirit. But when they are meant for wit or humour, or to raise a smile, they are irreverent and revolting. I think among Mr. Romaine's friends some might be named who were guilty of this grievous offence; as, for instance, Sir Richard Hill, and his brother Rowland; and still more, perhaps, the Rev. John Berridge, whose drollery breaks forth on all occasions. I do not impute intentional irreverence, but rather an *inconsiderate habit*, arising from quaint reading. There were two or three other religious humourists in that day: Mr. Toplady was sometimes betrayed into this fault; and I remember reading, when a youth, one of the publications issued on occasion of the expulsion of the six students from Oxford, by a Mr. M'Gowan, which was considered a master-piece in its way, but which was one tissue of vulgar jests. Some of the Puritans indulged in this love of oddity; and even such writers as Matthew Henry are not blameless in this behalf.

We have reason to be thankful that we live in a day when offences of this kind are little known, at least among devout clergyman in the Church of England. Mr. Sydney Smith affects buffoonery in his speeches, and Mr. Burnet broad-faced humour; but the latter is not a clergyman, and the former is not devout. We must not, however, confound decorum with piety, or incongruity with levity; for there may be a respect for religion, where there is no love of it; and good taste alone may dictate the propriety of not blending facetiousness with solemnity; whereas, amidst the often mal-appropriate wit of such men as Sir R. Hill, or the misplaced jests of his brother, or "honest John Berridge," there was a depth of seriousness, and a reverence for God and for holy things, which have not been attained by some who would be justly displeased at their quaint sayings; and I may add, at the habit learned from the mystical writers, Popish and Protestant, of speaking of the Saviour in terms rather of endearment than of reverence. If we had more of Fenelon's "seraphic love" than comports with the feelings of this cold generation, the "care mi Jesu" of devouter ages would not so jar upon the ear.

I have trespassed too long with these reflections, Mr. Romaine's letter being a convenient peg to hang them upon. But the general question, of the proper line to be pursued in publishing posthumous letters, or drawing up obituaries, deserves to be seriously considered. Mr. Roberts is said to have sometimes erred, in his Life of H. More, with the delicacy of a polished mind and of Christian feelings, upon the side of abstinence of allusion; just as the Editor of Mr. Knox's Remains has transgressed by publishing Bishop Jebb's sneers upon Mr. Simeon, and this at a time when Mr. Simeon's reverend years and general estimation made the offence doubly offensive. Some of your correspondents, better able than myself, will perhaps pursue the subject.

S.

*** We have several original autograph letters of "honest John Berridge" in our possession, which would illustrate some of our correspondent's remarks. We will copy three: they are quaint, and the last is humorous; but they are the familiar writing of a man to whom religion was the most important concern of human life. They were addressed to a lay gentleman long deceased, whose eminent piety and large benevolence were well known to Mr. Berridge, but whose name the writer of these remarks will not obtrude upon his readers.

Dear Sir, Everton, April 8, 1774.

I received a kind letter from you when in town, which I laid in a drawer along with some others, and intended to call upon you before I left London; but a cold, attended with much feebleness of body, prevented my going out for some weeks. When my cold was somewhat removed, your letter had wholly escaped my memory, and did not occur to my thoughts till it presented itself to my view on rummaging the drawers to pack up my things for my journey. Well, dear sir, though you have had a very forgetful preacher, you have a kind remembering God—a faithful Jesus,—who watches over his vineyard day and night, lest any should hurt it. And what a mercy it is, that your beloved partner and yourself are both looking and drawing the same way. The Lord draw you both near to his side, and keep you there! Troubles you will need, and troubles will sprout up every day from within or without; but a sweet view of Jesus will make rough ways smooth, and rough winds calm. Our business is to follow Christ with the heart as well as life, in the affections as well as actions, and to cultivate a closer acquaintance and stricter union with him. The nearer our union is, the sweeter will be our communion; and the end both of tribulation and consolation is to drive us or lead us nearer to Jesus. Old pilgrims, I find, are apt to talk of past attainments, and to nestle in them; by which they soon become dry-skinned, and foot-sore, and formal. Oh, dear sir, let us be ambitious of the best things, and daily covet more of the true riches; pursuing our heavenly calling, as men of the world pursue a worldly one, with all our might. No traffic so sure and so gainful as Christian traffic; and no laziness so shameful as Christian laziness. The Lord help us to gird up our loins, and trim our lamps! the Lord make us watchful and prayerful, looking and longing for the coming of the Bridegroom!

I feel a Christian affection for you; but you must not be jealous when I tell you, honestly, I find a stronger affection for your wife. My love for you is brotherly; for her, is fatherly; and none but a spiritual father knows what affection he bears to his children. The Lord bless you both. Grace and peace be with you, and with your affectionate servant, for Christ's sake, JOHN BERRIDGE.

Dear Sir, Everton, August 16, 1774.

I have been itinerating for thirteen weeks; and when I ramble about to preach, I have neither leisure nor inclination to write; but the harvest is now come forward, which affords me some rest, and I am set down to pay my epistolary debts. Indeed, my spirits have been so weak and shattered since my late long illness, that writing of letters is a real burden to me, and makes me prove a very tardy correspondent. At times, when I am very low, a letter which demands a speedy answer will vapour me as much as a large bill requiring prompt payment would a sinking tradesman.

The Lord has led you through a variety of scenes, but He knows what he does, and does all things well. Sitting safely on the beach is very sweet after a stormy voyage; but I fancy you will find it more difficult to walk closely with Jesus in a calm than a storm, in easy circumstances than in strait. A Christian never falls asleep in the fire or the water, but grows drowsy in the sunshine. We love to nestle, but cannot make a nest in a hard bed. God has given you good abilities. This, of course, will make you respected by the men of business, and tempt you at times to admire yourself, and thus bring a smart rod upon your back. Sharp genius, like a sharp knife, often makes a wrong gash, and cuts a finger instead of food. We scarcely know how to turn our backs on admiration, though it comes from the vain world; yet a kick from the world does believers less harm than a kiss. I apprehend a main part of your trial will lie here; and when you are tempted to think gaudily of yourself, and to spread your feathers like a peacock, remember, too, that fine parts, in themselves, are like the fine wings of a butterfly, which garnish out the moth or grub underneath. Remember, too, that a fiend has sharper parts than the sharpest of us; and that one grain of godly fear is of more worth than a hundred thousand headsfull of Attic wit, or full of philosophic, theologic, or commercial science.

Kind Christian love to Mrs. W——. The Lord bless you both, and bless your children. Grace and peace be with you all, and with your affectionate servant, for Christ's sake. JOHN BERRIDGE.

Dear Sir, Everton, near Biggleswade, April 11, 1775.

I received your very friendly letter, and thank you for it; but is it not rather too profuse of honour conferred—Upon whom? Why, truly, on a miserable sinner, like yourself. One toad may croak to another, but, sure, it would raise a smile on your face to hear one toad compliment another, and speak very handsome things of his toadship. I do not love hard words, yet am much afraid of kind ones: they have procured me many a whipping. Sweet words are to the heart what sweet meats are to the stomach,—unwholesome, producing sickliness. Children may bear such sweet things, but elderly people cannot digest them.

I make no visits at London: my weak body, and still weaker spirits, will not bear it. My late long illness has made preaching in large congregations exhaust me wholly; and I am forced to sit still, and keep close in my chamber, to recover myself for the next preaching. However, though I do not go out myself, some few of my friends

pay me short visits; and if the Lord should bring me again to London, I cordially invite Mr. W——, his dear partner, and children, to drink tea or coffee along with my toadship, on any afternoon, excepting Tuesday or Wednesday, which are my preaching days, when I must be alone. I perceive by your letter, that your constitution is breaking up, as well as my own. It is well when a cottage gives a crack before it falls; this, like the warning of a clock, prepares for the stroke, the stroke of death. The nearer you come to Canaan, expect the more rubs in your way. They are designed to rub off your rust, to wean you from transitory things, and to wing your soul for its passage. It is a great thing *to live* in faith, but greater still *to die* in faith, full faith, bearing a glorious testimony to the love and faithfulness of a covenant God in Christ. The first work of our heavenly Potter, is to fashion the vessels of mercy by the finger of his Spirit; but the vessel is of little use yet, for want of fire: therefore his last work is to cast the vessels into a furnace; and when baked well there, they come out meet for the Master's service. Afflictions, in the hand of the Spirit, are of excellent use; therefore be not afraid of them. Our Master's honey is very pleasant, but his rod is most profitable. Since writing hurts my breast, and wearies my spirit exceedingly, my London friends demand no more than a single letter a-piece; and I trust Mr. W—— can be as moderate in his demands as the rest. Through mercy I got home to Everton safe and well, but found my congregation cast into a spiritual lunacy, by the Newfoundland tales of Mr. C——. Present my heart's love to Mrs. W——. The Lord accept her, and bless her dear other half, yourself, and bless the children. Grace and peace be with you all, and with your affectionate servant,

JOHN BERRIDGE.

THE REV. T. KELLY ON MR. KNOX'S VIEW OF JUSTIFICATION.

To the Editor of the Christian Observer.

DEAR SIR,—The question involved in the determination of the fact respecting Mr. Knox's change of mind on the subject of Justification, is by no means an unimportant one. It is this: Whether his authority can be fairly pleaded on behalf of principles which must be repudiated by all who stand forward in defence of the Apostolic Gospel. That Mr. Knox, as a theological writer, is, since the publication of his letters, looked up to by a certain class of persons, and that a very respectable one, as an author whom they wish to have on their side, is very evident. His letters have been referred to in the Legislature as entitled to great consideration; and one inference drawn from his doctrine has been, that between Popery and Protestantism the difference is by no means so considerable as some *bigots* are in the habit of representing it.

But this fact, though interesting in itself, is nothing compared to another—namely, his being formally quoted by an Archbishop, with entire approbation, on the great subject of Justification; and his authority pleaded in support of the unscriptural view of that infinitely important doctrine. The Archbishop of Dublin has, in his late Charge, at page 29, introduced as a note a passage from Mr. Knox's letters to Mr. Parker, on the subject of this doctrine, in which Mr. Knox totally abjures the idea of the *mere forensic theory*, and says, "I wonder the continual use of the word δικαιοσυνη, where the subject of justification is treated of, has not led learned men to suspect the soundness of the mere forensic theory. I apprehend that nothing could be more inapplicable than a Greek noun ending in *συνη*, to a mere business of *reputation*, or *extrinsic change*. All such substantives seem to me, without exception, to express actual and personal habits, rooted in the mind and manifested in the conduct; at least, the latter is invariably implied," &c. Mr. Knox thinks, that had the Apostle meant a matter of *mere reputation* he would have used another word—namely, δικαωσις, made ready to his hand. This is not the place for me to enter into the question here introduced; but I may be allowed to say, that my valued friend's usual acumen seems to have been wanting in this passage. When the Apostle

uses the word δικαιοσυνη, he speaks of the *thing imputed*; and no other word could be substituted for it. The word δικαιωσις denotes the act concerned in the change of the sinner's condition; and I only wonder that my friend should have written this passage, knowing, as I do, how competent he was to discuss such subjects. Does not *righteousness*, in English, denote *actual personal habits* and *actions*; yet those who *do* hold the doctrine of *imputed righteousness* never dream that the legitimate use of the word, as denoting the *thing imputed*, can be justly charged upon them as involving the slightest inconsistency. Were they to use the word *justification*, which answers to the Greek word δικαιωσις, in its place, whether the word were to be understood *forensically or otherwise*, the result would not be either truth or sense. *Righteousness* is imputed, not *justification*.

Seeing that Mr. Knox's writings are referred to in this way, and that so much weight is attached to his opinion on subjects involving directly the interests of truth and the salvation of men, I feel thankful that I was enabled to publish my testimony respecting the change that I was persuaded had passed upon my friend's mind, notwithstanding the anticipation of its giving occasion for the public discussion of a question involving considerations not personally agreeable to myself; I mean, the question of my competency in the capacity of a witness. Let the matter now go forward. I wish it to do so. I shall be thankful to Mr. Hornby for the production of any documents calculated to establish the matter of fact, one way or the other. That my statement is true, *I know*; and that my opinion is well-founded, *I am confident*. I wait, with a feeling of deep interest I confess, but with no anxiety on any personal account, for the publication of Mr. Hornby's book. That it will be an interesting book, whatever influence its publication may have on the question at issue between Mr. Hornby and myself, I am fully persuaded. It will make my friend Mr. Knox better known to the public; and I am sure, on a further acquaintance, he will be found neither less amiable nor less interesting. I am, dear sir, yours, truly,

THOMAS KELLY.

P.S. In your extract from my letter, in your Number for February, p. 128, for *scenery* read *scene*.

ON THE PREFIX TO THE LORD'S PRAYER BEFORE SERMON.

To the Editor of the Christian Observer.

I HAVE found myself, more from habit than calm consideration, introducing the Lord's Prayer, after the Collect before sermon, with the prefix: "In whose all-prevailing name and comprehensive form of words we sum up our imperfect petitions." Surely this is improper. The Collect is a prayer; and having repeated it, we proceed to the prayer which our Lord taught us; and some words of junction are usually considered necessary, though I doubt it; but my objection is to this particular form of junction. The words interposed are addressed to God: but it is not proper in such an address to give a descriptive character of the Lord's Prayer, as a "comprehensive form;" which is rather an indirect appeal to the congregation, in order to shew the propriety of using it. We ought not to turn prayer into preaching. The omission of the words "and comprehensive form" makes all right; but if these words are to be retained, the preacher ought to break off, as he does in the Liturgy

when he says "Let us pray," by a direct appeal to his fellow-worshippers, to the effect of, "And now, brethren, let us sum up our imperfect petitions in the comprehensive form of words which our Lord taught us."

LITURGICUS.

ON THE COMPILER OF THE WORDS FOR HANDEL'S MESSIAH.

[We have received the following notes respecting Handel's Messiah; the first from a very aged clergyman; the second from another, referring to the recollections of his father, who was born ten years before that Oratorio came out; the third from the Chancellor of the diocese of ———, who refers to the conversations of a venerated relative; and the fourth from the Rev. T. H. Horne. We have looked a little into the matter, and have no doubt that Morell was the compiler of the words of the Messiah, as he was in the habit of composing words for Handel's oratorios.]

To the Editor of the Christian Observer.

My dear sir,—In your Number for January, p. 37, Præcentor wishes to be informed by whom the passages of Scripture in Handel's Messiah were collected. I can only mention, that, about thirty or forty years ago, I have heard an old friend of mine, who himself was very musical, say that a Dr. Nicholls gave Handel the words, or portions of Scripture, for his songs and oratorios; and that he himself (my friend) had frequently heard Handel play the parts or words to Dr. Nicholls, who would stop and correct him, and say, "How does your music agree with the words? That is too harsh: go and try again;" which Handel complied with. Who this Dr. Nicholls was I do not know. The Dr. Nicholls who wrote upon the Liturgy died in 1718, more than twenty years before the Messiah was brought out. I well remember Handel's portrait hung up in the public gallery adjoining the Bodleian Library at Oxford, sixty years ago, when I was at Oxford. I am, &c.,

Arborfield, near Reading. *Hen. Hodgkinson.*

Dear sir,—I am much pleased with the observations of Præcentor; and in order to endeavour to throw some light on his inquiry, especially as you say you know of no tradition respecting the compiler of the Messiah, I will state what I have heard from my father. He was born in 1731; was extremely fond of Handel's music, and particularly admired the Messiah on the grounds stated by Præcentor: and, when I was a youth, I have heard him always refer the composition of the words to Dr. Morell, the author of the Greek Thesaurus republished some years since by Dr. Maltby. I remain yours, very truly,

Bluntisham. *R. Tillard.*

My dear Friend,—I happen to have, among various memoranda taken down from the conversations of my venerated uncle, the Rev. ——— ———, a note that the selection was made by a Mr. Jennings, a gentleman of Shropshire; and that the metrical parts were contributed by Morell, the editor of the Thesaurus Græcæ Poesios. It is not worth while adding my name, as I can say no more on the subject than I have written. Nicholls, in his Life of Bowyer, says much to the same effect with regard to Morell; and the name of Jennings may serve as a clue to those who have leisure and taste to hunt out secrets. Yours, &c.

My dear Friend,—Chalmers, in his Biographical Dictionary, says that Dr. Morell, formerly Head Master of Eton School, compiled the words for "Handel's oratorios." He cites for his authorities Nicholls's Anecdotes of Bowyer, and Harwood's Alumni Etonenses.

British Museum. Yours affectionately, *T. H. Horne.*

ON CERTAIN RECENT ATTACKS UPON THE BISHOPS.

To the Editor of the Christian Observer.

I HAVE just read, with much interest, the remarks in your Number for February, p. 126, upon the assaults which have lately been made upon the venerable Archbishop of Canterbury and his Right Rev. Colleagues. Surely no true lover of our Church—nay, I will add, no true Christian, whatever may be the community of which he professes himself a member—can look on and behold such things without sorrow. But my object in troubling you with this communication is not to offer any remarks of my own, but to send you the following extract from Bingham, which, it struck me, bears upon the subject, and affords withal a useful hint, very greatly deserving of notice in these unquiet times.

"The Council of Chalcedon adds, 'that no clergyman or layman should be admitted to impeach a bishop or a clerk *till his own reputation and character were first inquired into and fully examined*;' so careful were they in this matter not to expose the credit of the clergy to the malicious designs or wicked conspiracies of any profligate wretches, whom malice or bribery might induce to accuse them.....In cases of false accusation, whether public or private, the penalty against the offender was very severe. 'If any clergyman,' says one of the Apostolical Canons, 'unjustly reproach a bishop, he shall be deposed; for it is written, Thou shalt not speak evil of the ruler of thy people.' And, by a Canon of the Council of Eliberis, for any man to charge a bishop, presbyter, or deacon, with a false crime, which he could not make good against him, was excommunication without hopes of reconciliation at the hour of death.....Many other instances of the like respect might here be added, but by these few the reader will be able to judge with what *candour and civility* the clergy of the primitive church were obliged to receive and treat one another; and it would *have been happy for all ages had they walked in the same steps, and copied after so good an example.*"—Bingham's Antiq., b. v., chap. i., sect. 5.

May God put it into the hearts of his servants to humble themselves for these our unhappy divisions! Alas! we are searching with keen eyes into one another's faults, and meanwhile we forget to observe our own. "Pray for the peace of Jerusalem: they shall prosper that love thee."

C. C. C.

ON THE PRESENT TEMPER OF DISSENTERS; WITH A FEW HINTS TO CHURCHMEN.

To the Editor of the Christian Observer.

I DO not trouble you with this for publication, but if you think proper to publish it I have no objection. I am a member of a "Book Society" consisting of upwards of twenty persons, chiefly Dissenters. We take the leading periodicals, and, amongst the rest, the Christian Observer, which has been in the society, I believe, ever since its first

formation. At our quarterly meetings, members may nominate such books as they think proper, subject to the approval of a majority of the members present; and the periodicals are chosen for the following year at the quarterly meeting in December.

The Christian Observer has been long the object of my choice, and it is almost the only periodical I set any value on; but at a meeting of our society on the 21st of December last, on my wishing to renew it for the present year, I found that the members present (eight or nine) were almost unanimously opposed to it; which surprised me, as some of them are, professedly, very religious men. The society, when I joined it, was composed principally of such men; and the complaint made by some of our more worldly members was, that our books were too exclusively religious and serious for their taste; yet these "very religious" men can now join others, not only in decrying the Christian Observer, but in voting for duplicate numbers of Blackwood, and Tait, and above all—would you believe it?—for the *papers of "the Pickwick Club!"*

I, of course, attempted to defend my favourite, and refused to give it up; when, seeing I was very positive about it, the meeting (professedly as a compliment to me) allowed it to pass, though evidently some of those present were not well pleased to do so. I challenged the members present to point out specific objections, which they could not do. I remarked upon some of the excellent papers in your publication, and particularly in the December Number and Supplement; but they said they would not read them. I charged them with giving way to a sectarian or party feeling, and rejecting the work because, liberal as it is, it is conducted on the principles of the Established Church, and is Conservative. This they disclaimed; and I could get no explanation, except, generally, that it was "twaddle," &c.

I regret to see, sir, as one of the "signs of the times," a large and increasingly populous town like this, actually *retrograding* in its religious feelings; of which (or of your falling off in a doctrinal or literary point of view, neither of which I believe) I think this, and the additional fact that the same work has also been rejected by a similar society of longer standing in the town (comprising one Dissenting minister and the son of another, four lawyers, one surgeon, and two schoolmasters, all "pious men" and eminent in their professions, and six or seven other persons of equal respectability), are unequivocal symptoms; and I think, at any rate, you ought to be informed of it.

I am, sir, with respect,

Your constant reader and well-wisher,

Southampton. THO. MORGAN.

*** The foregoing letter is a specimen of several which we have received from different parts of the country; not so much in reference to our own humble pages, as to the systematic plan of modern Dissenting tactics in regard to Book-clubs and Reading-rooms. The members of the Church of England have much to learn as to the use of popular literature. One of the first objects, and a very proper one, of an intelligent Dissenting minister, after supplying a stock of religious tractates for children and the poor, is to form a book-club in his congregation, in which several periodical publications, and a selection of the popular works of the day, are rapidly circulated and eagerly read; whereas few, comparatively, of the Clergy think of the potency, for good or evil, of such an engine; the majority contenting themselves, at most, with furnishing a liberal supply of tracts, added perhaps to the stationary repast of "a Parochial Library," of which few persons trouble themselves to partake. In these congregational book-clubs, as is natural enough, the works selected (deducting those of mere amusement, or scientific or literary information) are, almost without exception, such as fall in with the popular feelings of what is called the Dissenting interest: so that the young men and women of Dissenting communities generally grow up with confirmed prejudices, which they have never had an opportunity of

bringing to the test of impartial examination. They have been taught from their childhood that the whole question of Episcopacy, of a National Church Establishment, and of the Church of England, is "twaddle;" that all large-hearted and clear-headed men have long since made up their minds upon such matters; that these days are too liberal to go back to monkish fables; with a few common-places upon civil and religious liberty and equality: so that nothing is considered worthy of being listened to that does not speak these Shibboleths. It must be a subject of astonishment to an ingenuous young Dissenter, that pious and intelligent persons can conscientiously remain in the National communion; this astonishment being grounded upon that narrowness of conception which is fostered by constant ex-parte intercourse and reading *.

The book-clubs to which we have alluded are often not confined to a particular congregation, but are open to the neighbourhood; by which means, as the members

* While we are writing, a pamphlet has fallen into our hands, entitled "A Review, reprinted from the Protestant Advocate, of a Sermon by the Rev. W. Jay, preached at the Tercentenary of the Reformation." In the preface the writer corroborates what we have said of ex-parte reading. He remarks:—"The Dissenter's Catechism is charged with a perversion of historical facts, and with gross misrepresentations of our discipline and formularies. This catechism has been again and again reprinted: it is used in academies, schools, and private families. The edition from which we quote is the thirteenth, and it has more recently been republished, with notes, by Dr. Newman. It was originally published by Samuel Palmer, the author of the 'Non-conformist's Memorial:' and is divided into two parts, the first containing a 'Brief History of Non-conformity'—the second, 'The Reasons of Dissent from the Church of England.' Bishop Horsley characterized it many years ago as *inculcating* 'no one principle of the Christian religion, or of any religion under the sun:' and by Edmund Burke it was designated a 'catechism of misanthropy, *anarchy, and confusion.*' Yet this catechism, with all its perversions and misrepresentations, is still placed in the hands of almost all the Dissenting youth of this country; and from its pages alone do they, in most instances, form their estimate of the English Church. The catechism is selected for animadversion, not because it is the only publication in which a spirit of bitterness towards the Church is conspicuous, but because, being an elementary work, it is used by the great mass of Dissenters in the education of their children. Passages of equal bitterness might be selected from other works; but it might be alleged that these works speak only the language of the authors, and not the language of the body. A catechism stands on a different footing; for when it is universally received, its sentiments may fairly be imputed to the whole body by whom it is adopted."

We deeply lament that a sermon from such a man as Mr. Jay, who used to exhibit a truly catholic spirit, should have furnished any occasion for the strictures in this review. The printed sermon is sufficiently hostile to the Church of England; but the reviewer states in his preface that it was far more acrimonious as delivered from the pulpit; and that, among other ill-advised ventings, Mr. Jay compared the Church of Rome to the frog of which the Church of England is the tadpole. When men like Mr. Jay speak thus, we may judge what are the feelings of fiercer minds, and the words of harsher lips. If Dissenters really believe us to be Popish tadpoles; if the Church of England, which their forefathers accounted the glory of the Reformation, is an anti-Christian because a National communion; if, as Palmer's catechism teaches, the refusal of Daniel to worship Nebuchadnezzar's golden idol is an example of "wise and good men in Scripture refusing to conform to the national established religion;" if, as a proof of our tadpole state, the Dissenters are satisfied with Palmer's accounting for the "exceptionable things in the Liturgy" by his saying that "they are taken from the old Popish Liturgy," and specifying that "the following six canticles are word for word from the Mass-book, namely, Benedictus, Magnificat, Nunc dimittis, Benedicite, Quicunque vult, Te Deum, and Gloria Patri"—though the first three are actually the words of Inspiration itself, and the rest are Scriptural, and are also catholic, not Popish;—if, we say, respectable and "moderate" Evangelical Dissenters evince such a spirit towards the Church of England, and express their deliberate determination never to rest till they have subverted her, can they wonder that their most candid brethren in the Established Church feel that estrangements have grown up between them? Such proceedings have been stated to us respecting the conduct and preaching of some Dissenters, even of the better class, in reference to the church-rate question, as, to say the least, by no means tend to promote "the unity of the spirit in the bond of peace."

While mentioning the name of Mr. Jay, we may take the opportunity of stating, that we have learned that the Memoir of Mr. Wilberforce which we quoted from Mr. Ellis's valuable Christian Keepsake, in our volume for 1835, p. 752, was not written by Mr. Jay, as we had been informed, but by our Right Reverend Friend at Calcutta.

of the Established Church are not always very active either in forming another institution or in joining the existing one in such force as to obtain a fair degree of influence in the choice of books, the evil effects of partial selection extend beyond the limits of the Dissenting body. We once knew an instance of a literary institution, in which, though a very considerable number of clergymen, including several dignitaries, were enrolled as members, and the great majority of subscribers were laymen of the Church of England, a few zealous Socinians, by regularly attending the committee meetings, acting in concert, and watching for opportunities of filling up vacancies either with orthodox idlers or with their own partizans, contrived to poison the fountain of literature, bringing in much evil reading, and keeping out much good.

Under these circumstances, we would respectfully suggest to our Clerical Friends the inquiry, Is there a book-club in your parish or congregation; and if not, why? Young persons of education *will* read; nor will they restrict themselves to the catalogues of the Christian Knowledge Society or Religious Tract Society: if, therefore, there is not a well-regulated book-club within their reach, they will be in danger of resorting to the trash of circulating libraries, after buying or borrowing all that happens to fall within their grasp. A clergyman, using his influence wisely and vigilantly, might often effect much benefit, and prevent much injury, by promoting and superintending an institution in which those who have no taste for religious reading shall find that which is instructive and entertaining, without being deleterious; and which those whose tastes are more serious will gladly avail themselves of, not only for works directly spiritual, which of course would form a considerable portion, but also for variety and recreation.

With regard to the displeasure so strongly evinced by the political Dissenters against the Christian Observer, "it is a small matter with us to be judged of man's judgment; yea, we judge not ourselves." Our effort has been, for five-and-thirty years, to endeavour to set forth the Gospel of Christ, and to further the salvation of mankind, in connexion with that Scriptural and Reformed Church which God in his mercy has established among us; as equidistant from Popery and civil and ecclesiastical despotism, on the one hand, and Schism, Liberalism, and Voluntaryism, on the other. In former days, the great majority of pious Dissenters, anxious for the salvation of souls, and not prostituting piety to politicalism, though seceding from the Church of England upon minor grounds—chiefly a few words in some of the services—rejoiced in the spiritual welfare of the Church of England, and proclaimed that nothing prevented their frequenting the ministrations of that Church but that they "could not hear her own doctrines within her walls." In like manner, the pious members of the Church of England, though deeply lamenting Dissent (which our own negligence, our want of churches, and of pastoral vigilance, and of a faithful exhibition of the doctrines of the Gospel and of the Protestant Reformation, as set forth in our formularies, had so grievously fostered), yet said, with the Apostle, that, sooner than souls should perish for lack of knowledge, they rejoiced that Christ was preached, even though it were of envy and strife *, but without imputing those as the

* This declaration of St. Paul, in its plain obvious sense, is so fatal to the doctrines of those who hold the opinions advocated in the Oxford Tracts, that they have invented various expedients for setting it aside. That they feel its pressure upon them is clear from their efforts to get rid of it by glossing upon the Apostle's words: and that those efforts are made in order to surmount a difficulty, rather than as a spontaneous exposition of the passage, appears from the discrepancy of their expositions. Mr. Dodsworth, among others, has published his opinions on the passage, which neither friends nor opponents find satisfactory; and Professor Keble, in his Visitation Sermon before the Chancellor of Winchester, has resorted to a solution of extraordinary boldness—namely, that the Apostle did not mean what he said; that preaching does not mean preaching, but something entirely different. The words of the Apostle are (Phil. i. 14—18): "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some, indeed, preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Professor Keble's solution, we have said, is, that preaching does not mean preaching; but only "that even those who, in speaking of his sufferings, meant nothing but envy and strife, did *in a manner* preach Christ; that is, make his Gospel known, and draw popular attention to his name." What right has Professor Keble thus to Procrusteanise the words of Inspiration? If the Apostle had only meant "in a manner," he would doubtless have said so, and not have left Mr. Keble to cool down his words. According to Mr. Keble's criticism, the parties in question did not preach Christ at all, either in contention or in any other way: they spoke only of the sufferings of the Apostle; and this was "in a manner"—a very strange manner—"preaching Christ." Why, then,

motives which influenced pious and candid Dissenters. But since so many * of "the Evangelical Dissenters have politically yoked themselves to Mr. O'Connell's car, with Mr. Hume, the scoffer at "the twaddle" of religion, for a charioteer; and have

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Voltaire was an eminent preacher of Christ, and bloody Queen Mary of Protestantism. Will any man, who has not an hypothesis to serve, at the shrine of which Scripture itself must be immolated, venture to say that he believes this to be the inspired meaning? Besides, the Apostle's declaration applies to those who preached of "love," and "good will," and "in truth," as well as to those who preached "not sincerely:" so that Mr. Keble's gloss makes these also not preachers of Christ. In his paraphrase he has inserted the words "envy and strife," as if they were the whole of the Apostle's statement; but there are other words, which, if they had been inserted instead of "envy and strife," would have turned the paraphrase into nonsense. For example: "Even those who, in speaking of his sufferings, meant 'not sincerely,' 'supposing to add affliction to' his 'bonds,' did in a manner preach Christ, that is, make his Gospel known, and draw popular attention to his name." What sense is there in speaking of his sufferings "not sincerely?" The meaning of preaching Christ not sincerely, is plain enough; but the other is nonsense. And how could speaking of St. Paul's sufferings, by which the Gospel became known, add affliction to his bonds? And if from the false preachers we turn to the sincere ones, what sense is there in saying, "Even those who, in speaking of his sufferings, did so in 'good will,' and 'love,' and 'truth,' did in a manner preach Christ; that is, make his Gospel known, and draw popular attention to his name?" But what, without one word of comment, would overturn the hypothesis, is the phrase "to speak the word," at the end of the fifteenth verse, which corresponds with "preach Christ" at the beginning of the sixteenth: so that, according to Professor Keble's gloss, to "speak the word" means "to speak of his (the Apostle's) sufferings."

But the bigotry of Mr. Keble's doctrine corresponds to the liberty which he takes with the sacred text in supporting it. If the passage were applied only to those who preach Christ of envy and strife, not sincerely, we should not say more than that we rejoice that God can, and often does, overrule what is evil to His own glory. But the Oxford Tract system goes far beyond this: it denounces as schismatical—or rather, we should say, as non-church—all the churches of Protestantism, except our own and its cognates; and it is thought the utmost stretch of Christian charity to place the churches of Germany, France, Switzerland, and Scotland, under the very declaration which the Apostle Paul applied only to hypocrites and malignants. Nay, Professor Keble's gloss goes to shew that they do not preach Christ at all, except "in a manner," by reflex action.

How much more Scriptural, candid, and dignified, the Bishop of London's allusion to the Apostle's declaration; and this not lightly, but in a solemn Charge to his clergy; in which he says: "The Wesleyan Methodists, I fear, cannot be considered, at the present day, as being directly or intentionally subsidiary to the Church; but I know not why we should hesitate to acknowledge the good which they have done to the cause which the Church has in hand [What will the Oxford Tracts say to this heterodox admission?] by their zealous and laborious exertions, as teachers of Gospel truth, in many parts of the kingdom, where the Church afforded no sufficient provision for the spiritual wants of a rapidly accumulated population. It was necessary that Christ should be preached there; and if we did not possess the means of doing so within ourselves, we have reason to rejoice that it was faithfully, though irregularly, done by others."

* We say "so many," not knowing *how* many, "Evangelical Dissenters" are thus yoked; but even one were too many. But the chief cause of lamentation is the altered spirit of those who, without going the length of Dr. Bennett or Mr. Burnet, yet encourage by silence, by moral influence, and sometimes by direct co-operation, those whose doctrines in religion, or whose measures in politics, they cannot approve. We lately received a communication from A LONG-TRIED FRIEND TO ORTHODOX DISSENTERS, animadverting upon the Rev. J. Clayton for having, in the election for the Masters of the new London School, "thrown all his weight into the scale of Socinianism, by strongly recommending a Socinian minister for the office of Classical Tutor, and justifying that recommendation in a second recommendatory letter, upon the ground, that, the professorship being classical, not theological, there was no objection to the appointment;" and urging us to inquire into the facts, and bring them before the public. In reply, we might quote the following words from our volume for 1834, p. 757: "We are constantly receiving statements of something wrong that some person has done in some part of the kingdom; but it is our habit to consign such communications to a special nest of our bureau, whence they never find the way to the printer, unless in some case of public scandal, which we ought not to shrink from noticing. It is our object rather to inculcate principles than to expose individuals." If Mr. Clayton has published any thing, it comes both within our rule and our duty to notice it; but we cannot consent to print and

united with Romanists, Infidels, Socinians, and Radicals, to raze the foundations of the Church of England, it would be strange indeed if they approved of our humble work; which, though friendly to whatever is good among Dissenters, is conducted

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criticise alleged extracts from private letters. The Claytons (especially the still surviving venerable father of the family, who stood forth so manfully and Christianly, at the time of the first French Revolution, against the democratical principles which were hurrying not a few of his brethren into the ranks of rebels against God, their King, and Country, and who had the honour of being made in consequence the subject of many a slanderous libel and caricature) have always, as we understood, kept aloof from the disgraceful coalitions of Hume-and-O'Connellite political Dissenterism, and have refused to connect themselves with the ungodly conspiracy which has been set on foot for the demolition, by every species of agitation, fraudful artifice, and political terrorism, of the Established Churches which God in his Divine mercy has been pleased to plant in these realms. As men fearing God, and reading their Bibles, they have appeared to act upon the principle, that whatever might be their abstract views upon some ecclesiastical questions, the example of Christ, when the collector of customs presented his demand, is a better precedent than that of the Irish Popish conspirators, who purchase land subject to the payment of a tenth of its produce, and then swell their purse while they attenuate their conscience by refusing to pay what was never their own; and that the precepts of Christ upon the same occasion are better doctrine than those of the revolutionary infidel Paine, to whose eulogy, as pronounced by Mr. Hume, Mr. Burnet and his "evangelical" colleagues listened with so much complacency. We have strong hopes—we would even hope against hope—that among that class of Dissenters to which such men as the Claytons belong—men of sincere piety, sound sense, and Christian moderation—there is, or must ere long be, a re-action: and we think that such men ought, for the sake of their own character, and of the cause of God and His truth, to separate themselves openly, and in the public eye, and if necessary by means of the press, as we trust they have already done in spirit and in act, from the evil and inflammatory deeds of some who call themselves their brethren. The time has arrived when they must do so, if they do not wish "evangelical Dissent" to be but a synonime in public opinion for Radicalism and practical Infidelity.

In saying thus much, we ought, both in justice to Mr. Clayton and to ourselves, to add, that, if it be true that he has taken the part which our correspondent described, he doubtless acted upon his deliberate view of what he considered that his principles, as a conscientious Dissenter, rendered imperative, and what we have again and again said must be the necessary result of once separating religious from civil considerations. We are informed (for we have never read or seen a line of the articles alluded to), that the Editor of this publication has been made the object of much personal virulence and abuse in Patriots and Congregational Magazines, and other ultra-liberal Evangelical Dissenting periodical works, for the opinion, which we have so often expressed, that there is no resting-place between a National Church Establishment and national Atheism; that the late Marriage Bill is of necessity atheistic, since the slightest allusion to a God to consecrate the nuptial tie was considered to be an infringement upon the rights of conscience; and that, if we would be consistent, we must go as far as Paine or Voltaire would wish us, when once we adopt the principles, so constantly urged in modern Dissenting publications, that "national relations have nothing whatever to do with religion;" that "the State is to take care of men's concerns in this world, and to leave their souls to their own consciences and to God;" that a public provision for the religious training of children, and the spiritual instruction of the poor, is an invention of Satan to thwart the salvation of mankind; and that a nation has no more right to appoint an appeal to the Almighty by an oath, or to say that one day in seven shall be kept holy, than it has to seize a man's goods for a tax to repair the car of Jaggernaut.

But, however much we may have been vituperated for the expression of these opinions, we are not aware that any Dissenter has endeavoured to enlighten our ignorance, or to tell where the desiderated resting-place is to be found. So far from saying that Mr. Clayton, upon the modern principles of Dissent (which are altogether opposed to those of the old Nonconformists, who wished not to subvert national churches, but to purify them), was not justified in recommending a Socinian minister to be an instructor of youth, we think he ought equally to have recommended him if he had been an avowed Atheist; for, once grant the principle that a "man's religion is not a matter to be inquired into in civil matters," and that it is persecution to refuse your vote to a parliamentary candidate because he is a known infidel; and Mr. Clayton's alleged recommendation and support of a Socinian become rather a magnanimous assertion of principle against public clamour, than an offence against God and society. On this ground, therefore, among

by Members of the Church of England, and is pledged to uphold that never-enough-to-be-valued Institution. We bore without complaint the large secession of clerical readers which ensued in consequence of the part which we conscientiously took in the Bible Society discussion; and if the Dissenters, who hailed us upon that occasion as the friends of peace, justice, and catholic love, are now offended at our being consistent and stationary, while they have marched onward in the spirit of this enlightened age, so that all old-fashioned notions have become "twaddle," we have no reason to complain that they select more congenial publications. As for book-clubs, the "two days" often allowed are very insufficient for readers to look over at their leisure long and argumentative papers; so that, instead of being thankful for overmuch thought or matter, they are obliged to content themselves with rapidly skimming over a few of the shorter articles, giving up the rest in despair. This is not doing justice either to themselves or to those who cater for them: and with regard to our own Book-club Readers, we wish that some of them would do us the kindness to introduce us at once into their families, allowing us to lie upon their table for a month, to be looked at as opportunity served, and to have the honour of a place in their library at the year's end. Our plan has always been rather to provide solid aliment, and to furnish a volume which may be kept as a book of reference, than to give a monthly newspaper, which is of no use after it has been skimmed over. Hasty readers, who merely glance at publications as they pass through a club, and have no fee-simple in the work for their library, do not appreciate this difference. It would cost little of time, trouble, or money, to set an index-maker to cut out slips from the magazines and newspapers, which would be of no service beyond the moment; whereas religious Essays, expositions of Texts of Scripture, or of the Church Services, discussions upon matters of doctrine or morals, historical notices, memoirs, and *the principles* which apply to the passing events of the day, are of paramount interest; and are referred to again and again years after, when lists of deaths and marriages, or the names of the speakers and their speeches at the last public meeting, have become "an old almanack."

We have thought it respectful to our readers to offer this explanation; and the best proof that the principle is solid is, that our work has survived scores of others, and is the only one, of equal standing, that has not either dropped altogether, or been changed with "New Series," or other transformations. We purpose, by the blessing of God, pursuing our accustomed course; and though some of the sons of Dissenters have grown so much wiser than their venerable parents as to account every apology for the Church of England "twaddle"—just as some of the sons of some revered Churchmen of what the Edinburgh Review sneeringly calls "the Evangelical class," have fallen into the Oxford Tract snare, and of course eschew whatever is not regulated or the latitude of Rome—yet never was there so large a body of persons who hold to those principles of doctrine and discipline which in the main are conscientiously advocated, however feebly and imperfectly, in this publication. We can speak the more disinterestedly, for, in truth, some of our friends have not always been so considerate as they might have been towards us. But this we may say, that if all who hold what are properly called—and we believe truly, though we dislike invidious appellations—Evangelical doctrines, in the Church of England, were always as zealous, as fearless, as uncompromising, as little ashamed of the explicit avowal of their principles in their full results upon every question and event, and of acting upon them in all places, all companies, and all institutions, as are the political and proselyting portion of the Dissenters and the Papists, and those who approximate towards their opinions in our own Church, their labours would not be in vain in the Lord.

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others, we prefer, for the most part, going to the nucleus of questions, rather than mixing up the discussion of truth with personal details. If Mr. Clayton was wrong (as we most certainly believe him to have been), his action was the result of a wrong principle, and we would not take an invidious advantage of any man, by abstracting his deeds from his motives. It would not be worthy of Mr. Clayton's powerful mind to argue that a Classical Professorship would not bring a man's religious principles into play (which, by the way, is as untrue in fact as it is irrelevant in argument; for, of all instructors, one who has to initiate boys into classical literature ought to be a sincere believer in the mysteries of the Gospel, and one who knows how to gather Evangelical fruit from what would otherwise be only an inlet to evil). No: if Mr. Clayton thinks a defence of his conduct necessary, it must be grounded upon principle; for the alleged exceptionable detail is but one minor exemplification of the effects of the general principle: that principle against which the Church of England is opposed to the modern race of Dissenters, whether in relation to National Church Establishments, God-denying systems of education, or other kindred questions.

OBITUARY.

REV. CHARLES SIMEON.

(*Continued from* p. 62.)

Mr. Simeon's ordinary course of public ministrations, during many years, was to preach in the morning and evening of the Lord's-day at his own church in Cambridge, his curate reading the prayers. In the afternoon, for several years, previous to the failure of his voice and strength in the year 1807, he also read prayers and preached at a village church a few miles from Cambridge, his curate officiating at Trinity Church. He had also at that time two weekly lectures, one at Trinity Church, the other in the country. Besides these services, he statedly met parties of his congregation in classes, which were so arranged, that each description of persons, the senior men, the senior women, and the juniors of each sex, separately, were brought under his observation and instruction at least once in the month. His views in relation to this sort of intercourse with his congregation, but more especially respecting meetings of a larger and more promiscuous body of his people, at which laymen were permitted to expound the Scriptures and lead the devotions of the persons assembled, underwent some change, or at least modification, the nature and extent of which we leave to be narrated by those who are more accurately acquainted than we profess to be with the conclusions at which he arrived. This, however, may be stated, that the larger meeting was, we believe, discontinued many years ago.

For an account of his manner of preparing his discourses for the pulpit, and subsequently writing out the substance of them for the press, we refer to Mr. Webster's discourse, reviewed in our Number for January, p. 97. The only additional particular on this subject which occurs to us as deserving of mention, is, that his sermon preached in the country on the Sunday afternoon was usually the same in substance as his evening sermon at Trinity Church. He practised, as it were, upon the village population, with more familiarity and homeliness of style, what he repeated the same evening before his better instructed congregation at Cambridge.

His sermons, during nearly the whole term of his ministry, except when he preached occasionally in the pulpit of the University Church, were not written before the delivery of them, though they were the result of much previous thought and prayer. He preferred, for himself, what is commonly called the extemporaneous mode of preaching, to that which is now more generally in use amongst the clergy of the Established Church; but he was by no means exclusive in his notions on this subject, or rigorous in his exaction of the same mode from others. Indeed, he has declared, that, so far as he could judge from apparent impression, his labours had never been more blessed than during the time, in the earlier period of his ministry, when he preached written sermons: and it may be encouraging to some young clergymen to be informed, on the authority of one who has seen in manuscript several of these his earlier sermons, that, generally speaking, there was nothing in them, in point of composition, at all superior to what is attainable by any person of moderate ability, who, after prayerful study of a portion of the word of God, endeavours, in dependence upon Divine help, simply to convey to others the impressions made by it upon his own mind and heart.

The labours connected with Mr. Simeon's public and private ministrations amongst his parishioners, to which were added those already referred to by us, and more fully described by Mr. Webster, in which he voluntarily engaged with students of the University, were, it will be perceived, sufficient to occupy the time and attention of any ordinary man, executed, as they were, not in a careless and perfunctory manner, but heartily and faithfully, as to the Lord. His soul was in his duties; he laboured in the word and doctrine; and was ever intent on doing the work of an evangelist, being instant in season, and out of season. Even his rides into the country, apparently taken only for exercise, and which were indeed habitually, and on principle, taken to invigorate him for his work, were also often made subservient to other purposes. Once, riding with an intimate friend a few miles from Cambridge, he pointed to a barn, and said, "In that barn I used to meet a few poor labourers, who assembled early in the morning, before their day's work, for instruction and prayer." Indeed, his one great aim was to do all to the glory of God, acting on the Apostle's principle, "Ye are not your own; therefore glorify God with your body and your spirit, which are God's." His time, his money, his powers of mind and body, his influence, were all regarded by him as talents of which the very most was to be made in the service of his Lord. In the employment of them he was strictly methodical, sometimes rather amusingly *mercantile*; nor did he lightly permit his calculations and arrangements to be frustrated. He rose very early—for that purpose retiring early to rest; and through the whole of the day, at

home and abroad, he was about his Father's business. It was impossible to be in his presence without perceiving that he was a man intent upon a great work." "Εν τουτοις ισθι" seemed to be written before him. He had put his hand to the plough, and no man could turn him back. He was courteous, and truly kind, to all who needed his counsel and assistance, with or without introduction; but no trifler could feel himself easy in his presence. It is true, that, living as he did in college, he had facilities for adhering to his plans which are scarcely to be met with elsewhere: but wherever his lot had been cast, the same character of preciseness and decision would probably have appeared, though less distinctly developed and differently directed.

The zeal with which Mr. Simeon pursued his holy vocation at home, was not likely to be left behind when he occasionally went out for necessary change or recreation. During his journeys, more especially those into Scotland—which country he visited repeatedly, during the Summer vacations—he made a point, as he had opportunity, of proclaiming from the pulpit, and in domestic parties, the same blessed truths to which God had so repeatedly set his seal in the course of his ministry. In his earlier visits he preached without scruple, and without let or hindrance, in the pulpits of the National Church of Scotland. In reply to those who objected to this, he said, that he believed himself to be acting consistently with his obligations as a minister of the Established Church in England. He regarded the Church of Scotland as a sister Protestant Church, professing in essentials the same creed, and under the same temporal head, the King, with the Church of England; and since the King, the temporal head of his own church, must, if he were in Scotland, attend there in the National Church, he thought that he too was acting with propriety and consistency in so doing. It is not our province to enter into the vindication of our honoured friend. We have merely stated the fact, with his own explanation of his conduct, as it was given to us by himself. There is now no danger of a minister of the Church of England being admitted into the pulpits of the National Church of Scotland, any more than of the twin phenomenon occurring in England; the General Assembly having, by an Act of the date 1799, decided that none shall be admitted to preach in their pulpits except ministers who have received ordination from their Church, and continued in her communion *.

We have more pleasure in recalling to mind, and recording for the information of those who may not be acquainted with it, the interesting reference made to Mr. Simeon's visit, in the summer of the year 1796, in Mr. (afterwards Dr.) Stewart's account of a revival of religion which took place about that time at Moulin in Perthshire. In narrating the causes which appeared to have produced the happy change in his own views and feelings, which was accompanied with or followed by a corresponding change in many of his parishioners, he says: "The conversation and example of some persons of a truly spiritual mind, to whose acquaintance I was admitted, and who exhibited to my view what I had only seen described in written

* The occasion of this Act was, we believe, Mr. Rowland Hill's tour in Scotland. The General Associate Synod about the same time published a similar edict, forbidding "promiscuous hearing of ministers belonging to churches from which we are in a state of separation;" and also "the manifest abuse of Sabbath-evening schools." The Church of England does not refuse to admit the ministrations of foreign Episcopal ministers; the restrictions in this matter arising, not from the Church; but from civil enactments. Bishop M'Ilvaine informed us, upon his return from Dublin, that Archbishop Whately had invited him to preach for him at the metropolitan cathedral, which he did; informing his audience that that was the first time a clergyman of the United States Episcopal Church had officiated in the Church of England and Ireland. He read on that occasion, with a loyal heart, the prayer for God's "chosen servant, our King and Governor," in the Communion Service, as being pro tempore under his Majesty's rule and protection: so that, till he entered the pulpit, he might have been taken for an English clergyman, had not his sitting in the Archbishop's place of honour, without lawn (the Archbishop having his own robes elsewhere), excited curiosity to know who he was; when some individuals of that amiable part of the human species, who, Hooker says, generously delight in receiving and communicating "large intelligence," inquired out the mystery in audible whispers, and set it buzzing from pew to pew throughout the cathedral. The Archbishop, we believe, remarked upon the occasion, that he wished to shew the people that Episcopacy and the church of Christ are not mere Act-of-Parliament matters. The Bishop of London lately said in Parliament, that the promiscuous interchange of pulpits advocated by the Rev. Baptist Noel would make the church "a Noah's ark;" and so we think it would —we do not mean in the better typical sense, but in the colloquial sense intended by the Bishop;—but we see no reason why Protestant Episcopalians should not officiate for each other, under suitable regulations, more especially as our churches are open without bar to conforming Popish priests.

memorials, conduced much to impress on my mind the truths with which I was gradually becoming more acquainted. I cannot omit mentioning in this conection, the blessing I enjoyed in the preaching, the prayer, and the conversation of that much favoured servant of Christ, the Rev. Charles Simeon, of King's College, Cambridge. He was a man sent from God to me; was my guest for two days in June 1796; preached in my church; and left a savour of the things of God which has remained with us ever since." "Indeed," adds Mr. Stewart's biographer, "from the latter circumstance Mr. Stewart always dated his own entrance into the fulness and freedom of a state of grace in Christ Jesus; and a visit, apparently casual and undesigned on the part of Mr. Simeon, constituted the most important era in Mr. Stewart's mortal life."—"What thanks do I owe you," writes Mr. Stewart to his correspondent, "for having directed my two late visitors to call at my cottage, as I have thus had the honour and blessing of entertaining angels unexpectedly. Messengers of grace I must reckon them, as their visit has been blessed to me more than any outward dispensation of Providence that I have met with. Mr. Simeon gave us his friendly assistance on occasion of dispensing the Lord's Supper, and frankly preached two sermons on the Sabbath, besides serving a table in English." And again: "Ever since the blessed period of Mr. Simeon's visit, my thoughts have continued more steadily fixed on Divine things, and my communion with God has been much more lively, by many degrees, than I remember to have experienced before."

When we repeat that the happy change in Mr. Stewart was the blessed means of imparting spiritual life, through his ministrations, to many who before that time had only a name to live while they were dead, but became thenceforth living members of the church of the redeemed, delighting in Divine ordinances, and adorning their Christian profession by a consistent conversation, continuing, as Mr. Stewart testifies, long after the first impulse, to proceed in the ways of holiness and peace, in all things adorning the doctrine of God their Saviour, and so making manifest that "God was in them of a truth;" we are content to leave Mr. Simeon, without the shield of our defence, to all the harm which his reputation, and his now glorified spirit, can suffer from the darts of his assailants; though it should be added, however, that during his last visits to Scotland he preached only in the pulpits of the Episcopal chapels. Let this angel of the grace of God tell, in his own characteristic style, the story of his ACCIDENTAL visit to the minister of Moulin.

"Often have I reflected," says Mr. Simeon, after his return, writing to Mr. Stewart, "on the peculiar circumstances which, contrary my own intention, brought me to stop under your hospitable roof. It had been Mr. H.'s purpose and my own to have been with you on Friday to tea, and either have stopped with you that night, or gone to Blair, as might appear expedient. Our horses were actually saddled, and brought to the door, and we were going to mount. But I felt a very unusual languor and fatigue, by means of the long walk we had taken to Dunkeld; and on my proposing to abide there that night, Mr. H. readily acquiesced. Even then we had no idea of spending the Sabbath at Moulin. Our great object was to get to Glasgow by a certain day; and though this was far from being our reason for accepting your invitation to return from Blair, yet the circumstance of our being somewhat advanced in our journey weighed a little in the scale, perhaps as much as one part in twenty. The circumstance of your having the Sacrament, of our being able to enjoy the company of your other visitors, of there being no service at Blair, and of our having a longer intercourse with yourself, were our principal inducements to return to you. But had not so many circumstances concurred, it is more than probable we should have abode at Blair. It has often brought to my mind that expression of the Evangelist, 'he must needs go through Samaria.' Why so? It lay in his way, you will say, from Judea to Galilee. True: but how often had he taken a circuit, going through the towns and villages round about! But the Samaritan woman was there, and for her God designed an especial blessing. What thanks can we ever render to God for those turns in his providence, which at the time appear insignificant, but afterwards are found to have been big with the most important consequences! It is our privilege to expect these invisible interpositions, if we commit our way to him; and every instance that comes to our notice should encourage us to acknowledge him in all our ways. I am exceedingly comforted, my dear brother, with the account you give of yourself. Oh how desirable is it for all, but especially for ministers, to have their souls deeply and devoutly impressed! What is religion without this? Alas! a dry, insipid, unsatisfying, unproductive form. I pray God that what you now experience may only be as the drop before the shower. Surely this is happiness, to taste the love of God, to find delight in his service, and to see that we are in a measure instrumental to the imparting of this happiness to others. This, I say, is a felicity which nothing but heaven can exceed."

A friend, with whom we have communicated respecting Mr. Simeon's visits to Scotland, writes thus from his own recollections. "His visits to Edinburgh were always felt as a refreshment and useful stimulus by the good people there. The doctrine he preached and expounded to them was the same; but the manner

and the illustrations, and the zeal and fervour of his ministrations, both in public and private, were very different; and were calculated to produce, and did produce, a great effect. I remember well his preaching a most striking sermon on ministerial duties and faithfulness; in which he introduced, with a view to illustration, the keeper of the light-house on Inch-keith, the island situate in the middle of the Firth of Forth, between Mid-Lothian and Fife. He supposd the keeper to have let the light go out, and that in consequence the coast was strewed with wrecks, and with dead and mangled bodies; and that the wailings of widows and orphans were every where heard. He supposed the delinquent brought out for examination before a full court and an assembled people; and at last the answer to be given by him, that he was "asleep!"—"Asleep!" The way in which he made this "asleep!" burst on the ears of his audience, who were hanging in perfect stillness on his lips contrasting the cause with the effects, I remember to this day."

"I remember, on another occasion in Edinburgh, after having finished an impressive discourse, his standing up in full size, and with impassioned gesture, and stopping a merry jig which was commencing from the organ."

Mr. Simeon's growing celebrity, besides the great respectability of his private connections, having in time brought him under the observation of men of influence at a distance, some of whom were less likely than persons on the spot to participate in the lurking suspicion and doubt respecting his orthodoxy which long lingered at Cambridge, he was not unfrequently applied to for recommendations to important clerical appointments, both at home and abroad. In particular, his acquaintance with some leading men in the East India Direction, who highly respected his judgment and integrity, was the means, under Divine Providence, of introducing into our Indian empire not a few of the holy and talented clergymen who, as Chaplains to the Honourable Company, have not only kindled the flame of devotion on the altars of our National Church in that country, and thereby exceedingly raised the character of the European residents, but have also, directly and indirectly, contributed largely to the success of Christian missions amongst the Hindoo and Mohammedan population. At his torch, more than at that of any other man, their zeal has been kindled; and to him they have frequently referred for counsel and encouragement in their toilsome and dangerous service.

Some of these—Thomason and Martyn more especially, who were his curates—he loved with an affection truly brotherly; so that the separation from them was to him like the cutting off of his right hand, or the plucking out of an eye. Yet he never hesitated about the surrender of these friends, or of any earthly comfort, at the bidding of his Lord. "Give me the man," he would say, "who is ready to go to the world's end to save souls." Such were the men whom he marked out as fit to occupy the first stations in the church; and such, when the opportunity occurred, he was glad to recommend. That he would himself have been prompt at the call of duty to leave all for Christ, no one who knew him could for a moment doubt. But he felt that he was where his Lord had placed him, and that there he must wait for his discharge. Some apprehensions have been felt by the friends of zealous young men, lest undue influence, or overpersuasion, should be exercised over their relatives by Mr. Simeon, in their deliberation respecting the choice of a profession or a station. But had they known him better, they would have confided more in his tender consideration for all the parties concerned. His respect for parental authority and feelings especially, was very high; so that no Christian father or mother could have confided to safer hands than his the share in the decision to which they were justly entitled. When the question has been proposed to him, the reply has been, "What is the wish of your father? For the present abide by that."

It might have been suspected, that, accustomed as he had been to minister to large and influential congregations, and having been the honoured instrument of good to many who in their turn were likely to become nursing fathers to other congregations; accustomed as he had been "generare patres;" he would deem it a misapplication of his time and talent to seek earnestly after single souls, or to interest himself much about persons in obscure station. Nothing, however, would be more erroneous than such a surmise. Of the zeal with which, when withdrawn from his public labours, he devoted himself to seek out and to feed even a single sheep of Christ's flock, it is believed that not a few interesting evidences could be collected. The following, which are well authenticated, may be regarded as samples.

In the earlier part of his ministry he exchanged pastoral duty with Mr. Abdy—then Curate, and afterwards Rector, of St. John's, Horsleydown—partly in order that he might be able to attend some family festivities under the roof of a relative. Mr. Abdy went to Cambridge, and Mr. Simeon occupied his friend's house in Horsleydown for a short time. Having undertaken the parochial duty, he was called one afternoon to officiate at a funeral; and, finding himself in the churchyard before the procession arrived, he looked at the tombstones, hoping to meet with some text or sentiment that might furnish him with a subject of meditation. For some time he found nothing but the common-place eulogies of "sincere friend," "kind father," "good husband," and so forth.

At length he cast his eye on a stone on which was engraved the following inscription :—

"When from the dust of death I rise,
To claim my mansion in the skies,
Ev'n then shall this be all my plea,—
'Jesus hath lived and died for me.'"

At once his soul kindled ; and, animated with the words, he looked round to see if there was any one near to whom he could impart his feelings. He saw at some distance a poor woman, who seemed to be employed as he had been. He beckoned her to him, and said, "You seem to be reading the inscriptions on the tombstones : pray read this—Can you say so ? If you can, you are a happy woman." "Sir," said she, "I am not happy, but very unhappy ;" and indicated by her appearance, and somewhat wild manner, that she was suffering from great anguish of mind. Mr. Simeon was beginning to inquire into her case, when he perceived the funeral entering the churchyard : he therefore hastily took her address, and, giving her a little present relief, promised to call on her. On the following day he called, and found the poor woman in circumstances which excited his deepest sympathy. The room was almost without furniture. An aged woman, her mother, lay upon a wretched bed ; she herself was seated upon a box ; and two squalid children were endeavouring to warm themselves over a few embers in the grate. The sight was almost more than he could bear ; for he was then a young visitor of the abodes of wretchedness. He could do nothing but weep with them : he actually left them without a word spoken, but relieved them with money. He repeated his visits several times ; and found, on entering into conversation with the mother, that she was an intelligent Christian labouring under heavy affliction. The daughter, too, appeared to receive his instructions with interest and thankfulness. He knew not, however, till he had been several times to the house, *what* God had wrought through his agency. At last, on rising one day from their knees, the poor woman, whose heart was now enlarged and her mouth opened to confess, looked at him earnestly, and said, "And now, sir, I will tell you : you know not what God has done for me through you : you have saved both my body and my soul. When you called to me in the churchyard I was on my way to the river to drown myself." She then told him, that since the death of her husband she had been labouring in vain to support her aged mother and two children ; but that her sufferings had been such that she could bear them no longer. On the day of his meeting her she had been to crave assistance from a sister, who lived in that neighbourhoood, and who, though well able to keep her, had dismissed her with reproaches. Forlorn and desperate, she had resolved never to return to see her mother and her children die ; and wandered into the churchyard, only to pass the time till the dusk of the evening should enable her to effect her purpose without being seen.—Mr. Simeon continued to be the friend of this poor family till the aged mother joined the company of the redeemed in heaven. The woman herself, who became a consistent Christian, was enabled to maintain herself and her children, and the children were educated. Mr. Simeon put them under the care of some pious friends in the neighbourhood, who supplied their wants and directed their couse.—On one of the occasions of visiting this poor family, Mr. Simeon, having been detained longer than usual by the deep interest which he felt in their state, joined the party assembled at his relative's house so late, that his friends began to be jocular with him as to the cause of his absence. "Ah," said he, in narrating this, and with the usual fervid moulding of his face, "*I had meat to eat which they knew not of.*"—He used to speak of the invitation which he had received at this period—more than fifty years ago—to join in the festivities of his friends, as a plot kindly, but ignorantly, laid for diverting him from the over-intense pursuit of the objects which then lay nearest to his heart. The deep interest which he felt in ministering to the spiritual necessities of this poor widow was regarded by him as graciously appointed, to counteract, as it did more than counteract, the deadening influence of scenes and associations which he felt constrained to attend, but in which he had ceased to feel pleasure.

Another instance of the zeal with which he laboured for the salvation of a single soul, will not, we think, be deemed unworthy of mention.

The name of Konig is familiar to not a few of Mr. Simeon's friends who resided at Cambridge during the years 1808 and 1809. That young man, the only son of a rich merchant at Amsterdam, came over to England in the summer of 1807. He was received by Mr. Edward Simeon, his father's correspondent, and sent to his house in the Isle of Wight, partly for the sake of studying the English language, of which he then knew very little. The Rev. C. Simeon was then at St. John's, his brother's house in the Island, having been ordered by his physicians to abstain altogether for some weeks from the exercise of his ministry ; the first time that such restraint had been deemed necessary for him. It soon appeared that young Konig was destitute of true religion, and ignorant of its principles : but his appearance and manners were such as to invite kindly feeling and attention. Mr. Simeon's benevolent heart was drawn towards him, and he earnestly desired to win this soul for Christ. One day he was riding a few yards in advance of a party of which Konig was one. Konig, seeing Mr. Simeon alone, rode up to join him ; and, perceiving that

his lips were in motion, though he was not engaged in conversation, inquired, with his usual simplicity, what he was saying. Mr. Simeon replied, "I was *praying* for my young friend." These words made a deep impression upon the interesting youth, and caused him to regard Mr. Simeon as one who was tenderly concerned for his welfare. His mind had, in fact, been prepared by the providence of God for this impression, which might otherwise have been transient; for just then he had been called to think on the subject of prayer by the following occurrence. The party, who were making the tour of the island, arrived at an inn, where Konig and another gentleman were necessitated to occupy a double-bedded room. That gentleman, before retiring to rest, knelt down to prayer by his bed-side. This, it afterwards appeared, was a new sight to the young Hollander; but it went to his heart. He had long been unhappy, from feeling the unsatisfactoriness of the things which are ordinarily accounted capable of conferring happiness; but knew not the better way. Immediately, however, as he afterwards declared, he said to himself, "How happy is that man! What would I give to feel myself in the hands of an Almighty Guide and Protector, as he surely does!" Under this conviction he fell upon his knees, which he had not before done in private for years; and the very next morning he unbosomed himself to his companion. He was thus prepared for the reply of Mr. Simeon to his inquiry, and was not repelled, but encouraged, by it. That watchful shepherd, perceiving that the Spirit of God had marked this stranger for Himself, resolved to do all in his power to train him for happiness and usefulness. After a sojourn of some weeks in the Island, he invited him to take up his residence at Cambridge: and there for months did he spend no small portion of the day in cultivating the mind of this young foreigner, and storing it with Divine and human knowledge. The improvement of the scholar in Divine and human knowledge, but especially in spiritual discernment and devout feeling, was such as amply to repay his generous teacher. Indeed, his progress in the Divine life was rapid, and soon put to shame those who had partially contributed to the happy result. In a tour through England and Scotland, which he subsequently made, Mr. Konig, not content with seeing and reporting upon the ordinary objects of interest to a traveller—of which, however, he was a diligent observer—explored, as he went, the abodes of misery—the infirmaries, and the cottages of lonely poverty—ministering to the sufferers instruction and consolation, as well as pecuniary relief.

The remembrance of that youth, graceful in person, and beaming with benignity, is even now redolent with every thing lovely and of good report. He was, in fact, ripening for early removal to a higher sphere. He returned to Holland, where he died of consumption; but not till he had been permitted and enabled to witness for his Saviour a good confession in his native city. The report of his behaviour during his death-illness excited considerable interest and surprise in Amsterdam, where his family was well known. Many, it has been stated, seemed to say, "What new thing is this?"

Such blessings from above seemed to precede and follow this good man, even when he was sent, as it were, into the desert. Surely his "steps were ordered by the Lord, who delighted in his way." How aptly might be applied to him the sentiment of Bishop Horne, speaking of the conversion of the Ethiopian Eunuch: "He who sent Philip to a desert place, did not send him there for nought; but raised a fair and fragrant flower, which, having bloomed for its appointed time on earth in the beauty of holiness, now displays its colours and diffuses its odours in the paradise of God:—who, whenever He pleases to bless the labours of his servants, can cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose."

From this and other instances it appeared, that, conversant as Mr. Simeon was with the largest projects for the conversion of nations and of the world, yet, like the angels, who account it an honour to minister to the heirs of salvation, even to little children, and who rejoice over one sinner that repenteth, he was ready also to seek diligently for a single sheep that was gone astray; and when he had found it, to carry it as on his shoulders rejoicing. Indeed, it may be generally remarked, that they who have been most honoured as the instruments of turning many to righteousness, have been the persons who have been least grudging in their efforts to seek out or reclaim single wanderers from the fold of Christ.

Another of the many interesting traits of Mr. Simeon's character, which may here be properly referred to, was the delight with which he observed the spiritual progress and growing usefulness of other ministers, even when there might seem to be a temptation to the feeling of jealousy, as if another were rising to supercede himself. On such occasions he would say, with evident joy and sincerity, "He must increase: I must decrease." This truly Christian feeling was manifested in a striking manner on his return to Cambridge from the Isle of Wight. During his residence there, and for some time before, his friend and curate Mr. Thomason, who had previously performed only a subordinate part in the ministrations at Trinity Church, had been called out to the vigorous exercise of all his powers in the work of the ministry.

Through the grace of God he had been enabled to rise to the occasion. No one, who remembers his sermons at Cambridge during that year, when Mr. Simeon was for the most part disabled from duty, will be backward to acknowledge that his improvement in the course of a few months was extraordinary. There was at that time a richness and fulness in his discourses, such as was not always found in Mr. Simeon's. This devoted servant of Christ, who loved his Lord with all his heart, and was thankful, for his sake, either "to be abased or to abound," was much struck and delighted, on his return, with what he saw and heard from his beloved colleague. After hearing him preach, he turned to a friend and said, "Now I see *why I* have been laid aside: I bless God for it."

The generous and affectionate feeling which he habitually cherished, and on suitable occasions manifested, towards those who have successively stood to him in the relation of Curates, is gratefully remembered by every one of them. Considering that the term Curate—honourable as it is, and elsewhere attached to the office of the principal—is commonly regarded in this country as implying inferiority of rank, he was disposed to discard it. "Not my curate," he would say: "my brother." "Now, my brother, which part shall I take?" The privilege formerly enjoyed by these gentlemen, of supping with him in private after the conclusion of the evening service on the Lord's-day, has been spoken of, by more than one of them, as peculiarly delightful and refreshing. So congenial were the duties of that holy day with the temper and taste of his renewed soul, that he generally appeared at the close of the day to be invigorated, rather than exhausted, by them. "I am an eight-day clock," said he: "now I am wound up for another week." His prayers on these occasions—for he always closed with prayer—were, it may be presumed, some of the least reserved of his supplications addressed to the Throne of Grace. A Dignitary of the Church, who was once present, remarked to the Curate in returning, how much he had been affected with the deep humiliation indicated by Mr. Simeon's prayers, particularly with the confession (taken from Bishop Beveridge, but which appeared to be new to him), that "our very tears need to be washed in the atoning blood of Christ *."

* We intended to remark, in reply to Professor Scholefield's letter in our last Number, but were cut short by our Printer, that we had communicated it to the friend who favoured us with the remarks alluded to, who apologized to Professor Scholefield, stating that he was misled by an incorrect copy of the sermon, published in a work called the Pulpit, where the word "Calvinism" stands as he quoted it. The quotations in our *Review* of the Professor's sermon were, of course, from the genuine edition. We never knowingly admit extracts from unauthorized publications. The following note also of the Professor's was cut short: "I believe that, practically and popularly, the question of a man's Calvinism turns upon the point, whether he believes personal election or not. Who, that knew Mr. Simeon, can doubt whether or not he was a Calvinist in this sense? But the spirit of the remarks in the Obituary seems to be, to vindicate him from the charge of adopting Calvin's system;—a charge which I, of all men living, should be the last to bring against him."

We now drop the discussion; but we cannot withdraw our protest against the Author of the Horæ Homileticæ being represented as symbolizing with any thing, next to the Inspired Standard of truth, but the Church of England. He was a faithful son of that Church, of which Professor Scholefield is himself a bright ornament; and we will not surrender him either to Calvinism, or to Calvin, or to any master but Christ.

(*To be concluded.*)

ORIGINAL POETRY.

For the Christian Observer.

THE SISTER PROTESTANT CHURCHES TO THE CHURCH OF ENGLAND.

FAIR cherished Sister!—sister still,
Though haughtily thou scorn the name—
Witched by what spells of Papal skill
Dost thou our early loves disclaim?

Vexed, wounded, reft, by harlot Rome,
Closer we clung in fond embrace:
Each found in each a welcome home;
Each saw in each a sister's face.

Heaven-armed, we burst the gates of hell,
That seven-fold fenced the Apostate's pride;
And when our conquering victims fell
Death marked them bleeding side by side.

They fought not with averted mien;
They shared the mutual tear or smile:
Were racks not sharp, or flames not keen,
Save in fair Albion's sainted isle?

Sure, Sister, 'twas not thy loved voice
That spake such words of bitter scorn;
That bade proud Babylon rejoice,
And widowed Zion's daughters mourn.

Ah no! a sister still thou art,
Tho' traitorous friends would rend the tie:
Scattered on earth, we have one heart,
And Heaven hath crowned our amity.

For, oh! what crown so bright as beams
In holier world from martyr's brow?
Saint, there, each saint a brother deems:
What lets they be not brethren now?

Yet when Helvetia doffed her vest
Of virgin white for recreant shame,
'Twas meet each sister should attest
How forfeit the long-honoured name.

But not alone 'twas hers to blush:
Full many a tare the foe hath sown:
And, oh! should Heaven each wanderer crush,
Helvetia would not mourn alone.

Repent, and live; so spake the word:
Do thy first works, nor lose thy crown.
Hath Europe—yea, hath Albion—heard?
For Albion too must share some frown.

Pure though her faith, her protest bold,
From Racow to Serbonian Rome;
Oft hath she lacked the deeds of old,
That gemmed her days of martyrdom.

But deadlier far were her award
Than ever treacherous bride befell,
If, faithless to her heavenly Lord,
She tread the paths of Jezebel.

S. C. W.

"COME UNTO ME."

"We are then (in baptism) washed, once for all, in his blood; and if we again sin, there remaineth no more such complete ablution in this life." "The pardon in baptism is full, free, instantaneous, universal, without any service on our part; the pardon on repentance, for those who have forfeited their baptismal pardon, is slow, partial, gradual, as is the repentance itself; to be humbly waited for, and to be wrought out through that penitence." "The fountain has been, indeed, opened to wash away sin and uncleanness, but.....that way is open but once: it were to abuse the power of the keys entrusted to us, again to pretend to admit them thus: now, there remains only the baptism of tears." "Whether we have any right to appropriate to them (who have sinned after baptism) the gracious words with which our Saviour invited those who had never known him, and so had never forsaken him, and with which, through his church, he still invites his true disciples to the participation of his own most precious body and blood, 'Come unto me, ye that labour and are heavy laden,' &c."—(Oxford Tracts).

SAVIOUR, and may I come to Thee,
Nor wait return of outward sign?
May I with guilt and misery
Unspurned approach Thy Throne Divine?

And may I come again, and oft,
With every hour's oppressive care;
Nor fear the heaven-ward sigh to waft,
Though conscience well might bode despair?

Or dost thou bid me weeping tend
On saintly man in holy place;
Waiting till, oft repulsed, Thou send
Sweet balm of sacramental grace?

Nor lightly prize I each behest
Through sacred rite Thou deign'st to give,
At hallowed board a lowly guest,
And midst thy earthly courts to live.

For oft, when round me terrors cling,
Nor soothing word guilt's wound can heal,
Faith upwards plumes her drooping wing,
At sight of mystic pledge and seal.

And well I love the saintly spot
Where oft I plight the sacred vow—
Symbols in heaven are needed not;
But, faint and dark, we need them now.

That hallowed cup will I rejoice
To drink of, till I drink above;
And welcome the commissioned voice
That tells me of absolving love.

And yet, methinks, Thou didst not say
I may not come to Thee unseen.
Must mortal hands unbar the way,
And earthly envoy intervene?

Thou deign'st to call thy church thy Bride:
But doth she so retain heaven's key
I may not, reft of all beside,
Approach my God alone through Thee?

And didst thou lend of fontal grace
Such store to gild my course to heaven,
That now repentance hath no place,
And nought but briny font is given?

Is virtueless Thy hallowed blood
For thousandth crime that asks its power?
Or can I lave in purer flood?
Are votive tears a holier shower?

And must I wear Doubt's galling chain,
Forging new links from youth to age;
Till, worn with ever-during pain,
I joyless close life's pilgrimage?

Then, at the length, Thou shalt impart
Smiles which on earth I could not see;
Escaped from my own faithless heart,
Escaped self-righteous tyranny.

Yet, ah! why not discern them now?
Love's tears may blend with guilt's remorse;
For when did terrors clothe thy brow
To frown a suppliant from thy cross?

By day, by night, in weal or woe,
May I not ever find Thee nigh—
Nigh, to console when sorrows flow,
And nigh to pardon when I cry?

Saviour, I come: I weep, I pray;
I faint, yet trust; and trembling soar:
Speak but the healing word, and say,
Believe, be whole, and sin no more.

Caitiff, beneath Thy cross I lie;
Oh, bid me rise, and strength impart;
Then seal with new-born sanctity
The wedlock chamber of my heart.

S. C. W.

REVIEW OF REVIEWS.

SECOND LETTER FROM THE REV. J. H. NEWMAN ON THE OXFORD TRACTS, WITH REMARKS THEREUPON.

We have received from the Rev. J. H. Newman a manuscript of fifty-two pages, dated (we suppose commenced) March 3, but received March 13, with a message dated March 11, saying, "Mr. N. is anxious that it should appear in *the next* (the present) *Number in an entire state*; should this not be the case, Mr. N. would feel himself at liberty to publish it." Mr. Newman also says, "I have a claim in courtesy, nay, in justice, that you should put in the whole of this reply *without a word of your own*." We are here required to insert fifty-two pages of manuscript in the middle of the month, instantly, undividedly, and without note or comment; otherwise Mr. Newman will publish it elsewhere; and of course with the usual announcement on such occasions, that, the author having been denied "justice," or "courtesy," is obliged in self-defence, and so forth.

In reading books of controversy, or debates in the House of Commons or any where else, one cannot but remark, that a large portion of the discussion has often very little to do with the main matter in hand; and yet each party feels it necessary for explanation, and for rectifying misconceptions or misrepresentations, which might perplex friends, arm opponents, and incidentally injure the cause of truth. A charge, however unfair, of want of "justice," or even of "courtesy," often goes far to prejudice a good argument or a good cause in the minds of those who cannot detect its unfairness, or see that, were it true, it might have no bearing upon the real question. But all persons cannot do this; and slight circumstances therefore often require explanation, upon the principle stated by St. Paul, "that your good be not evil spoken of."

In reply, then, to Mr. Newman's somewhat peremptory "claim," we will say that we know no publication but our own, from the Quarterly Review to the Saturday Magazine, that would insert a manuscript of fifty-two pages of animadversion upon itself; and the only reply that the writer would have received, in the usual "justice" or "courtesy" of periodical literature, would have been, "J. H. N.'s paper has come to hand, but our opinions remain unchanged." If we had sent a similar manuscript to the conductors of the Oxford Tracts, directing them to print it next month, in reply to their doctrines, or to their attacks upon any living author, does any person suppose they would have done so? Nor,

though our own habit has been perhaps too much the reverse, so as sometimes to allow our readers to be wearied with controversies, instead of quashing our correspondents with a high hand, yet we do not blame publications that are less courteous, provided they are just; for as there is no end to the varieties of human opinion, the conductors of a magazine or newspaper are not bound to print whatever any person chooses to send, in reply to something in their pages. Their readers would soon be treated with nothing but defences, rejoinders, and altercations. Several magazines have long determined not even to give answers to correspondents, as they frequently lead to controversy. This system may be made to minister to injustice; but it is not unjust in itself; provided, where character is concerned, the conductors endeavour to act fairly. Why should the authors of a monthly pamphlet, any more than of any other pamphlet, be obliged in "courtesy" or "justice" to print and circulate any person's manuscripts, unless they see fit? They are morally bound to act conscientiously, to the best of their judgment, but not to be every man's printer. We had a good right to publish our opinions upon the Oxford Tracts, and to leave their advocates to defend them where or how they pleased, without circulating ourselves any thing that we think calculated to lead an unwary reader astray.

So much in reference to the general question; but if no publication is of necessity obliged to insert long papers in answer to its remarks, still less is there a moral obligation to print any thing that the conductors consider unfair towards themselves, and which must be followed up by an explanation to prevent its doing them injury. It is hard to be unjustly indicted, but it is doubly hard to pay for printing and circulating thousands of copies of the false charge. If a writer chooses to be a little sharp, or witty, or severe, upon another—to say nothing of positive injustice—he cannot expect that the party vituperated should commission a printer to put the matter into type, and booksellers to publish it. Yet Mr. Newman, at the very moment when he is admitted as a guest into our pages, abuses our hospitality by sneering at us; and expects us to print and correct proof-sheets, and circulate letter-press all over the kingdom, to tell our readers that he is David and we the uncircumcised Goliath of Gath; that we are such dolts that we "cannot endure a learned man;" and that he "writes for our readers"—scorning to write for us, at the very time he is using our types, and when we might fairly turn round upon him and say, Then pray employ your own printer and publisher; for you cannot expect us to go out before our readers to be made sport of. The conductors of periodical publications are often harsh; but we believe, that, taking the mass of respectable works, they are much more forbearing than the world are aware of. A correspondent sits down to make his paper tell pungently upon the reader; which is well enough if he intends to print it himself; but what right has he to ask the party accused to print and circulate it for him? Does Mr. Newman, though he affects to connect his tracts with the university of Oxford, think that any publication is bound to print against itself such assuming language as the following; which conveys no argument whatever, but only tells our readers, in very dogmatical language, that he is right and we are wrong? His is not, he says, "a private judgment on Scripture;" no, his judgment is the true, correct, and catholic judgment. But this is mere dogmatical assertion, and other men, quite as able to judge, think that theirs is so. But this dogmatism Mr. Newman justifies, by adding, that he will never give his opinion in such a manner "as if I did not think all other doctrines plainly wrong;" which, he says, will explain

"what you consider my over-weening and provoking language." "I am but speaking what the catholic fathers witnessed to be Christ's Gospel. .....The Pagans thought the Apostles provoking. At the same time, lest you should misconceive, I do not mean that I am an Apostle and you a Pagan." If he did not mean so, what pertinency is there in the allusion? "I am right, and you are wrong; therefore, upon principle, I use over-weening and provoking language, and expect you to print it. The Pagans thought the Apostles provoking." We believe that ours is the only publication, that, instead of printing such "provoking" impertinences (scilicet, such "challenging" irrelevances), would not have given a short and sharp reply, more easy to remember than to forget. The equitable rule is surely this: If one writer animadverts upon another, the animadvertee has it in his power to address an answer to the animadverter in private, or to print it for the public; or both; and the animadverter is bound to weigh it conscientiously, whatever its style may be: and wherever he thinks he has done amiss, he ought to confess it, and to make public reparation; but where he sincerely believes that he was right, he is not obliged to print his castigator's paper, which may require a voluminous refutation; but may fairly leave the public to decide between the two pamphlets; more especially when the replicant, instead of putting himself on a level with him to discuss the matter, avowedly adopts the dogmatical principle that all who differ from himself are "plainly wrong;" the very admission of which is a degradation to the opposite party. We say thus much upon the abstract question of "claim," because, if it were once admitted, the conductors of periodical works would have no option over their own pages, but must give to their readers just what objectors may send them, and which may sometimes exceed in a single Number the whole of their limits.

We have, however, too earnest a wish to see the important question of the Oxford Tracts thoroughly discussed, to shut our pages because a correspondent appears to us more peremptory than considerate;—a correspondent, be it remembered, whom we had never once named when he came forward to reply to us on behalf of Dr. Pusey; and whose exceptionable two volumes of Sermons we had, expressly for the sake of peace, passed over in silence *. We wished, if possible, to avoid the

* We may think it necessary even yet to notice Mr. Newman's Sermons, which are often more Popish than Protestant. As they happen to be within reach, we have turned to that on the Feast of the Annunciation, and will just note down two or three of its statements, as a specimen of the volume. Almost any other of the sermons would furnish extracts equally remarkable; but in fairness to the author, we take casually that which happens to relate to the nearest festival at the moment we are writing—namely, that which is still Popishly called "Lady-day," as some chapels are still Popishly designated "Our Lady's Chapel." The sermon is entitled of "The Reverence due to the blessed Virgin Mary;" and it is just one of those declamations which might have been delivered in Mr. Newman's church of "St. Mary the Virgin, Oxford," three hundred years ago, more appropriately than at the present moment. We have often wondered that Protestant clergymen say so little of that most "blessed among women;" as if, because Popery worshipped her, Protestantism ought to neglect her memory: but when we consider how little of her is recorded in Scripture, and how prone the human mind is to slide from due "reverence" to superstition and idolatry, we begin to think that abstinence of allusion is better than redundance. Mr. Newman says: "She had, we may well suppose, that purity, sweetness, and innocence of heart, that bright vision of faith, that confiding trust in her God, which raised all these feelings to an intensity which *we ordinary mortals cannot understand.*" What rhapsody is this! What was the Virgin Mary, eminently as she was honoured by being made the mother of our Lord, but an "ordinary mortal?" What, again, is meant by assigning as one of the reasons why she is blessed, that "the very punishment of the Fall, the very taint of birth-sin, admits of a cure by the coming of Christ?" The Ninth Article, on "Original or Birth-Sin," says that "this infection of nature doth remain, yea, in them that are regenerated." The Article, and also the Homilies,

vexatious controversy which we foresaw would ensue, when once we began to analyse the Oxford Tract system; but, God being our helper, we will not now shrink from the task forced upon us.

Mr. Newman further says, that "in justice you should put in the whole of this reply *without a word of your own.*" This is a new sort of justice; for the old-fashioned justice was to hear both sides; and in what way can both sides be heard, so fairly and satisfactorily, as by placing the statement and the reply side by side, to be weighed together? Our Reverend Correspondent says that we shall have "months upon months" to reply. But why such procrastination? Who will refer back, month after month, to a by-gone paper? Some would read the charge, who never read the reply; and some the reply, who never read the charge. Is this either convenient or just? So anxious were we to do Mr. Newman justice, and at the earliest moment, that we threw aside our own Review, in our February Number, and revived an obsolete department, having received his paper beyond the middle of the month, when none of our own correspondents would have had a chance of insertion; and in our March Number we actually entreated our readers (p. 141), in fairness to Mr. Newman, to peruse and carefully weigh his letter, before they referred to our commentary. But it would *not* be fair to give the letter "without a word of our own." It would not be fair to the writer and his friends, in case we have any errors to retract, or any admissions to make in their favour. It would not be fair to the momentous questions at issue, believing, as we do, that our correspondent's letter is

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speak of the regenerate obtaining the remission of original sin, but not of "the taint" being "cured." Again, says Mr. Newman: "What must have been her gifts who was chosen to be the only near relative of the Son of God?.....This contemplation runs to a higher subject, *did we dare to follow it*; for what, think you, was the sanctity and grace of that human nature of which God formed his sinless Son; knowing, as we do, that what is born of the flesh is flesh, and that none can bring a clean thing out of an unclean?" This language would be consistent in the lips of a Papist, who believes that the blessed Virgin was without taint of sin, original or actual; but is very inconsistent in the lips of a minister of a Church that considers her by nature just like "ordinary mortals." Well may Mr. Newman not "dare to follow" out his speculation. The impression left by such passages is, that it was in consequence of "her gifts," and "the sanctity and grace of that (her) human nature," that she was chosen to be the mother of our Lord. We leave our readers to consider the import of the question, "What, think you, was the sanctity and grace *of that human nature of which God formed his sinless Son?*" Protestant readers will be surprised to learn, that one of the reasons why the Virgin Mary has not been "more fully disclosed to us in the celestial fragrancy and beauty of the spirit within her," is, that "it is too high a privilege for sinners like ourselves to know the best and innermost thoughts of God's servants;" for, "how is it possible that we should bear to gaze upon the creature's holiness in its fulness" (!!!); and therefore "it is in mercy to us that so little is revealed about the blessed Virgin: in mercy to our weakness, though of her there are many things to say, yet they are hard to be uttered, seeing we are dull of hearing." "Christ derived *his soul* and body from her, and so had an essential unity of nature with her." What "essential unity," more than with any other of his members? What are we to understand by this Irvingized Popery? The chief ideas, and many of the most remarkable expressions, in this sermon, are to be found in Popish authors, and no where else. We do not think it worth while to hunt out parallelisms; but, to illustrate our meaning, we take up at hazard the very first Papist book that happens to be within arm's-length, "Les Vies des Saints, pour tous les Jours de l'Année;" and, turning to "L'Annonciation de la Sainte Vierge," we copy a single sentence from Mr. Newman, interjecting a few words from this Papal source. "Who can estimate the holiness and *perfection* of her" (Elle possedoit toutes les vertus dans le *souverain* degré) "who was chosen to be the mother of Christ?" (Le Très Pure ne s'unit qu'à la pureté.) "What must have been the *angelic purity*" (la pureté, the Protestant adds "angelic") "of her whom the Creator" (le Très Pure) "condescended to overshadow with his miraculous presence?" (Il n'y avoit point de créature qui fût plus agréable aux yeux de Dieu.)

But we stop, or our note will swell into a review.

calculated to lead unwary readers astray, from "the truth as it is in Jesus," to an approximation to Popery. We might, indeed, leave the issue with confidence to all who will carefully investigate the matter; we might truly assert that Mr. Newman has not proved the Oxford Tract doctrines to be Anglican, or Scriptural; or refuted any one of our arguments against them; and that a full answer to almost every line of his paper has been anticipated in the remarks and extracts in our last Number. We might, for example, take for granted, when he asserts that the Thirty-nine Articles are not the doctrinal code of the Church of England, but merely "protests against existing errors, Socinianism and Romanism," that all our readers remember the Declaration prefixed to them, which says that they "do contain the true doctrine of the Church of England, agreeable to God's word." And so on, in numerous other instances. But if what we believe to be sacred truth is opposed, though we might thus trust to the conscientious care of the experienced theologian to supply the remedy, yet, as we yield our pages to the mistatement, we are bound in conscience not to let it go out unaccompanied by a caution, lest the unskilful should be misled.

And then, as it would not be fair, either to the subject or to the Oxford Tract writers, to insert Mr. Newman's manuscript "without a word of our own" (and why should he wish it, unless he intends to reprint it separately, without being required in candour to admit that some sort of reply had been given to it?); so neither would it be fair to ourselves. Why are we to be coerced to promulgate, without reply—not merely statements and arguments which we believe to be illusory—but charges against ourselves which we know to be false? The false charges would go forth and injure, not merely us, but, what is of much greater consequence, the cause which we maintain; and not one person in many would care to read a refutation printed months hereafter. We will illustrate this in two instances.

In the letter which our readers are about to peruse Mr. Newman twice charges us with "the venturesomeness" of denying that the sacraments are "means of grace;" thereby, he says, contradicting "the Liturgy," and teaching that "our Church has gone beyond Scripture." Now this is a strange charge; for though we do not know what passage in "the Liturgy" is meant to be referred to as saying that the sacraments are means of grace, yet in the General Thanksgiving we bless God for the "means of grace" universally; and if this include every spiritual help, prayer, reading the Scriptures, devout meditation, preaching, and many other things, à fortiori must it include the holy sacraments; in one of which, says the Twenty-seventh Article, "the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and *grace increased*, by virtue of prayer unto God;" and the other of which the next Article says is "the sacrament of our redemption by Christ's death;" and in which, as the Communion Office remarks, we "feed on him in our hearts by faith, with thanksgiving." We had remarked again and again, that the Sacraments, as our Church teaches, are signs, seals, and pledges; and if they are the greater, much more are they the less: so that it is a most preposterous charge that we denied that they are means of grace. Yet this charge, so calculated to prejudice us with our fellow-Churchmen, if they believed it, Mr. Newman twice makes, and expects that we will publish it in our own pages "without a word of our own" in reply. The reader might thus be deceived, and suppose that the charge was true. How many scores or hundreds of times we may have spoken of the sacraments as "means of grace" we know

not; but this we know, that in our notes upon Mr. Newman's own letter (See note 9, p. 120; also note p. 169) we repeatedly called them so, using those very words; and we said that "every member of the Church of England rejoices in so believing." And yet Mr. Newman twice states that we deny this, and expects us to print this false charge without refutation, till "month after month" has elapsed, and when his own letter may possibly have been reprinted separately, and widely circulated, without our exposure *of its mistatements*. This is one instance *.

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* We do not know that Mr. Newman intends to misrepresent us; we rather conclude that he really supposes that the "class of persons" whom the tracts condemn adopt all sorts of monstrous notions. The whole of the tracts, though praised by many for their good spirit, are written with similar unfairness. We did not mention this in our former papers, though our copy is marked with numerous illustrations; but as Mr. Newman reminds us of the topic, we will give two, as a specimen.

In the Tract on "The Grounds of our Faith," addressed "Ad Clerum," and dated "Oxford, the Feast of St. Luke," the writer had complained, that "at the Reformation the authority of the Church was discarded by the spirit then dominant among Protestants, and Scripture was considered as the sole document both for ascertaining and proving our faith." Protestantism having committed this enormity, this anti-Protestant, and therefore pro-Papal, Oxford divine, goes on to complain, that, there now being no authorized regulator of men's consciences, "the question arose, Is this or that doctrine in Scripture? and in consequence various intellectual gifts, such as argumentative subtilty, critical acumen, and knowledge of the languages, rose into importance;" all of which evils might, of course, have been spared if Protestants would only have done as the Papists happily did,—believed what the priests told them was "transmissive religion," the Vulgate being the sacred text; without any such troublesome inquiries. These new habits unhappily generated, says the tract, "a cautious, discriminative turn of thought;" so that—mark the unfairness—"the delicate shades of truth and falsehood, the unobtrusive indications of God's will," "which faith eagerly looks about for, were despised by the proud-hearted intellectualist, who would be content with nothing short of certainty." This is illustrated, first, in the matter of the baptism of infants; in regard to which, says the tract, "if the case of Lydia, of the Jailor, and of Stephanas, were brought to shew our Lord's *wish* as to the baptism of households," an argument was raised whether children were included; and, secondly, in the matter of the Lord's-day, in which, says the tract, "it was somehow felt that the practice of the Apostles was not strong enough to bind the mass of Protestants," so that "the chief argument now in use is one drawn from the Jewish law, the direct Scripture command contained in the Fourth Commandment."

The whole of this argument is one compact tissue of unfairnesses. It is as unfair as it is invidious to class a pious, truth-seeking Protestant, with the proud-hearted, rationalistic, Socinianizing "intellectualist." It is unfair to charge him with studying the Scriptures, and using Expositors, or Mr. Hartwell Horne's "Introduction," not in order to learn "the unobtrusive indications of God's will," but to stifle them. It is unfair to say, that, when he is diligently and prayerfully in search of "the delicate shades of truth and falsehood," instead of catching at all the waifs and strays of vague tradition, he is "rudely rejecting the crumbs from his Master's table," "which faith eagerly looks about for." It is unfair to assert that the humble and teachable, but "cautious, discriminative turn of thought," which St. Paul recommends—"Judge ye what I say"—and which is necessary in order to separate Scriptural truth from the overlayings of Popery, is "proud-hearted," and seminally infidel. It is unfair even to an erring Anabaptist, to say that he wilfully rejects "our Lord's *wish*," because he is not content with the priest's assertion that it *is* his wish, but inquires into the facts of the cases alluded to, in order to learn whether they support infant baptism. It is unfair to the Protestant defender of the Divine authority of the Lord's-day, to pretend that "Apostolical practice" is not strong enough for him, merely because he refuses to rest the fact of its *being* Apostolical practice upon mere tradition, and searches for the "indications" of it in the New Testament; and also believes the Ten Commandments to be binding upon Christians—which it would seem the Oxford Tract writers, in common with their former friend, the Archbishop of Dublin, do not consider to be so. It is, in a word, unfair to insinuate that no persons but the Papists and the Oxford Tract writers have "faith," or desire to follow the "wish," when ascertained, as well as the "direct command," of their Divine Lord; but that they study Scripture expressly to pervert it.

We will now take a second specimen of unfairness; and, if required, we can give

The following is our second instance; and it is, if possible, even a grosser mistatement than the first; and it contains a charge which would justly discredit our work where it happened to be believed. If

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a score more. In the tract entitled "Via Media, No. 2," addressed "Ad Scholas," dated "Oxford, the Feast of St. Bartholomew," the writer, after stating his belief that the Collects" (which he very incorrectly for fact, but very usefully for his argument, considers to be "summaries of doctrine") "do not once mention *what has sometimes been called*" (the tracts are one running sneer upon this Protestant and Scriptural doctrine) "the articulus stantis vel cadentis ecclesiæ," proceeds as follows: "Next consider the general Confession, which prays simply that God would grant us 'hereafter to live a godly, righteous, and sober life.' *Righteous and sober!* alas! this is the very sort of words which Protestants" [the usual sneer at Protestants and Protestantism, and this from clergymen who condescend to hold office, dignity, and emolument in a Protestant church and a Protestant university] "consider superficial: good, as far as they go, and nothing more." Now, mark the flagrant unfairness of this passage. Protestants ask for a "spiritual" religion, that which involves not only ceremonials, rituals, "form," aye, and sacraments, but also "godliness;" ("follow after righteousness, *godliness*, faith, love, patience, meekness"); and they would consider mere moral rectitude and sobriety fundamentally defective without it. If, therefore, our Church taught us to pray for moral rectitude and sobriety, "and *nothing more*," they would indeed consider such a prayer "superficial." But what does she teach us to pray for? Not *merely* to be "righteous and sober," nor even these *merely* in their moral and not "spiritual" sense; but, as the basis of all, to be "godly;" to live "a *godly*, righteous, and sober life;" uniting faith with practice, and spirituality with sobriety. But the Tract writer astutely drops "godly;" puts the other two words in italics, with a note of admiration; and then libels Protestants upon the evidence of a document which he himself has garbled. He mutilates the Church prayer; robs it of its "spirituality," its "godliness;" and then, when "Protestants," or "a certain class," say, that, thus deprived of its very essence, it is "superficial," he charges them before the world with carping at the Church's prayer, when they were only indignant at his unfair, presumptuous mutilation. The whole spirit of the Oxford Tracts, under all their veil of calmness, is thus unjust and full of subtlety. In punishment for this unfairness, we will inflict upon the writers the heavy penance of a paragraph from a Puritan and anti-Episcopal divine, one John Owen, who agreed with all pious "Protestants" as to the duty and blessedness of being spiritually-minded; and who wrote a treatise on the subject, from which we copy the following passage:

"In your thoughts of Christ, be very careful that they are conceived and directed according to the rule of the word, lest you deceive your own souls, and give up the conduct of your affections to vain imaginations. Spiritual notions befalling carnal minds, did once, by the means of superstition, ruin the power of religion. A conviction men had that they must think much of Jesus Christ, and that this would make them conformable to him; but having no real evangelical faith, nor the wisdom of faith, to exercise it in their thoughts and affections in a due manner, nor understanding what it was to be truly like to him, they gave up themselves to many foolish inventions and imaginations, by which they thought to express their love and conformity to him. They would have images of him, which they would embrace, adore, and bedew with their tears. They would have crucifixes, as they called them, which they would carry about them, and wear next their hearts, as if they resolved to lodge Christ always in their bosoms. They would go on pilgrimage to the place where he died and rose again, through a thousand dangers; and purchase a feigned chip of a tree whereon he suffered, at the price of all they had in the world. They would endeavour, by long thoughtfulness, fastings, and watchings, to cast their souls into raptures and ecstasies, wherein they fancied themselves in his presence. They came at last to make themselves like him, in getting impressions of wounds on their sides, their hands, and feet. To all these things, and many others of a like nature and tendency, did superstition abuse and corrupt the minds of men, from a pretence of a principle of truth. For there is no more certain Gospel truth than this: that believers ought continually to contemplate Christ by the actings of faith in their thoughts and affections; and that thereby they are changed and transformed into his image. And we are not to forego our duty because other men have been mistaken in theirs; nor part with practical, fundamental principles of religion, because they have been abused by superstition. But we may herein see how dangerous it is to depart in any thing from the conduct of Scripture light and rule, when, for want thereof, the best and most noble endeavours of the minds of men, even to love Christ, and to be like unto him, do issue in provocations of the highest nature."—*Owen, on Spiritual-mindedness*, pp. 178—180.

there be one duty which we have urged more frequently than another, from Number 1 of our work to our present Number 424, it is that of implicit obedience to lawful authority in all things not unlawful. It is a duty which was laid down in the "Introductory Remarks," in our very first Number, January 1802, where Christians were reminded of the duty of "praying for Kings and all that are in authority; and proving, by their orderly, industrious, and contented conduct, that they remember the object for the attainment of which the Apostle directed those prayers to be offered." In our second Number (February 1802) the subject was dilated upon in several pages, in reply to a publication by the late Rev. D. Bogue, a political Dissenter, who maintained that the Apostle's directions to implicit obedience had reference only to good governments and governors, and not to bad. This unscriptural doctrine the Christian Observer exposed at great length; but we need copy only a few lines as a specimen. We said:

"Where does Mr. Bogue find those qualifying expressions which furnish any ground for asserting that it is only to such governments as are not a terror to good works, but to the evil, that Christians are enjoined subjection? We mean not, indeed, to deny—nay, we are disposed strenuously to maintain—that in all cases God must be obeyed rather than man; and that whenever the commands even of our lawful superiors require us to act in opposition to the express will of God, we ought, rather than comply, to endure any extremity of suffering. This reserve we are taught to make, not only by the words of the Apostles (Acts v. 29), but by their example also, as well as that of the whole army of martyrs. We contend, however, that *no other exception* can be fairly deduced from the New Testament."—We then went on to quote at full length those decisive passages, Rom. xiii. 1, 2; Titus iii. 1; 1 Peter ii. 13); adding—

"In these passages there are no exceptive clauses; no restrictions of the words to particular kinds of government, or to rulers of a certain character. When St. Paul so strongly commanded every soul to be subject to the powers that be, no exception was made of the government then existing at Rome, or of the then reigning Emperor: and yet, if the character either of the government or of the persons administering it could be pleaded as an exception from the obligation of this command, it might well be argued that the government of Rome under Nero was of that description. But, as if to silence for ever such reasonings as those of Mr. Bogue, it is even under the despotic government of Rome; it is even under Nero, one of the most cruel, unjust, and despotic of Rome's tyrants; that Christians are commanded, on pain of condemnation, to be subject unto the powers that be, not only for wrath, but also for conscience-sake."

The same doctrine has been inculcated or implied hundreds of times in our pages, from our first volume to the last: it has been urged under three Kings and various changes of government; in peace and in war; in every crisis of political or ecclesiastical movement; and in every question, down to the present agitation against Church-rates; and if Mr. Newman had that acquaintance with our literary history without which he had no right to assert any thing upon the subject, he would have known that for five-and-thirty years we have been assailed for these alleged slavish doctrines of implicit obedience to authority, in all cases except where conscience is concerned, and even in these urging the duty of obtaining a Scripturally enlightened conscience, lest tenderness without examination should lead to a dereliction of duty. It were impossible to quote passages at length from our publication on this subject: the hand that is tracing these remarks has traced some scores; and it seems but yesterday that we were writing, this very time seventeen years ago, upon the death of our venerated Sovereign George III. (1820, p. 144), "With regard to our duties to the Royal Successor, we think it highly important, in times like these, to impress the obligation of transferring our allegiance with true loyalty and sincerity of heart. The duties of the Christian to constituted authorities do not waver with every breath of popular applause or dislike: 'By ME kings reign:' our duty to our Sovereign is founded upon our duty to God." Every volume of our work incul-

cates this Scriptural principle; and we have had occasion several times of late years, to express with pain the practical difficulties which many conscientious Churchmen have found in discharging this duty, where the measures of those in authority were evil or injurious, civilly or ecclesiastically. A frequent and well-known clerical correspondent stated his difficulty, between his duty of passive obedience and his conscientious objections to various recent public measures, in our Number for last October, p. 597; and only one leaf before the remarks in our Appendix on Dr. Pusey occurs a paper by "A Parent and Patriot," which Mr. Newman could not well avoid glancing at as he cut open the next leaf, in which is inculcated, in the strongest terms, the duty of obedience to governors, whatever may be their characters or measures, cases of conscience only excepted.

And yet, with all these obvious facts before his eyes, Mr. Newman thinks fit to pen the following charge, and expects that we should ourselves circulate it through England, Scotland, and Ireland, and from America to the East Indies, without one word of contradiction. He says: "I will put another difficulty to you, which will be found in the event to put you into a greater strait, as regards the Homilies, than you suppose me to be in. The last Homily in the volume is against disobedience and wilful rebellion. It is one of the most elaborate of them, consisting of no less than six parts. It advocates unreservedly the doctrine of passive obedience to the authorities under which we find ourselves by birth. *I hold this doctrine, except in cases of conscience*; YOU DO NOT." He goes on to quote, as our readers will see when they peruse his letter, passages from the Homily about being obedient to princes, "not only to the good and courteous, but also the sharp and rigorous." And then he taunts us about this Homily. He must surely think that our readers are the inane persons he describes them, when he ventures thus to charge us; and that we are still more inane to allow the groundless accusation to go out "without a word of our own." There is one word that describes such charges, but we will not use it. If Mr. Newman is a reader of our work, he must *know* his assertion to be unfounded; if not, he broke the commandments of God in ignorantly uttering the slander: for what slander could be greater, especially in times like these, than to say of the Conductors of a periodical work who profess to be members, and for the most part Clergymen, of the Church of England, that they hold it lawful to rebel against their rulers if they do not happen to be "good and courteous;" and that they reject a formulary of their own Church because it inculcates the very sentiments which they have always laboured to uphold—always in the spirit, and often in the very words, of the Homily itself (our own copy is defaced with numerous marginal scorings of approbation and quotation);—a Homily which, with numerous other friends of the Prayer-Book and Homily Society, the writer of these remarks and his colleagues have recommended again and again for popular circulation; and which gives the very examples of Nero, and other illustrations, exactly as they have been given in our own pages. *This very time twenty years ago* (we take coincident dates, as we did that of the Anti-Jacobin *avulsus*, because, as we cannot give a hundredth part of what we might quote, a coincident date is a fair average) we said, of our valued friend Mr. Cunningham's speech at the Prayer-Book and Homily Anniversary (C. O., 1817, p. 338), that he had well remarked, that "in the recent efforts to disturb the public peace, by exciting the people to tumult and insurrection, the barriers to their designs which our domestic enemies found it most important to remove were the for-

mularies of the Church of England. Sedition despaired of her cause while these remained *."

* There is an excellent passage among the writings of our much-esteemed friend and quondam correspondent, Bishop Wilson, upon this subject, in which he alludes, as the Homily and the Christian Observer had done, to the instance of Nero. We cannot find it, but in looking for it we turned to some remarks on another subject in the Bishop's Sermon before the Prayer-Book and Homily Society (*C. O. 1819, p.* 857), which we earnestly recommend to the consideration of every reader of the Oxford Tracts. "There is nothing," says the Bishop, "of which I am for myself more deeply convinced, than that the security of any Protestant church, and therefore of our own, is the blessing of God on the simple and commanding doctrine of Christ Jesus. To magnify matters which relate merely to the constitution, and as it were the scaffolding, of the spiritual edifice; to give *an overcharged and almost Popish exposition of the necessarily general and charitable language of sacramental offices*; to assume as a matter unquestionable the purity of the doctrine preached by the ministers of religion—from which, after all, the majority of a nation will chiefly judge of the tenets of a church, and on which the conversion, edification, and salvation of each passing age so much depend—and *to hold at a distance, and refuse any intercourse of charity with, Christians of other confessions*, in the greatest and most simple of causes—the circulation, for instance, of the Holy Scriptures throughout the world by a variety of societies for that purpose;—all this, if any thing of this kind should ever be prevalent in any Protestant church, would, in my judgment, go to loosen its foundations; and in a day of general inquiry and information, and among a free and noble-minded people, would tend eventually to degrade its character, and materially diminish its influence and safety."

This discourse, too little known, is one of the Bishop's most valuable compositions. It contains an unanswerable defence of the Church of England and the Episcopal Church generally, against those who are given to change; at the same time that it does not, like the Oxford Tracts, unchurch "Christians of other confessions." As the question is one upon which it behoves every Churchman to form a Scripturally catholic opinion, we will extract, for the consideration of our readers, an excellent passage upon it from the notes to the third edition of the Rev. T. H. Horne's very excellent Sermon, entitled "The Conformity of the Church of England, in her Ministry, Doctrine, and Liturgy, to the *Apostolic Precept and Pattern.*" Mr. Horne remarks:—

"Although the Church of England, in common with all other Episcopal churches, considers the uninterrupted succession of bishops to be essential to the power of consecrating and ordaining; yet she no where affirms, that, where the ministry is not Episcopal, there is no church, nor any valid administration of the sacraments. On the contrary, in matters of ecclesiastical freedom, she leaves all other churches to their liberty, and vindicates their right to the same, as other Reformed churches leave us to our liberty, and vindicate the same.

"In the twenty-third Article of the Anglican Confession of Faith, after stating that 'it is not lawful for any man to take upon him the office of public preaching or ministering in the congregation, before he be lawfully called and sent to execute the same;' it is added, that 'those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard.' This definition of 'lawful calling,' Bishop Burnet has observed, is expressed 'in very general words, far from that magisterial stiffness in which some have taken upon them to dictate in this matter. The Article does not resolve this into any particular constitution, but leaves the matter open and at large for such accidents as had happened, and such as might still happen. They who drew it, had the state of the several churches before their eyes, that had been differently reformed: and although their own had been less forced to go out of the beaten part than any other, yet they knew that all things among themselves had not gone according to those rules, that ought to be held sacred in regular times. Necessity has no law, and is a law unto itself.'—(Burnet on the Articles, p. 322. Oxford 1796.) Bishop Tomline, commenting on the same clause of this Article, says, that 'No particular mode of ordination is here declared to be a necessary object of faith, nor are any persons specified by whom ministers are to be ordained to their sacred function; it is only asserted in general terms, that they are to receive their appointment from the authority prescribed by the church to which they belong; and as this proposition is not contrary to any precept of Scripture, its truth will be allowed by all who admit the necessity of an established ministry.' (Elements of Christian Theology, vol. ii. p. 380.) After producing a copious and well digested statement of the evidence for the threefold order of the Christian Ministry, the Bishop has the following observations:—'Though I flatter myself that I have proved Episcopacy to be an Apostolical institution, yet I

So much as to the fairness of expecting us to print a castigating manuscript of fifty-two pages without a word of our own upon it. The

readily acknowledge that there is no precept in the New Testament which commands that every church should be governed by bishops. No church can exist without some government: but though there must be rules and orders for the proper discharge of the offices of public worship; though there must be fixed regulations concerning the appointment of ministers; and though a subordination among them is expedient in the highest degree: yet it does not follow that all these things must be precisely the same in every Christian country: they may vary with the other varying circumstances of human society; with the extent of a country, the manners of its inhabitants, the nature of its civil government, and many other peculiarities which might be specified. As it has not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to his rational creatures, so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness. But he has, in the most explicit terms, enjoined obedience to all governors, whether civil or ecclesiastical, and whatever may be their denomination, as essential to the character of a true Christian. Thus the Gospel only lays down general principles, and leaves the application of them to men, as free agents.' (*Ibid.* 490.)

"It were not difficult," continues Mr. Horne, "to adduce testimonies from several eminent writers, breathing towards Christians of other denominations the same spirit of moderation with the passages above cited from the Articles and Liturgy of the Anglican Church. But the two following may suffice.

"The learned and venerable Hooker says, in his incomparable Treatise on Ecclesiastical Polity,—'Another extraordinary kind of vocation is, where the exigence of necessity doth constrain to leave the usual ways of the Church, which otherwise we would willingly keep: where the Church must needs have some ordained; and neither hath nor can possibly have a bishop to ordain; in case of such necessity the ordinary institution of God hath given often-times, and may give, place. And therefore we are not, simply without exception, to urge a lineal decent of power from the Apostles by continual succession of bishops in every effectual ordination.'" —(*Eccl. Polity*, book vii. ch. 14.)

"The eminiently pious and learned Archbishop Wake, in the beginning of the eighteenth century, observes:—'I bless God that I was born and have been bred in an Episcopal Church, which, I am convinced, has been the government established in the Christian Church from the very time of the Apostles. But I should be unwilling to affirm, that where the ministry is not Episcopal, there is no church nor any true administration of the sacraments. And very many there are among us, who are zealous for Episcopacy, yet dare not go so far as to annul the ordinances of God performed by any other ministry.'"—(Cited in *Bishop Wilson's Ordination Sermon at Calcutta*, p. 48.)

If our readers will turn to our volume for 1834, p. 237; or 1820, p. 376—383; they will find still stronger remarks than these, by Archbishop Wake. He would not have, he said, the "iron heart" of "certain raving writers" who thought that "the Reformed churches have no valid sacraments, and so pronounce them scarcely Christian."

We gave similar opinions from Bishop Hall and others in our last Number. How different the language of the Oxford Tracts. One of them dated "Oxford, the Feast of St. James," says, that our choice is confined to either "the Church established among us," or to "the *Roman Catholic communion!*" The next, dated from the same place, on St. Luke's-day, says, "Whatever may be our *private differences* [private differences!!!] with the Roman Catholics, we may join with them in condemning Socinians, Baptists, Independents, Quakers, *and the like*" [that is, the Lutheran and Reformed churches; the Church of Scotland, *and the like*; like Socinians!]; "but God forbid that we should ally ourselves with the offspring of heresies and schism [that is, with the Protestant churches] in our contest with any branch of the holy church [Babylon is the holy church!] which maintain the foundation, whatever may be their incidental corruptions." It is thus that these writers flatter Rome, and vent their displeasure against the Reformation. We are ashamed of the cant about the meekness, mildness, and good spirit of the Oxford Tracts. As often as we have spoken applaudingly of what is good in them we have been sure to feel ourselves immediately rebuked by some passage which stultifies all our panegyrics. We abhor persecution; but we must say that it is a hard and unequal measure, that a clergyman should be taunted and extinguished for some offence against ecclesiastical etiquette, while the only censure passed upon divines who thus vituperate the Protestant Reformation, and take part with Rome as a sister, though we have some "private differences" with her, is: "Most excellent, respectable, and learned men, *only somewhat too high-church.*" If these were *really* high-church, by which we mean *true* Church principles, the sooner the nation abolished *such* a church the better.

paper shall go *pari passu* with our remarks, as justice and convenience dictate. It will suffer no injury, but rather command double attention, by being divided as our limits require; and correspondents who send long papers to periodical publications must, of course, yield to the ordinary rules of convenience. We leave out our Review, and go on to the end of the Number with the present discussion *."

To the Editor of the Christian Observer.

Oriel College, March 3, 1837.

Sir,—I now proceed to the second of the charges which you made against Dr. Pusey. After saying what is necessary, I shall, as I promised, notice the subject of Justification, the Homilies, and the Articles; and shall intersperse the discussion with some remarks, as brief as is practicable, on the various matter "ramblingly and cursorily set before your readers," as you happily express it, in your animadversions on the portion of my letter already published.

That portion occupies not so much as seven pages of your larger type. It has elicited from you in answer about sixty pages of your closest. I am not complaining of your so distending yourself. I had rather be David with a sling and a stone, than Goliath "whose heighth was six cubits and a span." But I think I have a claim in courtesy, nay, in justice, that you should put in the *whole* of this reply without a word of your own. I will not embrace the entire subject in it, but leave one portion for an after Number of your Magazine, that you may not say I burden you with too much at once. But what I send, I hope to see inserted without mutilation. Do grant me this act of fairness—you will have months upon months, nay, the whole prospective duration of the Observer, for your reply; I, on the other hand, limit myself to *one* letter. All I ask is the right of an Englishman, a fair and uninterrupted hearing.

The second charge you bring against Dr. Pusey is this:—that he holds that the sacraments may, for what we know, in certain cases, be of benefit to persons unconscious during their administration. You quarrel, however, with this mode of stating his supposed opinion; you say, "Mr. Newman mistates what we said. We were denying the utility of administering the Lord's Supper to infants or insensible persons, as the Papists employ extreme unction, which Mr. Newman skilfully turns into a charge of our denying that there is any benefit in Infant Baptism" (p. 124). Now, I must think you leave the matter as you found it. You have said, the notion of the Holy Eucharist benefiting infants was "an absurdity," "intellectual driveling," "irrational fanaticism," &c. I ask, then, *why* is not the doctrine that Holy

* We have often explained, and even as recently as our Number for last January, the plan upon which this and similar publications are conducted; but it may be as well to repeat it, as correspondents are sometimes misinformed. We acknowledge in the Number now in the reader's hands (April) the receipt of all papers up to the last proof-sheet, towards the end of March. From the mass of these, and papers in arrear, we select such as appear to us most suitable for the May Number (meaning no offence to the writers of others); and a portion of these go to press on the first of April, and the requisite quantity is at press by the tenth or twelfth, when our Review follows. If previous to this any are received that ought not to be delayed, we endeavour, if they are short, to insert them; but after the first sheet of Review is gone to press, they are too late. Both Mr. Newman's letters were thus circumstanced; and in our present Number we were even earlier than usual, and had forestalled the Obituary left from last month, that the persons in the printer's employ might enjoy their Easter as holy-days, if they so pleased; which we are sure Mr. Newman will admit was a good reason.

Baptism benefits them, all these bad things also? Surely you are speaking of the very *notion* of infants being benefited by means of external rites, when you say it implies "a system utterly opposed to common sense." You must mean there is an *antecedent* absurdity; antecedent to a consideration of the particular case. You speak, just as I have worded it, against the very notion that "the sacraments," one as well as the other, "may, for what we know, in certain cases, be of benefit to persons unconscious during their administration." What is an absurdity when supposed in one case, is an absurdity surely in the other. I cannot alter my wording of your objection. (1)

(1) It is matter of consolation to us that Mr. Newman is obliged constantly to misstate our words before he comments on them. He again asserts that we said "the sacraments"—meaning "one, as well as the other"—"you speak just as I have worded it." We assert again, that we said no such thing; that we expressly distinguished between the case of Baptism and the Lord's Supper. Thus stand the facts: In our Appendix, page 790, we commented upon the fanaticism of "administering the Lord's Supper to infants, or to the dying or insensible." We never said one word about infants gaining no privilege in baptism; nay, we expressly stated that our Church Service may be consistently used in their case, "either in reference to the undoubted privileges of Christian baptism," or "in faith and charity," as explained in the Catechism. We therefore complained, page 124 of our February Number, that Mr. Newman "mistated what we said," when, in order to raise an accusation against us, he represented us as denying that either of the sacraments could benefit infants; whereas our denial applied only to the administration of the Lord's Supper; for even the Zuinglian admits *some* benefit from baptism, were it only prayer and religious education. Yet Mr. Newman, though we stated that he had misrepresented us, again returns to the accusation; and expects us, Number after Number, to occupy our pages with refuted charges, to which we are obliged to append new replies. Still, the tenacity of the accusation shews the effect of the Oxford system in blinding the perceptions of those who are misled by it to the most obvious distinctions. The writers of the tracts having adopted the Bellarmine *opus operatum* notion of the efficacy of the sacraments; to deny it, and to assert the Protestant doctrine, is, in their view, to render God's ordinance of no value. They so connect Divine grace with the *opus operatum*, that even an insensible adult person, not exercising faith, may derive benefit from the Lord's Supper; and, this Popish notion being once admitted, it appears to Mr. Newman, and very justly upon his principles, an absurdity to say that it is right to baptize infants, and yet that it were fanatical to administer the Eucharist to them. He argues, that it must be fanatical to suppose "that holy Baptism benefits them," if it be fanatical to suppose that the Eucharist may benefit them. We boldly reply, that, according to the Bellarmine notion of "benefiting them," *both* are fanatical. Bishop Burnet affirms that the Papists made the sacraments charms; and the Tract writers complain that Dr. Hampden teaches, that, the Fathers having believed in magic in their Pagan days, carried the same superstition into their Christianity;—a very unjust statement; for, though they often used exaggerated and unscriptural language, they did not identify Scriptural rites with Heathen conjurations;—but where the opus operatum notion is really held, the expressions of Burnet and Dr. Hampden are rather to be censured for their irreverence of association than for their lack of truth.

There is no such inconsistency as Mr. Newman supposes in the Protestant doctrine, as respects the case of infants, with regard to the two sacraments. Would it be inconsistent to say that an adult may be confirmed, but that it were absurd to address the words of confirmation to an infant? Or, would it be absurd to say that the Passover was not to be administered to a male child of eight days old, though Circumcision was? Mr. Newman's argument, applied to this case, would be, "The Christian Observer says that it were irrational to suppose that infants would receive spiritual benefit by administering the Passover to them: I ask, then, Why is not the doctrine that Circumcision benefits them irrational also?" We reply, that the opus operatum notion in either case is irrational: by which word, when used in religious matters, we mean—contrary not only to unaided common sense, but to Scripture. But in the Protestant view the one may be right though the other is wrong. "Why, then, are infants baptized? Because they promise them both (faith and repentance) by their sureties; which promise, when they come to age, themselves are bound to perform." Why, then, are they not admitted to the Lord's Supper? Because they cannot feed upon Christ in their hearts by faith with thanksgiving.—Is there any thing inconsistent in these two answers?

Or take the argument thus. Mr. Newman says that to argue that the Eucha-

Next let us go to the very words which have led you to use these free epithets. They are these: "We have almost embraced the doctrine that God conveys grace only(2) through the instrumentality of the mental

rist cannot benefit infants or insensible persons, is to argue that Baptism does not benefit them. The incorrectness of this conclusion is evident; for, even upon the supposition that Baptism confers all that the veriest Papist predicates of it, still we might justly say, that in being born, an infant is passive; but in eating, he is active: so that the sacrament of regeneration might be appropriate for the "babe," and yet not the sacrament of "strong meat," which belongs to "men." Our Lord took infants in his arms, and blessed them; but we are not therefore to infer that he bade them sit down upon the grass and partake of the barley-loaves and fishes. An infant may be made an heir, yet he cannot administer an estate. But the Tract writers will not see this distinction; or, rather, they object to it, because they have attached an opus operatum efficacy to the sacraments. Their constant complaint is, that Protestants are always making distinctions, and do not adopt the declamatory statements which may be found in some of the Fathers; but which are not Scriptural. They wish us also to construe Scripture itself after the very fashion in which the Papists construe the texts which they adduce in proof of transubstantiation. We have not space in this note for a host of examples, but the following may suffice, by way of specimen. As a proof that Protestants do not attach the same ideas to baptism as the Sacred Writers do, Dr. Pusey asks, Whether, when we read *1 Peter* iii. 21, that we are "saved by baptism," instead of taking it literally, we do not think that it "requires explanation to give it a sound sense, instead of conveying of necessity doctrinal truth?" Why, to be honest, we do; and there was one who thought so before us; and he gave the following "explanation," which comports exactly with our view of such expressions: "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." We receive the word "saved" with this "explanation;" whereas Dr. Pusey says, that if we do not receive it nakedly, without explanation, "we have lost a portion of our inheritance" of Christian truth. Which is right, St. Peter, or the Oxford Tract?

(2) We will remark on Mr. Newman's general argument a few paragraphs hence; but we cannot avoid pointing out, in passing, the unfairness of this word "only;" as if Protestants denied that the Holy Spirit may operate in any manner He pleases. There is throughout the tracts this sort of slipperiness, which enables the writer often to escape when seized upon, though the seizure was perfectly legitimate. Thus, in this passage, when it is stated that "the church and her sacraments" [the Tracts constantly affect this Popish style] "are *the* ordained and invisible means of conveying to the soul what is itself supernatural and unseen," the just inference, from the use of the definite article "the," is, that there are no other means —such as "faith, prayer," and so forth—and any reader of the Tracts, taking their statements as a whole, and seeing throughout such remarks as that "the sacraments, not preaching, are *the* sources of Divine grace," must naturally come to this conclusion. Yet, when we shew that there are other means of grace besides the sacraments, we find slipped in the word "only," in such a subtle manner as to forestall the objection of an opponent, while it asserts nothing upon the part of the Tract writer. The Protestant is falsely affirmed to shut out the sacraments as means of grace, just because he does not say that they are "the"—that is, the "only"—means of grace; and the Tract writer, while he appears to be opposing the statement that the Holy Spirit never works by the sacraments (a statement falsely charged upon his opponent), is conveying to the reader the impression, without making himself responsible for the assertion, that the sacraments are the only means of conveying grace to the soul. "The church and her sacraments," [her's forsooth, not Christ's!] are the constant prominent subject of these Tracts; and yet, so scholastically are they constructed, that, when the obvious bearing of a passage or tract is shewn to be open to objection, there is some little qualifying word in a corner, which an ordinary reader would never discover, to ward off the full weight of an honest reply to the passage in its true spirit. We feel this in every stage of the discussion. Our charges against the Tracts have been long, and broad, and deep: their general tenor and system we believe to be anti-Protestant and unscriptural: but they so trim between Popery and the Church of England, they so pull the Tridentine Articles towards the Anglican and the Anglican towards the Tridentine; that they affect to meet in a *via media:* so that, while the main points of objection are perfectly clear, we are entangled at every step of the discussion by minute subtilties.

Professor Pusey has so well expressed our meaning that we will quote his words; and if every reader would generalize subjects, and reduce them to their elements, we would not obtrude with a single line of reply to Mr. Newman: we would leave the whole question in its largeness; What are the broad features of the Oxford Tract

energies, that is, through faith, prayer, active spiritual contemplation, or (what is called) communion with God, in contradiction to the primitive view, according to which the church and her sacraments are the ordained and direct invisible means of conveying to the soul what is in itself supernatural and unseen. For example: would not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, or to the dying and insensible, however consistently pious and believing in their past lives, was a superstition? and yet both practices have the sanction of primitive usage. And does not this account for the prevailing indisposition to admit that Baptism conveys regeneration? Indeed, this may even be set down as the essence of sectarian doctrine (however its mischief may be restrained or compensated in the case of individuals), to consider faith, and not the sacraments, as the instrument of justification and other Gospel gifts."—These words you attribute to Dr. Pusey. You say, "Professor Pusey teaches that the sacraments are the appointed instrument of justification; the learned Professor ought to lecture at Maynooth, or the Vatican, and not in the chair of Oxford, when he puts forth this Popish doctrine." Again, in pp. 118, 119, you speak of Dr. Pusey's saying that the grace of the sacrament is unconnected "with the mental energies, that is, through faith, prayer, active spiritual contemplations, or what is called communion with God;" (here you interpose of your own, "for shame, Dr. Pusey, to speak thus lightly of 'communion with God!'"); that "to administer the Lord's Supper to infants, or to the dying and insensible," is not "superstition," but "a practice having the sanction of primitive usage;" and "primitive usage," you add, "the Oxford Tracts" [Tracts for the Times] "teach is of Apostolical authority." It is quite clear you attribute the above sentences to Dr. Pusey.

Now, Mr. Editor, let me ask you a question. Should any one accuse *you* of having written them, should you not be startled? Supposing I boldly attributed them to you, and retorted your interjection of indigna-

system; and what are those which, as we assert, the Scriptures and our Church oppose to it? Grant that every page of our remarks involved an error of detail, the great matters would still remain just where they were. The following are Professor Pusey's remarks:—

"A man's practical belief is just so much of his system as is habitually interwoven in his mind and thoughts. Others truths may have been, or may be made, part of his belief; but if habitually thrown into the shade by the greater prominence given to another view of the subject, they can hardly be called parts of his actual belief: they are for the time in a state of abeyance and lifelessness, almost as if they were not held at all." "In whatever degree this variance between a man's abstract belief, and his habitual animating faith, may be palliated to the individual; or however the truths which he may be said really and substantially to hold may maintain in some degree his spiritual existence (and blessed is he who has not known some degree of such discrepancy); the influence which a man has upon his contemporaries, or upon posterity, depends entirely upon that his prominent system of belief. That which has seized possession of his own mind is that whereby he influences the minds of others. The more retiring parts of his system, by which it may be to him occasionally modified and controlled, have but little influence upon himself: how should they, then, have strength enough to reach others? They die with him, unless revived through some other instrument."

This is our answer to many of the minute modifications by which Dr. Pusey and his friends would reconcile their tracts with the doctrines of the Church of England. We do not say that they have "little influence" upon themselves; we allow them personally the benefits of "the more retiring parts of their system, by which it may be to them occasionally modified and controlled;" but their modifications "will not have strength to reach others:" their "influence upon their contemporaries, and upon posterity, depends entirely upon their prominent system of belief;" and that influence will either, on the one hand, lead men to practical Popery; or, on the other, to forsake the Church of England, as being allied to it. The alleged via media is too intricate to find and too narrow to tread.

tion upon yourself, would you not consider it somewhat outrageous? Should I have any reason to complain if you accused me of exceeding assurance, of being under a delusion, or at least of unpardonable carelessness? Be judge, then, in your own case. Those sentences no more belong to Dr. Pusey than to you. They are not in his tract. They are not his writing. No one man is chargeable with the work of another man. Nor even were Dr. Pusey to profess he approved the general sentiment of the passage, would you have any right to charge him with the very wording of it. Every man has his own way of expressing himself; I have mine, and you have yours. Dr. Pusey might approve the sentiment, yet criticize the wording. All these strong sayings then against Dr. Pusey, are misdirected. Learn, Mr. Editor, to be sure of your man, before you attack him.(3)

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(3) In the preceding paragraphs Mr. Newman remarks: "You say that Professor Pusey teaches that the sacraments are the appointed instruments of justification." Yes, and we said truly: for the notion pervades his three tracts on Baptism, which make more than three hundred closely printed pages of the second volume; and it is expressed again and again in so many words. We need not quote passages in proof, as Mr. Newman will not deny this statement. As one instance in many, we may mention that one of the running titles is "Reformed Notions destroy the Sacraments;" and one of the heads of destruction specified is "they deny that baptism is *the* means of remitting original sin, or of obtaining justification." So, again, the other particulars above mentioned—namely, "the mental energies, faith, prayer, active spiritual contemplations, or what is called communion with God"—are specified by Dr. Pusey in this tract in a variety of forms and expressions. Take, for instance, "mental energies:" are there not scores of passages to the following effect in Dr. Pusey's treatise? "The tenets of Zuingli were, as was said, well adapted to human reason: they were suited to man's common-place understanding; they recognised faith, and yet made the operations of faith cognisable by reason; and so appeased at once both conscience, and those common cravings of intellect which a more vigorous faith restrains." Take, again, spiritual contemplations, or "what is called communion with God:" are there not scores of passages to the following effect in Dr. Pusey's treatise? "We may see how the foolishness of God, in what men call carnal ordinances, is wiser than man; and how a *false spirituality* [*spiritual* contemplation *falsely* called communion with God], by disparaging the outward ordinances, loses sight of the immensity of the inward grace." Again, "While the old doctrine of the sacraments is stigmatized under the term physical, as if forsooth physical were corporeal, a subtle rationalism is imperceptibly introduced; for thus the gift of baptism, with all its spiritual influences, instead of being an act of Divine grace to the human soul, a real union with Christ [as opposed to "what is called communion with God"], are explained away." Again: "If men conceive of sacraments as external symbols, and acting through a moral operation ["faith, prayer," &c.], by representing to our souls [that is, in "active spiritual contemplation"] the greatness of his love, his humiliation, his sufferings; and thus kindling our faith ["faith"], and thereby uniting us with Him; then, and much more, will all the operations of the Holy Spirit be resolved into presenting to the mind outward motives."

We do not pause to shew how very incorrect and unfair are the descriptions given by Professor Pusey of the Protestant doctrine respecting the efficacy of the sacraments, as opposed to what Burnet justly pronounces one of the worst of Papal errors, that of their conveying justification: we merely quote these passages—and they are but a specimen of the whole treatise—to shew that the doctrines which we attributed to the Professor are really his. Now, prefixed to the volume is an advertisement, which epitomises these doctrines in the remarks which we quoted, and which adds, in relation to the system which Dr. Pusey complains of, that "it has been with a view of meeting this cardinal deficiency ··· that the tract on Baptism (rather three tracts, Nos. 67, 68, 69, making a considerable treatise) has been inserted; which is to be regarded not as an inquiry into one single or isolated doctrine, but as a delineation, and serious examination, of a modern system of theology of extensive and great speciousness in its elementary and characteristic principles." We naturally took this advertisement to be the author's own explanation of the object and end of his treatise—more especially as nothing is said in it of any one of the twenty other tracts in the volume—and accordingly we quoted a few lines from it, as giving in a convenient form the substance of what is found at greater length in the treatise itself. It appears from Mr. Newman's statement, that the advertisement was drawn up by another hand; which we may now reasonably conclude was his own; and, if so, there was good cause

To proceed. The words occur in the preface (advertisement) to the second volume of the Tracts. Let us examine them, whosever they are. Now, in what they say about administering the Holy Eucharist to

for his coming forward, apparently as the volunteer champion of Dr. Pusey, but really of the writer of the advertisement.

This advertisement, though it consists but of two leaves, would furnish ample scope for animadversion; but we pass it by, noticing only one curious statement, which corroborates our remark that the system in these tracts is likely to find abettors among weak, ignorant young clerics, who understand *little* of the matters at issue, but fancy there is something very dignified and ecclesiastically aristocratical in assuming the powers asserted for them in these tracts, and getting as nigh to Rome as possible. The advertisement admits, that "Many more persons doubtless have taken up a profession of the main doctrine in question, namely, of the one catholic and apostolic church, than fully enter into it. This is to be expected; it being the peculiarity of all religious teaching, that words are imparted before ideas. A child learns his Creed, or Catechism, before he understands it." And this is the style in which these Oxford instructors are pleased to issue addresses "ad Scholas" and "ad Clerum." It is indeed true that children are often taught words which may be useful to them hereafter, though they do not fully comprehend them now; but where, except in that superstitious church which inculcates that "ignorance is the mother of devotion," were grown-up men, even clergymen, insulted by being told that it is "the peculiarity of *all* religious teaching" (including pre-eminently the Oxford Tracts), "that words are imparted before ideas?" This statement will sadly offend the vanity of some of the young men who from affectation have taken up this "creed, or catechism, before they understood it." It will be mortifying to them to find themselves treated by their instructors as children, or parrots, when they thought they were learnedly defending "the one catholic and apostolic church."

We must again pass over the unfair assumptions of these tracts; otherwise we should remark upon the invidiousness of this exclusive claim of being champions for the one catholic and apostolic church. Does Mr. Newman mean that any person supposes there are two or more churches of Christ, in the sense in which the term is here used? Protestants believe that there is one catholic and apostolic church, though they consider that various Reformed Confessions may be portions of it, as well as merely Papists and Anglicans. It is unworthy of men of talent and learning thus to impart to their juvenile followers words without ideas. Of course, if their pupil is so ignorant as to believe that Protestants do *not* advocate the unity of Christ's church as much as the Oxford Tracts, there is no hope for him but to fall into the snare. But look at all the Confessions of Protestantism. We need not repeat the Anglican, the doctrine of which is briefly expressed in the Apostles' and Nicene Creeds. The Articles of the Irish Church, which were drawn up by the venerated Archbishop Usher, and adopted in 1615, state that "there is but one catholic church;" which is defined to be "the universal company of all the saints that ever were, are, or shall be, gathered together in one body, under one Head, Christ Jesus; part whereof is already in heaven triumphant, part as yet militant here on earth." But it is added, "Particular and visible churches, consisting of those who make profession of the faith of Christ, and live under the outward means of salvation, be many in number." The Church of Scotland holds, in her Confession of Faith, that "The catholic or universal church, which is invisible, consists of the whole number of the elect that have been, or are, or shall be, gathered into one, under Christ, the Head thereof." But it is added, "The visible church, which is also catholic or universal under the Gospel, not confined to one nation, as under the Law, consists of all those throughout the world that profess the true religion, together with their children." The Augsburgh Confession teaches that "there is one holy church, which will remain for ever;" and that "the church is the congregation of the saints, in which the Gospel is rightly taught, and the sacraments rightly administered; and for the true unity of the church nothing more is required." We might run through the whole circle of Confessions; but it is unnecessary. The tyros at Oxford, to whom words have been imparted before ideas, have not even in words learnt any thing new respecting the unity of Christ's church: all that they have acquired is the bigotry of expelling from it upon earth those whom Christ will not expel in heaven.

We thank God that such is not the doctrine of the Church of England. Our most eminent divines, in her true spirit, have blessed God for our own exalted privileges, without unchurching other communions. Even Mr. Keble, rather inconveniently for his argument, is obliged incidentally to admit this in his elaborate edition of the Works of Hooker; for, speaking of Hooker as holding the Apostolical succession, as every true Churchman does, with its legitimate results, he yet is constrained to acknowledge that he did not view it as the Oxford Tracts do, and as "Laud, Hammond, and Leslie" did. It is such a novelty for a clergyman to confess himself belonging to

children or the insensible, they do not enforce it, as you suppose, on "Apostolical authority." A usage may be primitive, yet not universal; may belong to the first ages, but only to some parts of the church. Such a usage is either not apostolical, else it would be every where observed; or at least not binding, as not given by the apostles *as* binding. For instance; the Church of Ephesus, on St. John's authority, celebrated the Easter-feast after the Jewish manner, on the fourteenth day of Nisan; yet such a custom is not binding on us. Now supposing I said, "The great reverence in which the Jewish dispensation was held

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"the school of Laud," as opposed to "the school of Hooker," that we will quote a few lines from Mr. Keble's statement, for the sake of those who have not his volume at hand. "Hooker, as well as Laud, Hammond, and Leslie, in the two next generations, regarded the order of bishops as being immediately and properly of Divine right; he, as well as they, laid down principles, which strictly followed up would make this claim exclusive; but he, in common with most of his contemporaries, shrunk from the legitimate result of his own premises; the rather, as the feelings of Apostolical authority on this point had never come within his cognisance; whereas the next generation of divines entered on the subject, as was before observed, fresh from the discovery of the genuine remains of St. Ignatius. He did not feel at liberty to press unreservedly, and develope in all its consequences, that part of the argument which they, taught by the primitive church, regarded as the most vital and decisive: the necessity, namely, of the Apostolical commission to the derivation of sacramental grace, and to our mystical communion with Christ."

We readily confess ourselves of the school of Scripture, and not of Tradition; and, so far as human names have a claim to respect, of Hooker, rather than of Laud: and regarding the Scriptures as a complete record of the will of God to man, we have no fear that some moth-eaten manuscript will be found in some old monastery, some "genuine remains" of some ancient writer, to overset our religion. Mr. Keble's admission, that the discovering of "the genuine remains" of St. Ignatius, in comparatively modern times, was of sufficient potency to change the aspect of theology, and to stultify the Articles of the Church of England, by turning Hookerism, Cranmerism, and Jewelism, into Laudism, is a far better comment upon his own sermon on Tradition than any that we could offer.

We have several times alluded to the scriptural moderation of the successive races of our English Bishops upon these subjects, with the exception of the few who admired Laud more than Hooker. We ought not to have omitted mentioning the present venerable Prelate who now occupies the high office of "Primus inter Pares" in the Church of England. His Grace was addressed by the Church of Geneva, at its late Jubilee of the Reformation, to send representatives of the English Church to the solemn festival. It was probably a matter of serious consideration with his Grace, whether the modern heterodoxy of the Church of Geneva had not placed it without the pale of true churches; but, coming, we presume, to the conclusion that he had not proofs sufficient of the extent of its pravity to warrant his passing a sentence of excommunication, he officially addressed "The very Reverend the Moderator of the Company of Pastors of Geneva;" never for a moment imagining that he was precluded from this course upon the grounds specified in the Oxford Tracts. On the contrary, he says, "My brother Bishops, as well as myself, are much gratified by this proof of your confidence in our rooted attachment to the holy cause of the Reformation, and on our high respect for the Protestant Churches on the Continent, and sincere concernment for their welfare." His Grace goes on to congratulate them on "that noble achievement" [his Grace does not believe, with some of the admirers of the Oxford Tracts, that the Reformation has been rather a curse than a blessing to mankind] "which brought light out of darkness, and rescued your Church from the shackles of Papal domination, and the tyrannical imposition of a corrupt faith and a superstitious ritual." His Grace prays that the Church of Geneva may be "united by the Spirit of Christ in the profession of pure evangelical faith" (a most necessary prayer); and also "be for ever preserved from that anti-Christian despotism (Popery), which is equally hostile to intellectual improvement, to civil and religious liberty, and to *the fundamental principles of the Gospel.*" Yes, hostile to the fundamental principles of the Gospel; whereas these Tracts constantly insult Protestantism, by asserting that the fundamental principles of the Church of England and the "anti-Christian" Church of Rome, are one. Mr. Newman, in his volume on "Romanism and popular Protestantism," just published, directly contradicts his Grace, by affirming that "the necessary difference between us and them" (the Romanists) "is not one of essential principle." We prefer Archbishop Howley's opinion to that of Archbishop Laud, or Mr. Newman.

in the best and purest ages, is shewn in this, that the quartodeciman usage has primitive, nay, Apostolic sanction;" must I necessarily mean that all Christendom, and all the Apostles, observed Easter on the fourteenth day? must I mean that we are bound to keep it on that day? must I mean to extol such a usage, and to advocate it? Apply this instance to the sentence of this writer who is not Dr. Pusey, this Pseudo-Pusey, as I may call him; and see whether it will not help your conception of his meaning. He does not say, he does not imply, that to administer the second sacrament to infants is Apostolic; he does not consider it a duty binding to us. He does but say, that, since it has a sanction in early times, it is not that "absurdity," "irrational fanaticism," and so forth, which the Observer says it is(4): and his mean-

(4) It is impossible that Mr. Newman and ourselves should come to any common conclusion, for we do not set out from common principles. He lays down as the axiom on which he builds his fabric, that "since it has a sanction in early times," it cannot be absurd, irrational, and so forth. Our argument, on the contrary, is, that even in "early times" doctrines the most unscriptural, and practices the most unjustifiable, were introduced. This is no new position, just to meet the reasoning of the Oxford Tracts upon tradition; for we have urged it equally to meet the objections of the Dissenters against National Church Establishments. In our volume for 1834, p. 121, in replying to the argument of the advocates for the voluntary principle, that the corruptions of Christianity originated in national churches, we shewed, that, long before the time of Constantine, the seeds of almost every error and abuse had been sown. Even in the days when Apostles preached, and miracles were wrought, and persecution refined the church, there prevailed false doctrine and unholy practices. The fundamental tenet of justification by faith was perverted; and Antinomianism took root, men sinning that grace might abound. Read also the keen remonstrances of St. Paul, St. Peter, St. John, and St. Jude; and consider the heresies of the Gnostics, the Nicolaitanes, the "deniers of the Lord who bought them," the abettors of the "mystery of iniquity," the followers of Antichrist, and the profaners of the Lord's Supper as though it had been a licentious Pagan feast. Or turn to the second century, when the doctrines of the Gospel were further corrupted, Heathen rites were blended with Christian worship, superstition abounded, and a foundation was laid for Purgatory, and the worship of saints and angels. Or go to the third century, in which lived some of the worst heresiarchs which have afflicted the Christian church, and when the principles which led to the abuses of the Papacy had taken deep root. Yet, with all these facts conspicuous upon the face of history, Mr. Newman would have us concede, that if a perversion were early rife, it is to be looked upon with respect, as indicating the "temper and feeling" of the primitive church.

As to the dispute about Easter, we return it back to our correspondent. It, however, shews the danger of looking from the Bible to Tradition as the guide of the church of Christ. When we refused to acknowledge the authority of tradition, the Oxford Tracts told us that we were rejecting the unwritten word of God; and when we asked how, when, where, this unwritten word was to be collected, the very question was irreverent! And yet, when we take the tracts upon their own principles, and shew, as a legitimate inference from those principles, that we ought to administer the Lord's Supper to infants and the insensible, Mr. Newman replies with the very difficulties and distinctions which we had ourselves suggested:—"A usage," he says, "may be primitive, yet not universal; may belong to the first ages, but only to some part of the church;" may be "either not Apostolical," as not being "every where observed," or "not binding, as not given by the Apostles as binding." What a labyrinth of doubts and difficulties! Yet this is the rule of "primitive antiquity;" the "transmissive religion," by which we are to "limit" and "correct" the Bible. Before we can ascertain what is Apostolical doctrine, we are to wade through this chaos of conflicting testimonies. We reject the whole argument: it is one series of fallacies. Even the alleged truism, that what was "every where observed" was Apostolical, and what was Apostolical was "every where observed," is more specious than useful; for how are we to ascertain the "every where?" and what truth was there that was not early obscured and perverted? "Aye, but that was by heresies!" True; but the very existence of heresy prevents the application of the rule; even supposing the rule solid. But what proof is there of the solidity of the rule itself? Its defenders say, "Would God leave himself without witness? would he allow his church to be exposed to error, without the means of ascertaining truth?" Certainly not; but it does not follow that the remedy is to be found in ascertaining, even if we could ascertain, what was "every where observed;" or that in spiritual, any more than in temporal affairs, the voice of the people is the voice of God. The Bible, under the pro-

ing may be thus worded: "Here is a usage existing up and down the early church, which, *right or wrong*, argues quite a different *temper* and *feeling* from those of the present day. This day, *on the first view of the subject*, calls it an absurdity; that day did not." Surely it is fair to estimate inward states of mind by such spontaneous indications. To

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mised teaching of the Holy Spirit, is the remedy: it is a *standard fixed, unalterable*, and capable of being appealed to at all times; and while it exists, sacred truth—yes, every particle of sacred truth—may be recovered, even were it buried "*every where*" under accumulated heresies. We deny, therefore, the theory of the rule. And the application of that theory to facts proves its fallacy: for if the preservation of truth and the prevention of error are to be looked for in tradition, instead of in the Bible, then the "every where" ought to be plain and undeniable; whereas error began very soon to spread; and during the dark night of Popery, Christianity, in its visible aspect, was for the most part one mass of corruption.

From these remarks it will be evident that there is no common ground upon which Mr. Newman, and what he calls "popular" Protestants can argue together. He takes for granted, and argues from, the very principles to be proved. Almost every paragraph of his letters tacitly assumes what we are not prepared to admit: and then, upon this assumption he proceeds to refute his opponents. We have seen how, in the passage we are remarking upon, he postulates, without one syllable of proof, that if a usage were Apostolical it would be every where observed. But Apostolical usages were not every where observed, during what we Protestants call "the dark ages:" on the contrary, they were so much obscured that it was only by going back to the Bible that primitive Christianity was recovered. And if not then, at what date will an advocate for the principle of tradition fix the "every-where" observance, or the first trace or the consummation of the declension? Will he say the division of the Eastern and Western Empire? or will he take the age of Constantine? or will he go back to the Apostolical Fathers? Or is he driven to the days of the Apostles themselves? and even there, what will he say to the case of the Church of Corinth, or to the errors in the Apocalyptic churches? Yet this uncertificated assumption, that if a usage were Apostolical it would be every where observed, is the basis of Mr. Newman's argument; though in urging it he feels that it requires qualification; for he adds, "at least not binding, as not given by the Apostles as binding:" so that, besides the question of "every where," we are to ascertain the question of what traditions are "binding," and what are not. And how is this to be ascertained? nay, what right have we to institute the inquiry? The Church of Rome is very learned in these matters; but we feel it an invaluable privilege, as Protestants, to pass over the ponderous tomes which enshrine this elaborate lumber, and to go at once to "the word and the testimony" of God himself.

In reading the limitations and difficulties by which Mr. Newman shews, that, though giving the Lord's Supper to infants and insensible persons was "a usage existing up and down in the early church," and indicating the "temper and feeling" of the primitive Christians, yet that it might not be Apostolic; or, if Apostolic, not binding; or that the longitude of the "every where," or the latitude of the all times, might be too scanty to render it certain that the practice ought to be continued—which was precisely the ground taken by the Council of Trent in coming to this very conclusion—we are forcibly reminded of the well-known passage of Chillingworth, in which he says:—"The Bible, the Bible only, is the religion of Protestants. Whatever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of *opinion*: but as matter of faith, a religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly, and with mine own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves; a consent of Fathers of another age, the church of one age, against the church of another age. Traditive interpretations of Scripture are pretended, but there are few or none to be found. No tradition, but only of Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty, but of Scripture only, for any considering men to build upon."—This passage is quoted by Professor Keble in his Sermon upon Tradition; but our readers will perhaps wonder for what purpose, since it shews the very uncertainty which Mr. Newman is constrained to admit, and which is fatal to Mr. Keble's whole argument. The purpose is that which the Papists and the Oxford Tracts constantly resort to as an argument against Protestants—namely, that such opinions respecting the uncertainty of tradition, and the duty of appealing to no authority but the word of

warn men against the religious complexion of certain persons at present, I should point to the Pastoral Aid-Society, though some who agree with them in general sentiments may not approve it. To describe that of our Bishops 130 years since, I should refer to the then attempt, nearly successful, of formally recognising the baptism of Dissenters. Again, the character of Laud's religion may be *gathered* even from the exaggerated account of his consecrating St. Catherine Cree's church, without *sanctioning* that account.

[*We have sent the whole of the remainder of Mr. Newman's Letter to press for our next Number; and if he will favour us with his intended Remarks on Justification before the end of April, they will be in time for our succeeding Number.*]

God, lead to Rationalism, Socinianism, and Infidelity. "It is melancholy," says Mr. Keble, "but instructive, to reflect that the writer of these sentences is credibly reported to have been an Arian, or near it, before he died." In this flimsy manner, and with this Papistical sophism, do the Tract writers attempt to set aside the Protestant arguments against the authority of tradition.

VIEW OF PUBLIC AFFAIRS.

We said in our last Number, by anticipation, that if the projected Anti-Church Rates scheme should be one "that throws the Church upon old resources, or merely screws out a temporary saving by remodelling them, or thrusts the expense and responsibility of providing for the spiritual instruction of a whole parish upon the seat-holders of Episcopal churches and chapels," it would be "unjust, ineffective, and an avowed abandonment of an Established Church." The reality proves even worse than the anticipation. His Majesty's Government proposes seizing all the Episcopal and Cathedral lands; vesting them in a Commission; leasing them at rack-rent, or selling them to the lessees; with the produce paying the lessors a rent of £261,000, and clearing £250,000 per annum, to keep up parish churches. The scheme is bad altogether: bad in its morals, bad in its figures, and bad in its portents; and, after three days' debate in the House of Commons, his Majesty's Government, notwithstanding the aid of the compact band of Irish Roman Catholics and the Destructives of all parties, religious and political, could secure a majority of only the tens and units in a House of five hundred and twenty-three members. Among the supporters of the Bill there are many, not to be classed with the parties above named, who think that the measure offers a reasonable settlement of a very perplexing question. But, in the first place, it is a direct abandonment of the principle of a National Church, which cannot be kept up without each successive generation furnishing aid, as wanted, for that purpose. And this is the main ground of objection on the part of the friends of the Church, as it is avowedly the chief recommendation of the plan to the Dissenters. Yet, even supposing that the principle were conceded, still the produce of the lands, it has been shewn by Sir R. Peel and others, would fall far short of the Government calculations. But, whatever might be the amount, why are the legal owners of one kind of property to be mulcted to discharge other men's incumbrances? Why are Ecclesiastical lands to be sold, to render either a Dissenter or Churchman's estate worth more than he gave for it, by paying off a charge to which it was subject?

No one doubts that a very large sum, though not what Mr. Spring Rice calculates, might be gained by an improved system of managing church lands — for the present system is about the worst possible; neither the lessor nor the lessee for the time being having that permanent interest in the soil which secures large returns and good management. The lessors of to-day cannot be expected to relinquish a present fine in order that their successors may enjoy a better rental; nor can the lessee be expected to create improvements which will only raise his fines. But if a better system would improve the property, no third person is entitled to the surplus. In our papers upon Cathedral Reform (see especially one headed Our Cathedrals, C. O. 1832, p. 65—82, which we drew up at the request of the late Bishop Burgess, who wished us to throw together various hints which had been scattered in our volumes; and particularly in a series of letters entitled a Visit to a Cathedral, in our volume for 1831), we have always expressed great scruples respecting all sorts of alienation schemes; thinking that in most cases the whole cathedral property might be well employed in increasing cathedral efficiency, augmenting small cathedral benefices, and promoting many excellent designs, of which cathedrals might be the focus. But if, after all this, there should be any overplus, the spiritual wants of the poor,

and the temporal wants of their pastors, in each diocese, have the first claim to consideration. While multitudes of the clergy are struggling with penury, and millions of the people are fearfully scant of pastoral superintendence, it is an insulting cruelty, even were it just in principle, to rob the cathedrals in order to abolish church-rates; which are not a tax upon poverty, but an immemorial outgoing connected with property.

But even if all these difficulties were surmounted; if the scheme were equitable, and the arithmetic solid; how could a central fund be managed, upon which every parish in the kingdom would have a claim, without there being any possibility of duly adjusting the supply to the demand? The opponents of the measure did not press this objection; chiefly, we suppose, because it lies equally against the plan of paying church-rates out of the Consolidated Fund, to which many of their friends had consented; but it appears to us fatal to every scheme of centralization; and it was felt and acknowledged to be so in the kindred matter of poor's-rate. Each parish will wish to get as much as it can; and as none will get enough, all will quarrel. It is impossible that such machinery should work, except to generate feuds, jealousies, and litigations throughout the land.

We rejoice to see the spirit of the nation rising every where against this ill-judged and unjust scheme. Whether it will ever arrive at the dignity of being rejected in the House of Lords seems doubtful; but, if it should, their Lordships, in expelling it, will have the concurrence of the great majority—we believe numerical, but certainly potential—of the nation. The Bishops have already acted with great vigour upon the occasion.

Among our notices for the month, we have to record that it has pleased God to take to himself the venerable Bishop Burgess, ripe in years, and ripe for heaven. We forbear any remarks at present upon the character of this much-beloved and respected Prelate, as we hope to be able to draw up a brief Memoir of him. We rejoice to add that his Lordship's successor is the Rev. E. Denison,—a clergyman who has obtained "a good report" for his piety and learning, pastoral efficiency, and every good word and work. His volume of Sermons preached before the University of Oxford is highly interesting and edifying; though consistency requires that we should express our dissent from that portion of his Lordship's doctrinal system which supposes all persons baptized in infancy to have been in reality, as well as by charitable anticipation, once believers; so that the careless, the hardened, the unconverted, are to be exhorted not to turn, but to *return* to God; that faith may "*re-assume* its empire" in their souls; having had "the principle of a new life imparted" to them in baptism, which was to be "renewed, strengthened, and sustained" by the Supper of the Lord: but which being impaired by post-baptismal sin, it is very difficult to bring back the transgressor to "his former self."

We have many other subjects, foreign, colonial, and domestic, on our list, but must postpone the discussion of them. The Irish Education scheme is under the investigation of a Committee of the House of Lords.—The war in Spain and Portugal is proceeding with fearful bloodshed; and this country still continues guilty of taking a part in the contest; and this hitherto with military as well as moral disgrace, as a recompence for its interference.—From the papers laid before Parliament the slave-trade is proved to be carried on extensively and most cruelly: we lament also to say, that the condition of the Negroes in our own colonies is most unsatisfactory; nor does there seem any prospect of the Abolition Act being fairly carried into effect till the Imperial Parliament interferes to enforce it.—Sir A. Agnew intends bringing in his Bills for the observance of the Lord's Day; and important facts are accumulating, from all parts of the country, which shew at once the need of an improved state of the law, and the increasing anxiety of the moral and religious part of the public upon the question.—Mr. Borthwick has given notice of a motion for the revival of Convocation.—Mr. Poynder is zealously labouring to extinguish the Pilgrim Tax in India; for, to our grief and mortification, we learn that this idolatrous impost is still collected, and that there has been much contumacy shewn in some parts of India, in obeying the orders from home.

ANSWERS TO CORRESPONDENTS.

J. C.; J. M. W.; H. T.; An aged Observer; W. P.; J. K.; An Inquirer; J. A.; S. R.; E. L. A.; J. P; J. R.; T. M.; A Subscriber; E. P. E. F.; and Y. Z.; are under consideration.

The list of subscribers to the Metropolis Church-building Fund, in our Number for October, in which was anounced a donation of 1000*l.* from Professor Pusey, and another of 5000*l.* from a "Clergyman seeking Treasure in Heaven," who is generally understood to be Professor Keble, will explain the allusion and correct the mistake in our last Number, p. 197.

THE

CHRISTIAN OBSERVER.

No. 425.] MAY. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

LETTER TO A MEDICAL STUDENT, ON "CONCESSIONS TO THE WORLD."

To the Editor of the Christian Observer.

IF you think the following letter, written some years ago to a young medical friend, likely to be useful to any of your readers, it is at your service.

J. M. H.

To give your letter the fullest and best answer which it may please God to enable me, I shall select from it one passage as my text. You say, "I am not at all satisfied with myself. I am continually wavering between the pursuits of time and eternity; and always endeavouring to settle, as a point of casuistry, how far temporal ambition is consistent with a Christian frame of mind, and how much we may concede to the world for the purpose of what I believe to be in itself lawful—honestly pushing on our fortunes in life. I should wish to have the opinion of a friend with a clear head and upright heart on this subject." This passage appears to me to concentrate the various other symptoms, and, in fact, to contain the very nucleus of the disease, with which, throughout, you represent your mind as affected.

You here describe a mental experience by no means peculiar. Many, and from widely different causes, are its subjects. Some, perplexed by the contra-indications of scruple, would gladly devolve the responsibility of their own case upon some spiritual physician, and purchase rest for a diseased conscience by implicitly submitting to his regimen: while others, in equal delusion and treachery of heart, ask for spiritual direction, because deeply convinced that they could make a better case and better terms with any confessor than with their own conscience.

Your wish, if well considered, is evidently this—"that some friend with a clear head and upright heart" would *accurately define to you, in detail, the precise line of duty.* But did I possess much more of both these qualifications than I can at all pretend to, you ask of me what neither I, nor any mere man who ever trod this earth, could do. "No man knoweth the things of a man save the spirit of man which is in him." No man, therefore, can successfully guide another through the complicated details of duty and involved labyrinths of feeling, in a region with which the guide himself is unacquainted. Shifting sands and sudden torrents, emerging hills and sinking plains, drifting snows and frequent avalanches, are continually changing the recorded character of *that* country: every feature of the moral scene is in perpetual flux. The

spiritual physician may, indeed, inculcate general principles, and assist the honest conscience, in the exhibition of those spiritual medicines which will furnish a correct diagnosis; but he can as little discharge for his patient the functions of the spiritual as of the animal life: he can as little think, and feel, and judge, as eat, drink, and sleep, for him. For such guidance as you desire you must look within, and find it in the teaching of that Spirit whose prerogative it is to search the heart, and one of whose offices it is to guide into all truth.

With this protest against the competency of extrinsic guidance in the details of conduct and feeling, let us proceed to examine the *two* questions on which your mind seeks rest from its own vacillations in the sanction of an authoritative decision.

You wish to know "how far temporal ambition is consistent with a Christian frame of mind?" and, "how much we may concede to the world?" To the former of these questions Scripture answers explicitly, "Set your affections on things above, and not on things on the earth:" "Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him." To the latter, as explicitly, "The friendship of the world is enmity with God: if any man will be a friend of the world he is the enemy of God:" "Ye cannot serve God and Mammon."

But when you talk of "concessions to the world," it becomes most necessary to inquire what those concessions are. And here I should have wished for fuller instructions. In such cases, facts alone bring persons to a common ground: facts alone bring them as it were together, within arm's length, and thus prevent them from wasting their time and strength in beating the air. The state of the conscience, as it is tender or callous, imparts such different meaning to those terms by which we are forced, imperfectly, to express the invisible experiences of the soul, that, in talking of "concessions to the world," one man may be straining at a gnat, while another is swallowing a camel.

To supply, however, as far as I am able, the want of this necessary information, I shall endeavour to enter into your circumstances, and speak to *them.* You must yourself judge how far any thing I may say hits a blot in your mind and character. As far as my own opinion goes, I rather think, and hope, that your conscience is on the side of strictness. This *you* know best: but I mention my opinion as a clue to what I say, and, if necessary, as a qualifying comment upon it. If, however, my opinion be correct, I would exhort you to thank God for his unspeakable gift, and that you would study to "keep unspotted from the world" that precious jewel which He has committed to you.

If, then, by "concessions to the world" be meant only, as I should hope, the dedication of much time and intellectual labour to your professional pursuits, this, as it appears to me, is perfectly legitimate. I should think, too, that you may seek to ascend to the very summit of your profession, through every *direct* avenue which Providence opens to you. You may enter, for instance, into open, manly, and friendly competition with your professional contemporaries—only take care that you do so *without jealousy* and *without anxiety.* You may seek for an hospital, a lecturer's or professor's chair, and studiously fit yourself, by professional skill, for an efficient fulfilment of its duties. All this is but to be "diligent in business," and opposes no insurmountable obstacle to your being, at the same time, "fervent in spirit: serving the Lord."

And here, to meet scruple, I will say, that I think you may legitimately devote many an hour to medical studies for one to theological. Theology, and I thank God for it, is *my* profession: medicine is *yours:* and God as

much expects from *you* a competent knowledge of medicine, as from me —and the consideration deeply humbles me—a competent knowledge of theology. There is, indeed, in theology, a neutral ground—or, to speak more properly, a common ground—and that lies in every thing which relates to the unreserved dedication, the profound and fervent devotion of the heart to God. To this, all, whether clergy or laity, no matter what their talents, pursuits, or circumstances, are alike called. The one has no dispensation for a lower degree of piety; or, rather, the other has no exclusive privilege, no monopoly of the higher degrees of piety. The law which equally governs both is this, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength; and thy neighbour as thyself." The call of God to both is, "My son, give me thy heart;" and there is nothing in the lawful pursuits of one, more than of the other, which either prevents his obeying that call, or in any degree interferes with it. If there were, the profession would be altogether sinful. It is true that my profession affords more opportunities of spiritual contemplation, and renders such contemplations not merely my privilege in a disengaged moment, but a very principal part of my *professional* business in life. Even its more practical duties have a strong tendency to awaken the soul, and to keep the drowsy eyes of weak faith open to the unsatisfying and transitory nature of temporal things, and to the reality, the sufficiency, and the all-importance of eternal things. These, most assuredly, are blessed privileges, in the way of means, which belong, in a peculiar manner, to my profession, and on their account I strive to be deeply grateful to God for having, I trust, called me to it. But still, believe me, that theology has many calls, both to study and practical duty, which have no more necessary and immediate connection with the contemplation of God, than have the study or practice of medicine: and which, if we think otherwise, may delude us into a false estimate of our spiritual state. They may not only deprive us of our peculiar spiritual privileges, but withdraw us from a diligent use of even the more common means of grace, by causing us to rest in professional exercises, which, though professional, are not necessarily spiritual. We might "understand all mysteries and all knowledge," and yet not have our souls illuminated, savingly, with "the light of the knowledge of the glory of God in the face of Jesus Christ." We might "speak with the tongues of men and of angels;" and all this, without charity, could profit us nothing. The whole field of controversial divinity is full of snares; and, whether in its theory or practice, has as little necessary or direct tendency to promote the life of God in the soul, as have the study or treatment of fever or consumption. Nor are such drawbacks, in either profession, without their compensating benefit. In proportion as the soul is mortified to the attractions of this present life, and is living that "life which is hid with Christ in God," such distractions from a more interior life as providential calls of duty produce, so far from being criminal self-indulgences, are exercises of self-denial. Such a soul, if it sought its own will and selfish gratification, would retire from the fatigue of what it can view but in the light of duty, to seek repose in spiritual contemplation, and undisturbed communion with God.

This observation applies, in a greater or lesser degree, to every lawful calling; and, the clerical excepted, in the highest degree to yours. The medical profession is twin sister to the clerical. There is a close analogy, which perhaps we might say our Lord's miracles were in some measure wrought to illustrate, between the work of the spiritual and the bodily physician. Much of actuating motive, much of resulting benefit, may be common to both. I have often wished for, and, if I could recover a few

lost years and opportunities, would acquire, some knowledge of your profession, as subsidiary to my own. And I am deeply convinced that a pious physician, with the important privilege of access, not only to the persons—which the clergyman cannot always secure, and of which he often timidly avails himself, lest his exhortations should dangerously excite the patient, and distress and prejudice his surrounding friends—but also to the feelings of men, as a benefactor on whom they lean in their most trying and thoughtful seasons, may administer his piety, not only as an anodyne highly serviceable to his patient's bodily health in many a dangerous crisis, but as the principle of an immortal life to his soul. Our great Exemplar was a physician not less than a divine, and found the multitude no insuperable barrier to the mount. Let the spirit of Christian charity and of prayer animate and sanctify your medical labours, and your religious experience may, with truth, clothe itself in the poet's language, so beautifully descriptive of calm and holy joy, of elastic yet serene cheerfulness of soul:—

> How happy, gracious Lord, are we,
> Divinely drawn to follow Thee,
> Whose hours divided are
> Between the mount and multitude;
> Our days are spent in doing good,
> Our nights in praise and prayer.

If, then, by "concessions to the world" be meant only this diligent attention to providential business—this active and unwearied march to professional eminence, in the path of providence—this desire and effort to acquit yourself, effectively and creditably, of the demands which your profession in general, or your own particular circumstances, make upon you—this honest endeavour to secure, by personal exertion, a comfortable and moderate independence, as well as the still higher privilege of experimentally proving that "it is more blessed to give than to receive"—this, if animated by a spirit mortified to all worldly motive, to ambition, to vain-glory, to covetousness—and to all those carnal feelings which are the inseparable attendants upon worldly motive—to jealousy, anxiety, impatience, discontent;—this, I think, is perfectly legitimate. The only thing, as it appears to me, objectionable, is the term "concessions" by which you designate them. The very word tends to defile the purity of conscience. It places before it God's commands and our own interests as in competition, and the mind striking a balance between interest and duty, thus making terms of compromise with God. However innocent, or even laudable, things may be in themselves, this view of them, which the term "concessions" implies, must convert them into sins, in a being whose first and greatest duty is, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength." But to the enlightened conscience they do not appear in this view. They are but a following the leading of Providence, an entering in at the unforced door which Providence has thrown open in the direct path of our march through life; and consequently they are, which is the grand point, the present attractions of grace.

But if by "concessions to the world" be meant any wound of conscience; any compromise of principle, whether as relates to habits, society, or conversation—as, for instance, a frequenting, for the sake of professional advancement, the theatre, the ball-room, or the card-table; a cultivating of close and familiar intercourse with the enemies of God (and he who is not with Christ is against him); an adoption, from motives of popularity, of any fashionable levities in dress, manner, or conversation; if there be meant any rejection of the daily cross, by dreading to enter a protest against false principles and vicious practices, because sanctioned by rank

and influence; any softening down or qualifying of God's truth, in order to conciliate the ungodly; any refusal to stand out boldly on Christ's side, in his daily conflict with a world that lieth in wickedness, in order to avoid the reproach of singularity and the offence or persecution of the cross; or, which is scarcely to be named, any connivance at, any sanction of, sin, by a voluntary presence or implicit approval;—this, or any part of this, offered as a sacrifice at the shrine of popular favour, is open apostasy from God! This is the very species of sin which "tramples under foot the Son of God, counts the blood of his covenant an unholy thing, and does despite unto the Spirit of grace." No; if necessity were laid upon me; if I were placed in such a dilemma that I were obliged to make a choice between sins; I do without hesitation say, that I would rather be the silliest and most contemptible thing that flutters about our streets and drawing-rooms, who floats into moral annihilation upon the surface of fashionable folly, catching for life and enjoyment at every passing bubble—still more, I would be the veriest wretch that a sensualized soul has steeped in profligacy and debauchery, blasted in reputation, and wholly dead, or unawakened, to any moral and religious feeling—rather than carry through life a moral, and even religious character, purchased by a compromise of fidelity and allegiance of the heart towards God, and bestowed by that friendship of the world which is enmity with God; and at the close of life have to stand before the judgment seat of Christ, and there answer to the Inspector of hearts for one ray of spiritual light extinguished, one embryo principle of immortality smothered in the birth, one holy principle or pure affection prostituted to the love of this present evil world. Whether such sin were possible, we may as theologians speculate; but as Christians, and as we value our immortal souls, let us carefully beware how we venture to prove the indefectibility of Divine grace by the test of our own experience.

"Sin is the transgression of the Law:" and assuredly the very core and venom of sin, the gangrene which preys fatally upon the spiritual life and eats away the soul, is the deliberate and habitual transgression of a law which conscience recognises. For the past, indeed, the righteousness and blood of Christ are "a full, perfect, and sufficient sacrifice, oblation, and satisfaction:" but these make no terms for the future—for any compromise or cold-hearted calculation whatever. "Do we make void the law through faith? God forbid: yea, we establish the law." The Gospel sums up all the obligations of the Law in these two great commandments: "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength; and thy neighbour as thyself;" and in the keeping of these commandments it admits of no compromise. The blood of Christ not only cleanseth from all *past sin*, as it respects the *guilt*, but by the self-same act of faith, and at the self-same moment, cleanseth from all *future sin*, as it respects the purity of the *will and intention*. If there be *now* any "sin unto death" which is beyond the reach of intercession; if there be *now* any "sin against the Holy Ghost," which is beyond the pale of God's tender mercies in Christ; I do believe it to be that sin which a spirit of compromise implies; and for this reason: It indicates a moral incapacity of receiving the truth *in the love of it*—a moral inability of firmly grappling with saving principles, and powerfully responding to powerful appeals. It indicates an *alien* and *slavish* spirit, which can see into the invisible world, and believe in the reality of future things, but, like Satan, believe only to tremble. It indicates a *base* and *selfish* spirit, which can view all God's dealings with men, but can view them only through the medium of self-love, and, if it can but secure *self*, cares nothing for God's

glory. It is a spirit which judgments can alarm, but mercies cannot win; and indicates a flinty heart, which cannot be melted by that stupendous manifestation of love, Christ crucified, which is God's last effort to break the rock of stone, and cause the waters of penitence, gratitude, and affection to flow. It is, therefore, a spirit radically uncongenial and unsuited to a world whose sole energy is love; where even faith and hope have given place to charity, which alone never faileth. In the hopelessness of his conversion, its subject differs from the great bulk of mankind in this, that while these have never been, spiritually and really, put to the trial—while they have been never in any degree enlightened to see the things that belong to their peace; nor "have tasted of the spiritual gift, or of the powers of the world to come"—while these "have eyes that see not, and ears that hear not, and hearts that do not understand;" *he* has been put to the *last* test, and it has failed; has been "weighed in the balances and found wanting;" has been "exalted unto heaven," and secured there no lodgment; and therefore by the re-action, the gravitation of his own inert mass, "must be thrust down into hell."

But I see that I must close abruptly, or run on in an interminable circle. If I have suggested any useful hint by the way, I shall rejoice; but I certainly have made no direct movement towards your proposed object. I have but travelled round, and find myself again at the point from which I started,—the utter impossibilty of accurately defining from abroad the path of duty, so as to meet every shade of character and contingency of circumstance; and the consequent necessity for a regenerated nature, and an indwelling Guide.

J. M. H.

ON UNCOUTH RELIGIOUS PHRASEOLOGY.

To the Editor of the Christain Observer.

ALLOW me to offer a few remarks to G. Y. on his letter on "Uncouth Religious Phraseology," which appears in the Number for February of the Christian Observer. Whatever may be the errors of good people in this respect, I cannot but consider G. Y. to have been unhappy in the example which in this case he has brought before your readers. The expression (page 73) which he uses, "the London University besieged the King and his Ministers for a Charter," makes me fear that his remarks are directed more against Dr. Cox and that institution, *politically*, than with the view of setting that gentleman right as regards the language he has used in his tractate. He complains of the expression "besieging the Throne of Heaven in prayer." What, I would ask G. Y., is there inconsistent in such expression, when compared with the words of our Lord (Matthew xi. 12), "the kingdom of heaven suffereth violence, and the violent take it by force." And with a view to such taking by force, is there any thing so absurd in a body of Christian men "*engaging*" in prayer with Him who has engaged by an everlasting covenant "to draw nigh unto them who draw nigh unto Him?" The objectionable expression, too, "concert for prayer," is not peculiar to Dr. Cox: the Rev. J. Haldane Stewart invited all who loved the Lord Jesus Christ in sincerity and truth to a "concert for prayer" on the first Monday of last January. But "concerts," says G. Y., are only applicable to meetings for music. When did he first discover that to be the case? The writers of lexicons do not thus restrict the word: they make it to signify (if I do not misunderstand them) any communication of designs, or symphony in purpose. What can be more *a concert* than Christian friends meeting together, and with

one heart and voice engaging with God in prayer, even to the besieging of His throne, and taking his kingdom by force?

W. P.

*** We forbear prolonging this discussion, on which we have received several letters. Assuredly it is not desirable to clothe religious topics with unnecessary peculiarities of phraseology; but, on the other hand, readers should not be so fastidious as to impede their own edification, or that of others, by taking too much offence at "uncouth" words, where the sense is good. We do not think that G. Y. meant any thing "political" by his allusion to the London University, though it is well to avoid playful allusions which may be construed sarcastically. It was Mr. Cobbett who invented (or rather who followed Horne Tooke in using) "political" phrases for grammatical illustration; as when he exemplified the syntax of "nouns of multitude" by "house of commons; den of thieves; and so forth." With this balanced pro and contra we dismiss the question.

TILLOTSON, PEARSON, AND SECKER, ON REGENERATION.

To the Editor of the Christian Observer.

I AM reading your remarks on Mr. Newman's Letter, and feel assured that every true member of the Church of England must thank you for them. It has occurred to me, that, although you must be much more familiar than I am with all the works of our English divines, you would not perhaps feel displeased by my calling your attention to the Sermons, from cvi. to cx. inclusive, of Archbishop Tillotson, on the subject of Regeneration. There are many things in the above-mentioned sermons diametrically opposed to the views of the Oxford Tractators, and I suppose they will not admit Tillotson as a link in their "Catena Patrum." Mr. Dodsworth would most probably think that the Archbishop was strangely infatuated when he wrote, "The prevalency and dominion of sin makes an *unregenerate* state, as the prevalency of grace puts a man into a *regenerate* state." (Sermon cvii.) Again: "That regeneration and sanctification are not only different expressions, but do signify two things really different. But this is a gross mistake; for regeneration and sanctification are but different expressions of the self-same thing; for regeneration is a metaphor which the Scripture useth to express our translation and change from one state to another—from a state of sin and wickedness, to a state of grace and holiness—as if we were born over again." (Sermon cix.) I will not multiply extracts, as you will, by looking at the Sermons, at once perceive how different was the view of Tillotson from that of Dr. Pusey, &c. There is, however, one passage, in Sermon cx., which is so very much to the point, respecting Mr. Dodsworth's notions as to "the testimony of human observation" in the case of the regenerate, that I cannot help transcribing it: "The effects of God's Holy Spirit in the regeneration of man are *sensible*, though the manner and degrees of his operation upon the souls of men are so various that we can give no account of them: by which one would think our Saviour had sufficiently cautioned us not to reduce the observations of God's grace and Holy Spirit in the regeneration of man to any certain rule or standard, but chiefly to regard the sensible effects of this secret work upon the hearts and lives of men."

Bishop Pearson ought also to be excluded from the "Catena;" for in his Exposition of the Creed, under the head of "God the Father," he says, "And can we imagine those the sons of God which are in no way like him?" Under the head of "The Communion of Saints," the Bishop makes a difference between those who are *separated* by baptism from the rest of the world, and who by such separation are counted to a certain extent holy; and those who are *truly* called saints. These latter are saints, 1st, in respect of their *faith*; "for whosoever believeth that Jesus

is Christ is born of God." 2dly, in respect of their *conversation*; "for as He which called them is holy," so are they holy in "all manner of conversation."

Mr. Dodsworth would also find some startling expressions in Secker's "Lectures on the Catechism:" (see p. 298.) "He is not a Christian which is one outwardly; neither is that baptism which is outward in the flesh: but he is a Christian which is one inwardly; and baptism is that of the heart, in the *spirit*, and not in the letter; whose praise is not of men, but of God." Surely the notion of the faith of the church serving in the place of the faith of the baptized person but ill agrees with what the Scripture teaches; and if the church can *believe* for individuals, why not also *repent* for them? The poor ignorant cottagers are somewhat consistent when they say that the godfathers and godmothers of children take *all* upon themselves till the children are confirmed. Children, as far as my observation has gone, frequently need repentance before they are capable of belief—that is, they do things which they *know* to be wrong, before they can comprehend even the meaning of a few words. This is clearly sinful, and therefore needs repentance: why, then, should not the church repent for them? On the Oxford-tract system this would be very consistent.

I will only add, that I trust you will be induced to publish your remarks in a separate form. The mischief likely to be produced by the Oxford Tracts and Mr. Dodsworth's publications ought to be checked as speedily as possible, though I am persuaded that, to a thinking and unprejudiced mind, they carry both "bane and antidote" in themselves."

J. E.

SIR ROBERT PEEL AND ARCHBISHOP LEIGHTON.

To the Editor of the Christian Observer.

IN perusing Sir Robert Peel's eloquent inaugural address as Lord Rector of the University of Glasgow, I was led to contrast some passages in it with the Academical Prelections of the last Archbishop of Glasgow, Dr. Leighton. Sir Robert's Speech evinces so much of classical beauty, of academical polish, of important and appropriate remark, and of cordial anxiety for the welfare of the youthful auditors, that I should lament to ruffle a single leaf of the laurel garland; but it ought to be felt, by every student, how defective is all that persons of the highest character for scholarlike and gentlemanly bearing repute honourable, if not sanctified by Christian principle: nay, how often the motives and virtues urged by men of eminent repute, as praiseworthy, dignified, and noble, are opposed to the meek and self-denying spirit of the Gospel. I feel too grateful to Sir Robert Peel for his political services to his country, and for his firm determination to uphold our constitutional institutions in Church and State, to disparage an oration in which there is so much that is truly excellent; and I am willing to accept the concluding paragraphs as an explanation of those portions which might seem to consecrate worldly ambition as a laudable motive of action; but in any case the remarks of such a man as Archbishop Leighton, addressing a similar assembly, are valuable, as supplying what a busy statesman cannot be supposed to have so well considered as that eminently devout and heavenly-minded prelate.

Sir Robert's concluding paragraphs are as follows:—

"Hitherto I have referred exclusively to the considerations of worldly advantage and worldly fame, as encouragements to early and continued exertion. We have seen how powerful they were in animating the ambitious spirit of the Roman orator. And

yet no one of the motives by which he was stimulated is wanting to you. His field for competition was not more ample, his reward of success was not more splendid. You have a country as much endeared to you by proud recollections—you have institutions, civil and religious, standing in equal need of your solicitude, and infinitely more worthy of your defence.

"But for you there are incitements to labour, to zeal in the cause of knowledge and of virtue, infinitely beyond any which could have animated the exertions of Cicero. The love of praise, the hope of posthumous glory, were with him the chief springs of action—the great, the only reward of anxiety and labour. 'Nullam enim virtus aliam mercedem laborum, periculorumque desiderat, præter hanc laudis et gloriæ, quâ quidem detractâ, judices, quid est, quod in hoc tam exiguo vitæ curriculo et tam brevi, tantis nos in laboribus exerceamus?' You can give an answer to that appeal, which he could not anticipate. To you there will remain encouragements to exertion—compensations for toil and danger—should the hope of worldly praise and glory be obscured. You have the express command of God to improve the faculties which distinguish you from the beasts that perish. You have the awful knowledge, that of the use or neglect of those faculties a solemn account must be rendered. You have the assurance of an immortality far different from that of worldly fame.

"By every motive which can influence a reflecting and responsible being, 'a being of large discourse looking before and after,'—by the memory of the distinguished men who have shed a lustre on these walls—by regard for your own success and happiness in this life—by the fear of future discredit—by the hope of lasting fame—by all these considerations do I conjure you, while you have yet time, while your minds are yet flexible, to form them on models which approach the nearest to perfection. —*Sursum corda!* By motives yet more urgent—by higher and purer aspirations—by the duty of obedience to the will of God—by the awful account you will have to render, not merely of moral actions, but of faculties entrusted to you for improvement—by these high arguments, do I conjure you so 'to number your days that you may apply your hearts unto wisdom,'—unto that wisdom which, directing your ambition to the noble end of benefiting mankind, and teaching you humble reliance on the merits and on the mercy of your Redeemer, may support you 'in the time of your tribulation,' may admonish you 'in the time of your wealth,' and 'in the hour of death and in the day of judgment' may comfort you with the hope of deliverance."

I would construe these remarks in the largest manner; though in strictness they do not seem to me to obviate all that was deleterious, or to supply all that was deficient, in the substance of the address. The advantage of the Christian student over the Heathen, as set forth by Sir Robert, is not that "the love of praise, the hope of posthumous glory," are superceded by higher motives; but that, even "should the hope of worldly praise and glory be obscured," "there will remain encouragements to exertion, compensations for toil and danger," which Cicero "could not anticipate." I will, however, take for granted that the earnest appeal to higher motives and responsibilities was intended to reduce the whole question to Evangelical principles; still, the more clear and direct admonitions of Leighton are not superfluous. To introduce them the better, I will transcribe two or three paragraphs more from Sir R. Peel:

"Yes, let me, who have not survived my sympathies with the feelings and aspirations of academic youth, who have drunk from the same pure spring from which you are allaying the thirst for knowledge, who have felt the glow of your emulation, and have panted like you for academic distinction—let me, after being engaged in the active scenes of public life, and buffeted by the storms and contentions of party—let me bring the living testimony of practical experience to confirm the truth of those precepts, to enforce those exhortations which you hear from the higher authority of the distinguished men of whom your instruction is the immediate and peculiar province.

"Let me assure you, with all the earnestness of the deepest conviction, founded on the opportunities of observation which public life and intercourse with the world have afforded, that your success, your eminence, your happiness, are much more independent of the accidents and caprices of fortune, infinitely more within your own controul, than they appear to be to superficial observers.

"There lies before you a boundless field of exertion. Whatever be your pursuit, whatever be the profession which you may choose, the avenues to honourable fame are widely open to you, or at least are obstructed by no barriers of which you may not command the key.

"Does the study of theology engage your attention? Is the office of the sacred ministry to be your destination? To what nobler aim can you dedicate your faculties and acquirements than to vindicate the great principles of our common faith, to defend them from the assaults of infidelity, to establish them on the only foundation on which

the spirit of free inquiry will allow them to rest—the authority of Scriptural truth? But be not content with mediocrity. Aspire to that eminence which has been attained by the great preachers of other ages, the honoured champions of the Protestant religion. Why should you despair of attaining it? Bring to your sacred functions the spirit by which they were animated, treasure up the same stores of professional learning, make them available by the command of the same simplicity of style and energy of expression; above all, enforce the precepts you inculcate by that highest argument, the pure example of your own lives, and despair not of exercising a moral influence like that which they exercised, and founding a reputation lasting as theirs. In the commanding authority of your station—in the frequent opportunities for the public exertion of your powers—in the eagerness with which men will listen to truths that concern their eternal interests, if they be but enforced (and they too frequently are not) with the same measure of earnestness, of ability, and of eloquence, with which their worldly interests are defended; in these things you will find all that can satisfy the highest ambition for honourable fame."

"I have said that the field for exertion is boundless; I have said the avenues to distinction are free; and that it is within your power to command an entrance to them. I repeat, with the earnestness of the deepest conviction, that there is a presumption, amounting almost to certainty, that if any one of you will determine to be eminent, in whatever profession you may choose, and will act with unvarying steadiness in pursuance of that determination, you will, if health and strength be given to you, infallibly succeed."

"The name, the authority, the example of Cicero, conduct me naturally to a topic which I should be unwilling to pass in silence. I allude to the immense importance, to all who aspire to conspicuous stations in any department of public or learned professional life, the immense importance of classical acquirements, of imbuing your minds with a knowledge of the pure models of antiquity, and a taste for their constant study and cultivation. Do not disregard this admonition, from the impression that it proceeds from the natural prejudice in favour of classical learning which education at an English University may have unconsciously instilled, or that it is offered presumptuously by one who is ignorant of that description of knowledge which is best adapted to the habits and occupations of society in Scotland. Oh, let us take higher and more extensive views! Feel assured that a wider horizon than that of Scotland is opening upon you; that you are candidates starting with equal advantage for every prize of profit or distinction which the wide circle of an empire extended through every quarter of the globe can include."

In these and other passages worldly ambition and the love of distinction are not only admitted, but strongly urged, as laudable motives; and even the sacred office is spoken of as affording "all that can satisfy the highest ambition for honourable fame." To open the avenues to distinction, the Lord Rector recommends the diligent study of the writings of classical antiquity; and the chief portion of his address is occupied in shewing its importance to all who pant after "fame." Archbishop Leighton also exhorts his academical auditors to be "not slothful in business:" but he urges them, above all things, to be "fervent in spirit; serving the Lord." His great fear seemed to be—not that they would be too negligent of secular advancement, but—that they might forget that they were "not their own;" that they were "bought with a price;" and that their "bodies and spirits were the Lord's." His chief theme, therefore, is Christian sobriety. He urges the pursuit of study as a matter of duty, not as a passport to worldly distinction; and he strikingly exhibits the poverty of all earthly pursuits, in comparison with "the excellency of the knowledge of Christ Jesus the Lord." His academical exhortations ought to be read again and again by every student. I will quote only a specimen; and as his first address "to the Candidates for the degree of Master of Arts" is not very long, I may perhaps venture to transcribe the whole of it.

"Were I allowed to speak freely what I sincerely think of most of the affairs of human life, even those that are accounted of the highest importance, and transacted with the greatest eagerness and bustle, I should be apt to say, 'that a great noise is made about the merest trifles.' But if you should take this amiss, as a little unreasonable upon the present occasion, and an insult upon your solemnity, I hope you will the more easily forgive me, that I place in the same rank with this philosophical convention of yours, the most famous councils and general assemblies of princes and

great men; and say of their golden crowns, as well as your crowns of laurel, that they are things of no value, and not worth the purchasing.' Even the triumphal, inaugural, or nuptial processions of the greatest kings and generals of armies, with whatever pomp and magnificence, as well as art, they may be set off; they are, after all, so far true representations of their false, painted, and tinsel happiness, that while we look at them they fly away; and in a very short time they are followed by their funeral processions, which are the triumphs of Death over those who have themselves triumphed during their lives. The scenes are shifted; the actors also disappear: and in the same manner the greatest shows of this vain world pass away. Let us, that we may lop off the luxuriant branches of our vines, take a nearer view of this object, and remember, that what we now call a laurel crown will soon be followed by cypress wreaths. It will be also proper to consider how many, that in their time were employed as we are now, have long ago acted their parts, and are now consigned to a long oblivion; as also what vast numbers of the rising generation are following us at the heels, and, as it were, pushing us forward to the same land of forgetfulness; who, while they are hurrying us away, are at the same time hastening thither themselves. All that we see, all that we do, and all that we are, are but mere dreams; and if we are not sensible of this truth, it is because we are still asleep: none but minds that are awake can discern it: they, and they only, can perceive and despise these illusions of the night. In the mean time, nothing hinders us from submitting to these, and other such customary formalities, provided our doing it interfere not with matters of much greater importance, and prospects of a different and more exalted nature. What is it, pray, to which, with the most ardent wishes, you have been aspiring throughout the whole course of these four last years? Here you have a cap and a title—and nothing at all more.

"But perhaps, taking this amiss, you secretly blame me in your hearts, and wish me to congratulate you upon the honour you have obtained. I cheerfully comply with your desire, and am willing to explain myself. These small presents are not the principal reward of your labours, nor the chief end of your studies; but honorary marks and badges of that erudition and knowledge wherewith your minds have been stored by the uninterrupted labours of four whole years. But whatever attainments in learning you have reached, I would have you seriously to reflect how inconsiderable they are, and how little they differ from nothing; nay, if what we know is compared with what we know not, it will be found even vastly less than nothing. At least, it is an argument of little knowledge, and the sign of a vain and weak mind, to be puffed up with an overbearing opinion of our own knowledge; while, on the contrary, it is an evidence of great proficiency in knowledge to be sensible of our ignorance and inability. 'He is the wisest man,' says Plato, 'who knows himself to be very ill-qualified for the attainment of wisdom.' Whatever be in this, we often find the sciences and arts which you cultivate to be useless, and entirely barren, with regard to the advantages of life; and, generally speaking, those other professions that are illiterate and illiberal—nay, even unlawful—meet with better treatment and greater encouragement than what we call the liberal arts. 'He that ventures upon the sea, is enriched by his voyages: he that engages in war, glitters with gold: the mean parasite lies drunk on a rich bed; and even he who endeavours to corrupt married women, is rewarded for his villany. Learning alone starves in tattered rags, and invokes the abandoned arts in vain.'

"But as sometimes the learned meet with a better fate, you, young gentlemen, I imagine, entertain better hopes with regard to your fortune: nor would I discourage them: yet I would gladly moderate them a little by this wholesome advice,—Lean not upon a broken reed; neither let any one, who values his peace, his real dignity, and his satisfaction, give himself up to hopes that are uncertain, frail, and deceitful. The human race are, perhaps, the only creatures that, by this means, become a torment to themselves; for, as we always grasp at futurity, we vainly promise ourselves many and great things; in which, as commonly happens, being for the most part disappointed, we must of necessity pay for our foolish pleasure with a proportionate degree of pain. Thus, the greatest part of mankind find the whole of this wretched life chequered with delusive joys and real torments; ill-grounded hopes, and fears equally imaginary. Amidst these we live in continual suspense—and die so, too.

"But a few—alas! a few only, yet some—who think more justly, having set their hearts upon heavenly enjoyments, take pleasure in despising, with a proper greatness of mind, and trampling upon, the fading enjoyments of this world. These make it their only study, and exert their utmost efforts, that, having the more divine part of their composition weaned from the world and the flesh, they may be brought to a resemblance and union with the holy and supreme God, the Father of spirits, by purity, piety, and an habitual contemplation of Divine objects. And this, to be sure, is the principal thing; with a *noble ambition* whereof I would have your minds inflamed: and whatever profession, or manner of life, you devote yourselves to, it is my earnest exhortation and request that you would make this your constant and principal study. Fly, if you have any regard to my advice, fly far from that controver-

sial, contentious school-divinity, which, in fact, consists in fruitless disputes about words, and rather deserves the name of vain and foolish talking.

"Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain: nor is our rest to be found among these enjoyments of the world, where all things are covered with a deluge of vanity, as with a flood of fluctuating, restless waters; and the soul, flying about, looking in vain for a place on which it may set its foot, most unhappily loses its time, its labour, and itself at last—like 'the birds in the days of the Flood, which, having long sought for land, till their strength was quite exhausted, fell down at last, and perished in the waters.'

"Oh, how greatly preferable to these bushes and briers and thorns, are the delightful fields of the Gospel, wherein pleasure and profit are agreeably mixed together!—whence you may learn the way to everlasting peace; that poverty of spirit which is the only true riches; that purity of heart which is our greatest beauty; and that inexpressible satisfaction which attends the exercise of charity, humility, and meekness. When your minds are stored and adorned with these graces, they will enjoy the most pleasant tranquillity, even amidst the noise and tumults of this present life; and you will be, to use the words of Tertullian, *candidates for Eternity*—a title infinitely more glorious and sublime than what has been this day conferred upon you;—and that great and last day, which is so much dreaded by the slaves of this present world, will be the most happy and auspicious to you, as it will deliver you from a dark and dismal prison, and place you in the regions of the most full and marvellous light."

I might quote much more largely from Leighton, but I forbear. All his academical addresses are calculated to check inordinate desires, yet to stimulate to active duty; and this not merely with reference to the passing scenes of life, but in close connection with eternity. "The very arguments," he says in his fourth exhortation, "which have been used to confine your minds from indulging themselves in too remote prospects, will also serve to persuade you, in another sense, to look much further; not with regard to worldly enjoyments, for such prospects cannot, strictly speaking, be called long; but to look far beyond all earthly and perishing things, to those that are heavenly and eternal." "I earnestly exhort and beseech you, my dear young men, to make it above all things your study to have your hearts cleansed from all impure and ignoble love of the world and the flesh, that in this earth you may live to God only; and then, assuredly, when you remove out of it, you will live with Him for ever in heaven."

ACADEMICUS.

ON MRS. SHERWOOD'S LATE WRITINGS.

To the Editor of the Christian Observer.

THINKING it possible that you may not have perused the latest writings of Mrs. Sherwood, I venture to inform you of her having become a *Universalist*. This lamentable fact ought to be widely announced, as many parents place, without hesitation, her works in their children's hands. I enclose several tracts, which afford evidence of the truth of my statement: but the Fourth Part of Henry Milner is calculated to be especially injurious, as it will be read by young men. Mrs. Sherwood does not state her new sentiments plainly; but insinuates them in all her later works. She believes that a new light has shone upon her mind, and that she has obtained a wonderful insight into the *goodness* of God—goodness so great that men in general will not believe it, and therefore live in the fear of death, though deliverance from death is the free gift of Christ to *all*, without exception. No class of persons is spoken of so harshly in her late writings, as what are called the "Evangelical;" whom she considers to be opponents of true religion, and, in fact, advocates of the merit of good works, and far more opposed to the Gospel than

persons ignorant or careless of religion. You will see the importance of supplying an antidote to these deleterious doctrines.

A FUGITIVE FROM ERROR.

*** Since the above came to hand we have seen a new work of Mrs. Sherwood's, entitled "The Monk of Cimiés," which contains the same poison, and in the insidious form noticed by our correspondent. The work is written with considerable talent, and embodies a fictitious narrative, intended to shew that such doctrines as those inculcated in the Oxford Tracts are closely allied to Popery. The hero of the tale, the son of an Irish Dignitary, becomes a Romanist, and partakes in the most revolting and horrible adventures. We have always censured this species of polemical writing, against whomsoever directed. We said of Miss Kennedy's "Father Clement," which was pointed at the Church of Rome; of the fictitious "Autobiography of a Dissenting Minister," against English Non-conformists; and of many other polemical tales; what we now repeat of Mrs. Sherwood's controversial fiction against Protestant Popery, that such works are of necessity unfair and unconvincing. The party to be praised is made all that is excellent, and the party to be reprobated all that is wicked; and the sympathy of the reader is gained by artificial colouring, instead of the judgment being guided by sober truth. A writer on the other side might invent just as horrible a picture to suit his own purpose; but neither tale would prove any thing. If the reader fully sympathizes with the writer, injustice is inflicted upon the accused party, who is convicted, not for what he has done, but for what is imputed to him by his adversary. If, on the contrary, as often happens, sympathy is awakened on behalf of the party accused, on account of the exaggeration and injustice of the fiction, the writer's object is frustrated. We speak of tales in which what the author considers to be truth is advocated, or what he considers to be error censured, not by fair reasoning, for which the tale is merely a vehicle, but by the fictitious incidents of the tale itself. There must, even in a tolerably fair moral fiction, be somewhat of invidiousness: our own side must be made to gain, and the opposite side to lose, not only by arguments, but by dramatic effect. In strictness, therefore, such exhibitions should be confined to virtues and vices, and not be extended to matters of opinion and inference. We injure no man by depicting in strong colours the effects of pride, anger, jealousy, or any other vice; and the representation may be beneficial even to those who are guilty of it; but in confuting theological opinions, stories of poisoned bowls and daggers are not legitimate weapons. Mrs. Sherwood might fairly shew the tendency of certain doctrines towards Popery; but it is not just, even to Popery itself, to expose it to hatred by fictitious tales of horror. It has enough of its own to account for, without inventing new ones.

But this only by the way: what we intended to remark was, that Mrs. Sherwood, whether denouncing what are often called High-Church doctrines (but which are not Scriptural or Church-of-England doctrines), or whether dressing up a Dissenting minister as a Calvinistic bigot, is throughout insidiously advocating the vain imaginations which she has lately adopted. All persons are represented by her as wicked, or ridiculous, or both, who do not follow the delusions of Universalism: to uphold which is apparently the chief, though often latent, object of the publication.

As to Mrs. Sherwood's system, which is not altogether what is called Wincheste-rianism, we do not clearly comprehend it; and we doubt whether she does herself, for she no where lucidly unfolds it. If she means that all persons go to heaven, however they may have lived and died upon earth, then why does she write theological books, and of what use is Revelation? Indeed, she ought to deny Revelation altogether, since it declares that "the wicked shall be turned into hell, and all the nations that forget God;" and that transgressors "shall have their portion in the lake that burneth with fire and brimstone, which is the second death." We need not, however, pursue the subject, as the reader may readily turn to various books and tracts upon it; and the slenderest argument that we ever read was sufficient to prove that if future bliss is eternal, and not merely "age-lasting," future punishment must be so too, being described by the same word. It is a very awful question, and we earnestly hope that Mrs. Sherwood will seriously re-consider it, with much prayer and humble study of the Scriptures. We say "humble," for her later works betray a spirit which cannot be so designated. Her talents and her popularity are considerable; and may it not be that pride of intellect went before her fall? We do not believe that any person who read the Bible "as a little child," ever arrived at such fearfully erroneous conclusions.

REMARKS ON SCRIPTURAL GEOLOGY.

To the Editor of the Christian Observer.

As the recently published volume of Dr. Buckland is likely to make geological studies increasingly popular; and moreover, in its character of one of the Bridgewater Treatises, claims the especial attention of the Christian public; it may not be unseasonable, or inappropriate, to offer to your readers a few remarks suggested by its perusal.

1. And, first, let me congratulate them on Dr. Pusey's very satisfactory statement, given at p. 22, as to the entire absence of contradiction between the Mosaic account of the Creation and geological phænomena, as now almost universally interpreted by men of science. He assures us (and probably there is no one from whom the assurance could come with more weight), that the word BARA, *created*, may as legitimately be referred to formations out of previously existing matter, as to creations out of nothing; adding, that, after repeated consideration and re-consideration of the subject, he can come to no other conclusion than "that the words BARA, *created*, and YETSAR, *made*, are synonimous; and this because they are so constantly interchanged." As examples of this interchange, he instances, "God created great whales" (Gen. i. 21), as compared with, "God *made* the beast of the earth" (i. 25); and, "Let us *make* man" (i. 26), as compared with, "So God created man" (i. 27). Further, as an example of *bara* being used with reference to formations out of previously existing matter, he adduces chapter ii. 7, where man (stated in the former chapter to have been *created*) is said to have been "formed *out of the dust of the ground*."

It may be objected, perhaps, to examples such as these, that where the word created is used there is a reference, not to the bodily frames of man and the animals, but to the living souls breathed into them; and that, consequently, the required proof is still wanting of the word being used of formation out of previously existing matter. I would therefore beg to suggest an example more in point, and which, indeed, to my mind, is altogether conclusive. It is from Isaiah lxvi. 17, where we read, "Behold, I create new heavens and a new earth*." Now, whatever difference of opinion may exist as to the time and circumstances of the creation of the promised new earth, I presume all will agree in expecting that it is to be formed *out of the material atoms of the present earth*, however modified or purified by fire.

Not that this meaning of the word is essential to the solution of the geological difficulties connected with the first verse of Genesis i., the passage that originated the discussion. Indeed, Dr. Pusey himself is inclined to prefer the *other* meaning of the word, and to suppose that God's creation of the original material atoms of the heavens and earth is *there* intended; chiefly, as would appear, because there is no Scriptural account of their creation. And, on this understanding of the term, all that would be requisite to answer geological objections is (as, I think, you have often advised your readers), to suppose an interval of time absolutely indefinite

* I am, of course, aware of the allegorical interpretation put on these words by some respectable interpreters. But St. Peter's "*according to his promise*" ("We, according to his promise, look for new heavens and a new earth") appears to me *almost necessarily* to identify the new heavens and earth of Isaiah, with those he is speaking of; and, consequently, to forbid allegorizing on the former. The acute and learned Dr. Whitby allows the identity; at the same time that he strangely, but very vainly, endeavours to allegorize on both passages, and to make St. Peter's new heavens and earth *prior in time to the dissolution of the old.*

to have intervened between the fact related in the first verse and that in the second,—the creation of the material of the heavens and earth, and their state immediately prior to the seven days' new formation *.

But, with all deference to the learned Professor, and other most respectable writers who agree with him, I must confess that I prefer understanding the word of that formation of the heavens and earth, out of materials previously existing, which prepared them for the habitation of man, and of which the details are given in the subsequent part of the chapter †. I see no reason why we should expect an account of the creation of the material atoms of this world in God's book of revelation. And I prefer the other meaning of created, because it seems to me the more simple explanation of the passage; because the meaning is that suggested by the exactly parallel passage already given from Isaiah; and, more especially, because it solves a difficulty which the other meaning will not solve, arising out of another Scriptural statement—viz. that in Gen. ii. 4, "These are the generations of the heaven and earth, *when they were created, in the day* that the Lord God made the heaven and the earth."

2. Dr. Buckland's volume reflects an interesting light on the manifest preparation of the fabric of this our earth for its predicted destruction by fire. Its form, of an oblate spheroid; the chrystalline character of its primitive rocks; the evident action of heat on its earliest strata, and absence of organic remains from them, as if at that time from heat uninhabitable; and the proofs, alike in the animal and the vegetable fossils of other subsequently formed strata, of a temperature once greatly higher than that of the earth's present surface, but gradually diminishing, and approximating to it;—all these things form a body of evidence irresistible (if only we suppose the laws of matter the same formerly as now, and of this, too, proof is abundant), to the fact of our earth having been originally fluid from intense heat, and having gradually, in the course of ages, cooled down, so as to allow of an outer crust, solid, and mild in temperature, as we now experience it. But, at the same time, geology calls our attention to another fact, namely, that this cooling down is only superficial. Of this, the gradual increase of heat observed on descending to any depth below the surface, and the ejection from time to time, in all quarters of the globe, of boiling streams of lava and other minerals from below the primitive granite, furnish sufficient indication. And the irresistible violence of these eruptions of the more central earth's boiling and inflammable materials, shews that there is, as it were, a train already laid, that waits but the bidding of the Almighty to break up the earth's solid crust, and wrap this world, and all things that are therein, in one universal conflagration. Were no such provision of instrumentalities apparent, the Christian would indeed rest assured, that, as God hath said, so it shall come to pass. At the same time it must, I think, be allowed that this view of them in preparation, is well suited to deepen the impression on the mind. The person who has familiarized himself simply with the representation of the earth's crust given in Dr. Buckland's first and most illustrative plate, can scarce help realizing that the ground he treads on is underwrought with volcanic agencies, ready, the instant God

* Dr. Pusey draws his line under the second, not under the first verse: wherefore, I am at a loss to understand. Surely the second verse describes the darkness and desolation immediately preceding the creation of light; the first evening, before the first morning. The Hebrew conjunction translated "and," would better, I presume, be translated "now;" "Now the earth was without form," &c.—that is, just at the point of time at which the history begins.

† I believe Dr. Chalmers gives this explanation; but I have not seen the work in which he notices the subject.

may please to employ them, to be the executors of the predicted judgment. It is a striking comment on the Apostle's declaration, that "the heavens and the earth that are now, are by the Divine word kept in store, reserved unto fire, against the day of judgment."

3. My *third* observation has reference to the *law of death* observable in the fossil records of animals that were among the primeval inhabitants of our earth. If the ideas suggested under this head be new, and perhaps startling, let them not be rejected without fair consideration.

The evidence of many of these animals having been *carnivorous* is decisive; and, consequently, that then, as now, from this as well as from physical agencies, not only death, but often *violent* death, was the law of existence. On this Dr. Buckland's remark (and it is one to which he delights to recur)—that it was the "police of nature," arranged by the Creator's infinite benevolence, simply to ensuré the greatest possible amount of enjoyment to his creatures—appears to me singularly unsatisfactory, and, what is much worse, unscriptural *. Death is an evil, a

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* "Thou didst feed on living kind,
Ere God to death had penal name assigned:
So speak they."

Was not the incongruity of such a view as Dr. Buckland's in the mind of the author of the very ingenious poem called the "Fossil Shell," from which the above lines are quoted; on which my eye happened to fall when turning over the pages of your Volume for 1834, p. 219, with another object, and which having begun, I found myself constrained to read through?

[No doubt the lines which our correspondent's geological predilections have led him so much to over-estimate referred to the hypothesis since advocated in the Bridgewater Treatise; but the reference in them was not to any thing Dr. Buckland had then published. The notion that animals died before the Fall of man, had been adopted by many writers long before the discoveries of modern geology, in order to obviate the objections urged from the fact that a very large portion of birds, beasts, fishes, and insects, are from their structure carnivorous; and that there is no statement in Scripture that their whole organization, from their teeth and viscera to their weapons of attack or defence, was newly created, so as to become adapted to an entirely altered system of relations;—and also from the fact, that every drop of water, every globule of air, every leaf, every blade of grass, teems with myriads of animalculæ, which are at present destroyed in countless numbers with every breath, and at every footfall; and that a large portion of them exist only amidst death and corruption. What physical changes were made in the irrational animated creation in consequence of the Fall of man, it appears to us useless to attempt to conjecture, since Revelation has not ministered to our curiosity in the matter; though its disclosures certainly seem, upon the face of them, to indicate that death was not known in any shape till Adam had sinned. All that we mean to say is, that whatever of difficulty attends the subject, is not confined to geological researches. Mr. Faber remarks, in his treatise on the "Patriarchal, Levitical, and Christian Dispensations:" "By the Fall, man indeed first became subject to death, agreeably to the original penalty imposed upon eating the forbidden fruit: but no intimation is given that the brute creation then first became liable to it. Milton poetically represents Adam and Eve as beholding the slaughter of animals by animals, for the first time, immediately after the Fall: this, however, is warranted neither by Scripture nor by the peculiar conformation of rapacious and carnivorous animals. On the contrary, as it is a palpable fact that myriads of birds and beasts and fishes must have perished before even the formation of man; so it strikes me as highly probable, that, in the way of a merciful warning, our aboriginal parents had been presented with the spectacle of animal death, both natural and violent, previous to the day of their unhappy transgression. They were solemnly assured, that the penalty of eating the forbidden fruit was *death*. Hence it is reasonable to believe that the threat did not denounce something wholly unknown to them, but that in the death of animals they had beheld a striking exemplification of their own fate in case of disobedience."

When learned divines write thus, it is not equitable to accuse the geologist of infidelity for coming to the same conclusion. He infers from his "organic remains" no more than the anatomist and physiologist infer from the structure and habits of living animals, and Mr. Faber and other Biblical critics from the requisitions, as they consider, of the Sacred Text itself. Professor Buckland justly remarks, "The question is not respecting the correctness of the Mosaic narrative, but of our interpretation of it."]

great evil, and is always so represented in Scripture. Moreover—and this even as regards *animal* creation (see Rom. viii. 20)—it is there represented as an evil resulting from *sin*; the punishment of transgression against His holy will and law. Is it then impossible, or even improbable, that in those former periods of our planet's history it may have originated from the same cause as in the present? That then, as now, physical and bodily evil may have been but the consequence of pre-existent moral evil.

Of course such an idea supposes the existence, at the times referred to, of creatures of moral responsibility as among the then inhabitants of the earth. And (independent of hints in the sacred Scriptures bearing on the subject) I know of nothing in reason and sound philosophy which should indispose us to admit the supposition. It is according to the analogy of God's present government of the world, that moral interests and a moral history should attach to his works of creation. Indeed, so natural is this idea to our minds, that, in contemplating those planetary worlds that roll in the vaulted firmament above us, we shrink from the notion of their being the habitations only of plants and animals, and almost instinctively believe that they are tenanted also by rational beings, who can understand and admire God's wonderful works. Wherefore, then, is the supposition less reasonable in regard to the inhabitants of our own planet in its primeval ages?

But let us turn to the volume of Inspiration. We read there of millions of spirits, bad and good, "that walk this earth unseen, both when we wake and when we sleep." And we are informed respecting them, that they were once, as man is now, *in a state of probation*;—that some, those that are now the bad spirits, kept not their first estate, and fell; that the others, those that are now the good angels, fell not. Now, as finite creatures, these intelligences must during their time of probation have had some local habitation; and where their habitation so probably as on this earth?—this, with which ever since man's creation we know them to have been so conversant, and with the predicted consummation of which their own destinies are declared to be connected? (Compare Luke viii. 31; Matt. xxv. 41; 2 Pet. ii. 4; Rev. xx. 10.) Certainly, to assign them their original habitation elsewhere—in some distant star or planet, for instance—seems to me an opinion which has no reason for it, and every reason against it.

But, further, we may perhaps gather a little light on the subject from what is written of the future, as well as what is written of the past. We are told, then, that those of the children of Adam who pass through their present probationary state according to the will of God, shall, in the regenerated but still inhabited earth (for such you must allow me to think the most natural explanation of the various Scriptural statements on the subject: compare Matt. xix. 28; Luke xix. 17; Rev. v. 10), have office under the God-man Christ Jesus, and be His agents in dispensing blessings to the then inhabitants, even as the good angels are now. For the angels are *now* "ministering spirits, sent forth to minister to them that shall be heirs of salvation." But "*the world to come* He hath not put in subjection to them:" it is to be under Christ the Lord's immediate government, and his saints associated with Him, having been then at length raised with spiritual bodies, "and made like the angels." Now, if in the promised new earth such is to be the reward of the saints who, through grace, are *here* faithful to their God and Saviour, why may we not suppose that the present blessed office of the holy angels is to them a similarly gracious reward of faithfulness during their probation in a former state of the earth? Certainly the analogy is not insignificant;

nor can I think it forced: and it tends to corroborate the inference from other arguments.

At any rate, the geological student, as he surveys the foot-prints of death and violence stamped on the fossil records of the primeval histories of our earth, may rest assured that Dr. Buckland's explanation is as gratuitous as it is unsatisfactory. Mr. Lyell's reference to moral causes and considerations, such as are at present unrevealed, is abundantly more reasonable. Speaking of the destructiveness of earthquakes, &c., he says, "Why the working of this machinery should be attended with so much evil, is a mystery far beyond the reach of our philosophy; and must probably remain so till we are permitted to investigate, not our planet only, and its inhabitants, but other parts of the *moral* and material universe with which they are connected" (Geology, ii. p. 233). Indeed, the intimations alike of Reason and Revelation concur to make us look for some moral solution of the phenomena, on that day, at furthest, when all that is secret shall be revealed, and we "shall know even as we are known." E.

*** We leave our readers carefully to weigh our correspondent's suggestions; but having written ourselves at some length upon the subject in former volumes, we ought perhaps to express our doubts as to the solidity of his arguments. It is never philosophical to endeavour to illustrate one obscurity by another, or to frame a gratuitous hypothesis to account for a fact. The notion under our correspondent's first head, that the new heavens and earth are to be understood physically, not spiritually, and that they are to be framed out of the material atoms of this our planet, purified by fire, would itself require to be proved beyond controversy, before it is made the basis of a geological illustration; whereas, so far from all persons agreeing in this supposition, as our correspondent presumes, the majority of commentators view the matter quite differently. See, for instance, Mr. Scott on the passages in Isaiah and St. Peter alluded to by our correspondent. The "new heavens and new earth," says that annotator, "seem *figuratively* to describe the most prosperous and peaceful days of the church on earth." So also Mant and D'Oyly quote several authors to prove that the new heavens and earth in Isaiah mean "a new dispensation of religion;" and in St. Peter, that "new and refined *state* which is to succeed the dissolution of this world, and in which righteousness is to dwell." This is not the place to discuss the question; but it is not just to call the "spiritual" view "allegorizing," if by allegorizing be meant setting aside the obvious meaning for one that is fanciful.

Then, again, the hypothesis under the third head, that there was a race of beings upon our earth "in a state of probation" long before the creation of mankind, and that the fallen angels are this race, contains an assumption so gratuitous, that, even supposing it would remove all difficulties respecting the alleged fact of Death being at work on this our planet long before the creation of Adam—which it does not; for what has the moral probation of fallen spirits to do with megatheria and ichthyosauri, pterodactyles and iguanodons?—still it is but an arbitrary hypothesis, more needing itself to be proved than to be postulated as the basis of an argument to prove something else.—We would respectfully caution our correspondent against giving too much heed to Mr. Lyell, upon questions connected with the inspired narratives of the Creation and Deluge.

Of our correspondent's second head we will only say, that no benefit accrues either to Philosophy or Revelation by professing to find in the material creation the precise implements with which the Almighty is to accomplish any predicted or miraculous design. Some writers have speculated upon the Deluge, in order to shew, in reply to the sceptic, in what way the fountains of the great deep might be so broken up as to effect that catastrophe. Such arguments appear to us altogether misplaced. The Deluge was a miraculous infliction; and, this being granted, the omnipotent and all-wise Creator could be at no loss for materials with which to work out his design, or for due modes of employing them. And so of the deluge of fire at the last day: it adds nothing to our conceptions, nor does it in any way confirm our faith, to learn that there may be a vast mass of concentrated heat within the crust of the earth. If the supposed physical fact had any bearing at all upon our reception of the Divine prediction, it would rather tend the other way; for it might be said that the prediction was a mere guess, or inference, derived from geological phenomena, since the ancients believed that there is central heat in the earth. That God will so destroy the world, is foretold by Inspiration; but to assume "manifest preparations" for this "predicted destruction," is in some measure to refer the catastrophe to natural causes. The instrument which our correspondent

finds treasured up in the bowels of the earth, others have found in the approach of a comet glowing from its perihelion; and we could just as well demonstrate that even the oxygen and hydrogen of the vast mass of the atmosphere, if suddenly condensed by miraculous power into water, would give out caloric sufficient to envelop the world in universal conflagration. There is no end to such alleged "manifest preparations;" but they prove nothing. No man who believes the prediction doubts that God can find materials to execute it; and no man who disbelieves it will be converted by being shewn that there are materials for its accomplishment. We might apply the same argument to the resurrection of the dead, and many other things. Nay, more; it is well if we do not get entangled in the meshes of Neology, when we begin to search for supposed physical "preparations" in proof or illustration of Divine predictions. If it were said that it was antecedently probable that the "cities of the plain" would be overwhelmed on account of their being situated upon volcanic strata, the miraculous judgment would be construed into a mere coincidence.

We cordially concur in our correspondent's congratulations upon the Oxford Regius Professor of Hebrew's very satisfactory statement respecting the interpretation of the Hebrew text. We had never any doubts upon the subject; but Professor Pusey's learned testimony is of high value; and Dr. Buckland has therefore judiciously availed himself of the aid of his brother Canon of Christ Church, in a matter in which Dr. Pusey's eminent attainments in Biblical criticism are a useful shield against the ignorant charges which are so often thrown out against geologists, in reference to the Sacred Text. We should hope that Dr. Buckland's [text, with Professor Pusey's notes, will go far to quiet the minds of many conscientious objectors *.

ON THE DISCUSSIONS IN THE SOCIETY OF FRIENDS.

To the Editor of the Christian Observer.

ESTEEMED FRIEND,—May I beg the favour of thy acceptance of the accompanying volume? The *Evangelical* Friends are greatly indebted for the decided part which thy periodical has already taken in the controversy going on in the Society of Friends. I am persuaded it has materially served the cause of Truth. A good Review of the documents of the Yearly Meeting's Committee, as contained in "the Beacon controversy," would be likely to open the eyes of many dear Friends whom we have left behind, and for whom (and indeed for the whole body) we cannot but feel a deep interest. May the Lord, in the riches of His mercy through Jesus Christ, open their eyes!

With sincere Christian regard, I am, respectfully, thy friend,

*** We have inserted the above chiefly for the purpose of adding, in reply to various correspondents who have addressed us upon the important discussions in the Society of Friends, that we feel deeply interested in them, though a pressure of topics, and especially some more immediately within the pale of our own communion, has hitherto delayed our resumption of the subject. Indeed we are at this moment testifying within the Church of England for the very principle which those whom God has raised up among the Friends, to exhort their brethren to return to the truth as it is in Jesus, are testifying for in that Society—namely, that the inspired Scriptures are the sole fountain of religious truth, to the exclusion alike of internal impressions and external traditions; though, of course, not slighting, in its proper place and for its proper objects, whatever has come down to us of value from past ages; and far less overlooking or disparaging the promised and indispensable influences of the Holy Spirit to enlighten our dark understandings, to

* We ought to thank Dr. Buckland for his obliging notice of our own humble labours in this matter. He is pleased to say: "Having thus far ventured to enter into a series of explanations, which I think will reconcile even the letter of the text of Genesis with the phenomena of geology, I forbear to say more on this important subject; and have much satisfaction in being able to refer my readers to some admirable articles in the Christian Observer (May, June, July, August, 1834), for a very able and comprehensive summary of the present state of this question; explaining the difficulties with which it is surrounded, and offering many temperate and judicious suggestions, as to the spirit in which investigations of this kind ought to be conducted."

soften our hard hearts in order that we may receive spiritual impressions, and to take of the things of Christ and apply them to our souls. Till the members of the Society of Friends make the Holy Scriptures their only standard of appeal, there is no safeguard against their falling into endless varieties of error. The deplorable delusions of the Hicksites are the natural result of the leading principle of Quakerism; and, if we might speak our sincere belief without offence, we should say, that the system of some of the early Quakers was a species of mystical Deism: they received the Bible only in so far as it accorded with their internal impressions of right and wrong, truth and falsehood; not trying those impressions by the standard of the Inspired Word, but the Inspired Word by their own impressions. They might in the same way have adhered to the Koran, or to the writings of Pagan philosophers. The Papists add the unwritten bible of Tradition, and the Quakers the unwritten bible of Inward Impression, to the Revealed will of God; and thus both are led astray, by human inventions, from the simplicity of "the truth as it is in Jesus." Let those whose eyes God has mercifully opened among Friends, keep prominently in view, as indeed they are doing, the necessity of recurring constantly to the inspired canon of written truth, as the only ultimate source of appeal. They may lawfully and usefully, as an *argumentum ad hominem*, refer to the writings of Fox, or Keith, or Barclay, or the yearly documents of the Society, to shew what genuine Quakerism is, and how serious are its errors; but the opinions of human "founders," even if clearly ascertained, prove nothing. If they were wrong, they must be forsaken; and if they were right, they were so only as far as they followed the oracles of Divine Truth: therefore, the more direct and simple the appeal to those infallible oracles the better. The exposure of the errors of the early Quakers has, indeed, done much good, particularly among the younger members of the Society, by leading to serious inquiry, removing many long-cherished prejudices, and opening favourable avenues to truth; but for the building up of the spiritual edifice recourse must be had, under the promised blessing of God, to his revealed word; and we earnestly exhort those who take a share in this discussion not to let their attention be distracted from this only test of sound doctrine.

We refer our readers for much interesting information respecting the pending questions—in addition to the works which we have before noticed—to Dr. Wardlaw's "Friendly Letters," Mr. Crewdson's "Beacon Controversy," and Mr. Wilkinson's "Quakerism examined." Mr. Crewdson and Mr. Wilkinson are among those excellent men who have considered it to be their duty to quit the Society.

IDOLATRY IN INDIA.

To the Editor of the Christian Observer.

I AM glad that you have again adverted to the afflicting subject of the encouragement given to Idolatry in India. We have no right intolerantly to coerce the natives, but we ought not to become partakers of their sins; as Mr. Poynder, in his late speech at the East-India House, on his motion for the abandonment by British Christians of all revenue arising from the worship and services of Idolatry, has shewn that we now are. I trust, however, that the unanimous reception afforded to Mr. Poynder's motion, the pledges given by the Court of Directors, and the strong feeling excited among the Proprietors and the public at large, especially among the friends of religion, presage a hopeful and speedy termination of this grievous sin and evil.

Mr. Poynder, after reminding the Court of his original success, eleven years since, respecting the Suttees (notwithstanding the alarms and predictions of many, and the decided opposition of the then Chairman and most of the Directors), mentioned his second attempt, six years since, to induce the Company to extinguish the taxation of Idolatry, and to withdraw from all participation in the unhallowed gains exacted from heathen superstition and ignorance. He shewed, that in consequence of this motion the House of Commons investigated the subject in Committee; but, on learning that the Directors intended to act, declined to interfere with them; the result of which was, that the Dispatch of February 1833 was sent out, directing the withdrawal of all British

patronage and support from the abominations of Idolatry. But, notwithstanding this admirable Dispatch, nothing whatever has been done for four years, and the order of the Court has become a dead letter. Mr. Poynder's proofs of this fact, from letters received from India, are interesting and conclusive; and the profound attention paid by a crowded Court to his statements appears remarkably indicative of an increasing feeling, among the East-India proprietary and in the public mind, that this unchristian and disgraceful system must have an end.

It may not be known to all your readers, that while this movement has been going on at home, the European population of Madras has numerously memorialized its own Government, complaining that the State is mixed up with the support of Idol worship, and praying for themselves to be discharged from the onerous and disgraceful obligation of being compelled to attend the rites and services of Heathens. It is painful to add, that, although this Memorial was transmitted to the Governor of Madras by the Bishop of that presidency, who writes that he "fully concurs in every part of it, and trusts that relief will be afforded," a most unfavourable answer was returned; too plainly indicating the intention of the Government abroad to cling to the sweets of an impost upon Heathenism, for the privilege of worshipping "them that are no gods." In fact, it has now become evident, that while only the Brahmins were benefited by the burning of six hundred and sixty-six women per annum (the average number returned to Parliament for ten years!), the revenue derived from the general worship is found by the Company's officers and servants much too profitable to be relinquished, until Christian England at large shall speak out with a voice that can no longer be resisted.

It may be worth the consideration of that portion of the public which is alive to its own duties and responsibilities, whether under these circumstances it can any longer remain silent in reference to the British Parliament; or whether the right of Christians of all denominations to petition for the removal of acknowledged evils can ever be more legitimately exercised than on this occasion. PHILO-INDICUS.

*** Our readers will do well to peruse on this subject Mr. Poynder's powerful and convincing Address, which he has printed in a cheap form for general circulation. Those who wish for a full exposition of the question, should consult the Parliamentary Papers, and the publication of Mr. Peggs and others; or they may refer back to Mr. Poynder's able and irrefutable Speech in 1831. His recent Address gives the bearings of the question in its present shape. We read with painful interest the Madras Appeal, and were concerned to learn that it had been so negligently regarded. But light is every where dawning upon India; her idols will one day—may it speedily arrive!—be cast to the moles and to the bats; and the Redeemer shall take possession of that long-benighted portion of the universal dominion given Him for his inheritance. We have just heard that the much-esteemed Prelate of Calcutta has conferred Holy Orders upon a late Brahmin; the first-fruits of that haughty caste to the ministry of the Gospel of Christ.

ON THE COLLECTOR OF THE TEXTS FOR HANDEL'S MESSIAH.

To the Editor of the Christian Observer.

I BELIEVE you are quite right in supposing that Dr. Morell generally selected the words of Handel's oratorios; but the reputed compiler of the words of the Messiah, by far the most striking selection, was CHARLES JENNENS, Esq., of Gopsal Hall, in Leicestershire—erroneously

designated "Jennings," and "of Shropshire," by one of your correspondents last month. He was a gentleman of great taste in the fine arts; a liberal patron of painters and musicians; and "employed a large fortune, acquired by his family by trade in Birmingham, as well in the encouragement of literature, as in the most unbounded hospitality, and keeping up a princely establishment." He was one of the last of the Nonjurors, and a chief supporter of the indigent members of that body. He built a magnificent house, and in it a beautiful chapel, in which he read prayers with his family daily. Handel, who is said to have generally consulted him in his compositions, often partook of his splendid hospitality, and lived in the strictest intimacy with him to his death. A fine portrait of Handel was a few years ago still hanging in the dining-room. The idea of the oratorios is said to have been his, and the compilation of the Messiah has ever been attributed to him, although the metrical parts may, as your correspondent asserts, have been contributed by Morell. He died in 1773, aged 75, and lies buried in the family vault, at Nether-Whitacre, in the county of Warwick, where a monument is inscribed to his memory recording his virtues and numerous benefactions. My authorities are private information partly, and "the History of Leicestershire," and the "Literary Anecdotes of the Eighteenth Century."

Bath. W. L. NICHOLS.

ON THE EMBER-WEEK PRAYERS.

To the Editor of the Christian Observer.

As the Pentecostal Ember-Week is drawing near, your well-known attachment to our Established Church encourages the hope that you will allow me again to invite your clerical readers, as yourself and your correspondents have often done before, to the four seasons in the year, appointed by the Church from the earliest antiquity, for the ordination of Ministers, and prayer to God for the outpouring of his Holy Spirit upon them; and that He would guide our Bishops to choose those only who can in truth say they are inwardly moved by the Holy Ghost to offer themselves for the sacred office. There never was a time in which our portion of Christ's holy catholic church more needed the fervent prayers of God's faithful people than the present; beset as we are by violent enemies without, and Popish errors within. The prayers in the Liturgy appointed to be read on Ember Days, are not always used; and many clergymen omit them on the Sunday, thinking they are not to be read, as it is not a fast day *; so that in churches where there is no weekly service the majority of the people know nothing of these prayers

* [We were not aware of the currency of this mistake. The Rubric directs that the prayers shall be said "*every* day" in the Ember Weeks. They are not confined to the Wednesday, Friday, and Saturday, which are the Ember Days, but take in the whole week, which of course includes the preceding Sunday. The observance of these solemn seasons was from early, though not "the earliest" antiquity; but the two prayers in the English service were new, and were a valuable addition to our incomparable Liturgy. The frequent omission to read these beautiful and appropriate prayers, we should attribute to inadvertence, not design. Those clergymen whose memories are so treacherous, will do well to write the dates of the Ember Weeks conspicuously *in loco*; as those who forget that the Athanasian Creed ought to be used on various saints' days, should do on the margin of the calendar, and over the Apostles' Creed in the Morning Service. A few red-ink scorings would help those who announce the Lessons, Epistle, and Gospel, in their own words, instead of those prescribed by the Rubric; as, "the First Lesson appointed," &c., instead of "Here beginneth such a chapter;" and "taken out of," instead of "written in."]

or days. I found this to be the case with my own parishioners, till I called their attention to them, first by preaching sermons on the subject on a Sunday, and ever since having service—in the summer seasons in the church, and in the winter in my school-room—both Wednesday and Friday evenings in those four weeks; and preaching on texts of Scripture relating to our mutual duty as minister and people; singing suitable Psalms and Hymns; and particularly exhorting my little flock to join me in fervent and continual prayer for our Bishops, Priests, and Deacons.

I live near one of our Universities, and by these Ember lectures I trust many prayers are offered up to the Throne of Grace for those who are preparing for the ministry, as well as for those who have entered it. Thus my people are become much more attached to our Church than I found them, and I have now not a single Dissenter in my parish. It may be objected, that all our Bishops do not regularly ordain at those seasons: but some do; and even if none did, our prayers would not be lost, for there are ordinations almost every month.

Upon the approaching Ember-Week, allow me to entreat my Reverend Brethren to commence this service; and if they cannot have two lectures in that week, at least to have one. Those who have weekly lectures, can easily make the sacred ministry the subject of their discourses in the four Ember Weeks. The following are some of the texts which I have lately discoursed upon, and many others will occur to those who are willing to engage in this reasonable service:—Matt. ix. 37, 38; Isa. lii. 7; Col. i. 28; 2 Cor. v. 18—21; Acts xx. 17—21; Eph. iv. 11, 12; vi. 19, 20; 2 Cor. iv. 5; Ps. lxxxix. 15; 1 Cor. iii. 5; Jer. iii. 15; Mark xvi. 20; Acts xxvi. 16—18; 1 Cor. ix. 16; Ez. xxxiii. 7—9.

May the Lord continue to make you a great blessing to our Church, and always enable you to expose error with the same ability and Christian spirit you have shewn in your masterly answer to Mr. Newman, and your review of the Tracts for the Times. So prays one who has known and loved the Christian Observer from its very commencement;

AN ANGLICAN CHURCHMAN.

REVIEW OF REVIEWS.

SECOND LETTER FROM THE REV. J. H. NEWMAN, WITH REMARKS THEREUPON.

[THE following is the continuation of Mr. Newman's Letter. The writer, as our readers will remember, had been alluding to the Pastoral-Aid Society*, the attempt of the Bishops 130 years ago to recognise the baptism

* We did not distinctly understand Mr. Newman's words respecting the Pastoral-Aid Society. He said: "To warn men against the religious complexion of certain persons at present, I should point to the Pastoral-Aid Society, though some who agree with them in general sentiments may not approve it." Here is an illustration of the system which we have so often complained of in the Oxford Tracts, of scattering accusations in ambiguous words, so as to offend, and wound, and work mischief, while the assailant has not the candour to specify the crime or the culprit. It were far better to encounter cannon balls in open field, than to be smothered in feathers at dead of night. Who are the "certain persons" thus vaguely accused? What is the "religious complexion" which Mr. Newman thinks it his duty, without specification, to "warn men against?" How does the Pastoral-Aid Society point out these "certain persons," or this "religious complexion;" more especially as some

of Dissenters, and the descriptions given of Laud's consecration of St. Catherine Cree church, as illustrating the spirit of an age or an individual. We shall append notes to some points of importance; but to reply in full to every statement which we may consider erroneous would occupy a volume. In regard to several of Mr. Newman's charges against

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of these "certain persons," he says, "may not approve" of the society; and others, who are not of this "religious complexion," may approve of it? Again: what is it he means to convey, when, without one word of explanation, he says, "I should point to the Pastoral-Aid Society?" Does he mean to warn men against the "religious complexion" of raising a fund to help the clergy in overgrown parishes to procure suitable aid in their labours? Or does he object to the particular aid proposed to be bestowed? or to the manner of bestowing it? He merely "points to" an institution, in which some things may be good, some bad, some indifferent; and then, leaving each reader to pick holes for himself, the holes being perhaps on opposite sides—in other words, the charges being contrarious—he, upon this constructive delinquency, warns men against "certain persons:" whereas, even while arraigning them on a general warrant, he is obliged to admit that they may not approve of the society. If not, how does the society indicate their religious complexion? The system which the Oxford Tract writers take so much credit for,—that of speaking in generalities; affirming, without names or documents, that the doctrines of "a certain class" lead to the heresies of Socinus, and so forth—is altogether unfair, and, we will add, somewhat cowardly; for it insinuates more than it avows; it admits of no reply, because there is no tangible averment; and it accumulates against the party "pointed to" votes from opposite quarters, and which therefore ought to neutralize each other. The friends of City Missions, Home Missions, and the like, might "warn men" against the Pastoral-Aid Society, as being narrow-minded, exclusive, wedded to Episcopacy, stickling for an Established Church, and bigoted to ecclesiastical discipline. This would be a specific charge; what Mr. Newman's is we do not know; though from his warning we suppose it is something very bad. We said, in coldly-measured terms, at the formation of this much-needed institution, in our Number for April, last year: "The Pastoral-Aid Society proposes the best plan *we have yet seen devised* for assisting the overburdened clergy of large parishes. We say, the best; for it is impracticable to arrange any plan that shall not be liable to objections. Nothing will, or can, be done effectually, till our parishes are divided and subdivided, and suitable endowments are made for the support of the clergy; so as to bring every part of the kingdom within the moral and physical range of pastoral superintendence." We then went on to urge church building, and to specify the objections to the plan of the City of London Mission Society. We have rejoiced in the large measure of success which, by the blessing of God, has attended the infant labours of the Pastoral-Aid Society; and we are thankful for Mr. Newman's reference to it, as it affords us an opportunity of reminding our readers of the claims of this excellent institution; and also of quoting a few passages from a very interesting and impressive sermon, just published, by the Bishop of Chester, in reference to the kindred objects of Visiting Societies. His Lordship's text is strikingly apt: "Salute the beloved Persis, who laboured much in the Lord." This, says his Lordship, "is one of the many cases in which the language of Scripture is not in agreement with the general opinion. There are many, who, if they uttered the language of the heart, would write in a different strain:—Warn the beloved Persis, that she meddle not with spiritual things, things too high for her; that she trench not on the duties of others: it belongs to us, Apostles, alone to discourse concerning the soul and the way of salvation." His Lordship replies to this objection, and shews that the beloved Persis laboured not merely in works of charity, but "in promoting the knowledge and spirit of the Gospel." He says: "Those laboured in the Lord, who, having become disciples of Christ, assisted the Apostles and elders in the proper duties of their ministry, by doing what they could; what they could consistently with their own vocations, and with their abilities and their opportunities. They were not preachers to whom it was committed publicly and with authority to proclaim the message of reconciliation; but they were teachers, fellow-workers, or helpers in the Gospel. It appears from the Epistles of St. Paul, that these were numerous, both men and women; the latter perhaps the most numerous, as having in all ages most leisure at command. And there were many duties which they might perform." His Lordship specifies oral instruction, and the reading and explanation of Scripture. "Persis," says his Lordship, "like others whom the Apostle mentions as having laboured with him in the Gospel, had become a teacher; that is, was able to declare to others what the Lord had done for her soul; and to lay those first principles of the doctrine of Christ, which the simplest believer may communicate to his ignorant and sinful neighbour." "Perhaps," says the Bishop, "the person visited might reply to the words of comfort offered, But what warrant have I to believe that he is my Saviour, and

ourselves, and his remarks respecting the Tracts, we have already answered by anticipation; and therefore, trusting to the justice and the memory of our readers, we will not burden them with repetition. We only request that we may not be considered to admit any statement because we do not specifically reply to it.]

MR. NEWMAN'S LETTER—*continued from* p. 263.

When such indications occur in primitive times, though they are not of authority more than in modern times, yet they are tokens of what *is* of authority—a certain religious temper, which *is* found every where, always, and in all, though the particular exhibitions of it be not. In like manner the spiritual interpretations of Scripture, which abound in the Fathers, may be considered as proving the Apostolicity of the *principle* of spiritualizing Scripture; though I may not, if it so happen, acquiesce in this or that particular application of it, in this or that Father. And so the administration of the Lord's Supper to infants in the church of Cyprian, saint and martyr, is a sanction of a *principle*, which the Christian Observer, on the other hand, calls "an absurdity," "intellectual driveling," and "irrational fanaticism." For my part, I am not ashamed to confess that I consider Cyprian a better interpreter of the Scripture doctrine of the Sacraments, of "the minding of the Spirit" about them, than even the best divines of this day, did they take, which I am far from accusing them of doing, an opposite view. You, however, almost class him among, and at least make him the associate and abetter of, "ignorant fanatics," p. 119.

Now, if this interpretation of the passage in question be correct, as I conscientiously and from my heart believe it to be, it will follow that you have not yet made good even the shadow of a shade of a charge of their opposing the Articles—not only against Dr. Pusey, but against the Tracts generally; for no one can say that any one of the Articles formally forbids us to consider that grace is conveyed *through* the outward symbols; while, on the other hand, one of them expressly speaks of "the body of Christ" as "given," as well as "taken, in the Supper;" which is known, moreover, to have meant, in the language of the day, "given by the administrator," and therefore *through* the consecrated bread. At the same time, let it be observed I do not consider the writer of the Preface to say *for certain* that the outward elements benefit believing men when insensible; only as much as this, that we cannot be sure they do not(5).

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that I am a partaker of his redemption? Must the visitor stop here, and say, To answer you on such points is beyond my province; that must be left to the appointed minister? Doubtless the minister should be informed of every ignorant and hopeful inquirer; and it is one chief benefit of local visitation, that it conveys to him such information; but meanwhile what should withhold the Christian from imparting his own conviction, and assuring his afflicted neighbour that there is One to whom the weary and heavy-laden are invited, and that those who come to him He will in no wise cast out? Are we wiser, or are we more jealous, than the Apostle, who has enjoined all Christians generally, that they 'be able to give an answer to any one that asketh a reason of the hope that is in them, with meekness and fear.'"

We wish no better argument for District Visiting and Pastoral Aid Societies; under due regulation and subordination.

(5) These paragraphs, like scores of passages in the Tracts, are so vague, that it is impossible to grapple with them. If Mr. Newman would give us his meaning; if he would say Yes or No; we could reply to him; but it is impossible to track such a labyrinth as, What is primitive; what, being primitive, is Apostolical; what, being Apostolical, is binding, and what is not; what, being quoted in the Tracts in argument, is meant to be vouched for as truth, and what is not; of what things the Tract writer speaks as "certain," and what he only includes in such phrases as "we

Before closing this head of my subject I shall remark on the words upon which you exclaim, "For shame, Dr. Pusey!" though he has no reason to be ashamed of what he did not write. They are these: "or

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cannot be sure they do not." We take up one of the tracts, and shew that in its plain obvious bearing it conveys certain notions, which we prove to be unscriptural, anti-Anglican, or superstitious: then comes such a Protean reply as the above:—the writer has asserted nothing; he is reponsible for nothing; he has only insinuated; or he has constructed an argument which is to have its effect upon the reader, but when we begin to answer it we find a postscript, "At the same time let it be observed, I do not consider, &c.:" so that, if the argument is foiled, the writer still secures a retreat. When we said that the notion that the sacraments act by such an opus-operatum efficacy that the Lord's Supper may convey grace to an insensible person, is unscriptural, anti-Anglican, and superstitious, our charge was plain and pointed: we even used the strong appellatives which Mr. Newman has quoted, but which we agreed in our March Number to drop, as being harsh, though not untrue: and what says Mr. Newman in reply to our specific charges? He says nothing that binds him to the slightest responsibility; nothing that is distinct and straight-forward. We refer every candid reader to the advertisement to the second volume of the tracts, which gave rise to our remarks, in full confidence that they were just, and that they ought to have been replied to, not by vague ambiguities, but by words that mean something. The writer of that Advertisement, whom we cannot now doubt to be Mr. Newman himself, had complained that Protestants "but faintly understood the doctrine" that the church is "a Divine ordinance," "an ordinance which conveys secret strength and life to every one who shares in it." Here, at the very outset, is a false idea, which pervades the tracts; for ordinances are laws, statutes, decrees, directions, rites, sacraments, and the like; but it is most incongruous first to personify the church; then to personify ordinances; and then to predicate that "a congregation of faithful men," among whom, as says the Nineteenth Article, "the pure word of God is preached, and the sacraments be duly administered according to Christ's *ordinance*," is the ordinance itself. The church is thus, at the very first step, placed in an undue position; much as when Bonaparte said "I am France;" meaning, that the people were not to look to the ordinances of the land, but to him as their embodied ordinance. The advertiser proceeds to say, that "the church" is "*the* appointed means of spiritual blessings," "*the* storehouse and direct channel of grace;" thus, by the often-repeated definite article, excluding every thing else. The way in which this "congregation of faithful men" becomes "the storehouse and direct channel of grace," is described to be through the "Apostolical commission," by which "God's gifts become lodged" in the sacraments, so that they are "blessed with invisible power." The writer contrasts with this "the Puritan or Latitudinarian doctrine," that God may convey grace (we have before alluded to the unfair word "only") "through the instrumentality of the mental energies, that is, through faith, prayer, active spiritual contemplations, or what is called communion with God." This is said to be "in contradiction to the primitive view, according to which *the church* and her" [her!] "sacraments are *the*" [still the exclusive article] "ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen;" but which the Tract writer, in common with the Papist, teaches that the church keeps treasured in her "storehouse." No reader of the tracts, taking into consideration the views upheld in them respecting tradition, could doubt that this reference to primitive antiquity was meant to involve Apostolical authority. The whole argument is worthless, if, instead of such an appeal being authoritative, we are at liberty to reject a doctrine thus sanctioned.

Well, in the very next sentence precisely the same authority of "primitive usage" (there is not a word about St. Cyprian, or any one individual, as Mr. Newman's letter would lead our readers to suppose, but solely a general declaration of "primitive usage") is referred to, in the matter of the administration of the Lord's Supper to infants and insensible persons; and, so far from there being any of those nice distinctions which Mr. Newman now interposes to ward off our arguments, of general and particular, apostolical and non-apostolical, apostolical binding and apostolical non-binding, this "primitive usage" is expressly adduced to prove something else, namely, that the Protestant doctrine respecting the sacraments is a "sectarian" innovation; and to repel the "mischief" of believing "faith, and not the sacraments," to be "the instrument of justification," as well as "other Gospel gifts." When Mr. Newman tells us that he does not consider the writer of this Advertisement (why does he not candidly name him?) "to say *for certain* that the outward elements benefit believing men when insensible," we can only reply, that the Tracts, and his own Sermons likewise, are often so constructed as to convey strong and studied impressions without the writer's being tied down by his own arguments. What was the illustration worth, if the matter was not certain? If the writer had any doubt as to the lawfulness of the practice, it was not

what is called, communion with God." You often mistake, Mr. Editor, by not laying the emphasis on the right word, in the sentence on which you happen to be commenting. This is a case in point. The stress is to be

ingenuous to adduce it, in order to shew that Protestants are "sectarian" in denying opus operatum grace. But there was no such uncertainty as Mr. Newman, in order to ward off our objections, now hypotheticates. The Advertisement said, "Would not most men maintain, on the first view of the subject, that to administer the Lord's Supper to infants, &c. was a superstition? and yet both practices have the sanction of primitive usage. And does not this account for the prevailing indisposition to admit that baptism conveys regeneration?" Here the writer admits, that "on the first view" the practice might appear superstitious; but he gives a reason why it was not really so; a reason to which the highest authority is attached in the tracts—namely, that it had the sanction of "primitive usage;"—and he adduces the illustration to shew that Protestant notions are sectarian, not apostolical. The Protestant will reply, If you were not certain that the usage was right, why did you give it as if it was, and as illustrating my error in not adopting the principle that led to it? But we adduce it, replies Mr. Newman, to shew the feelings of the primitive church. But do you consider those feelings to have been grounded on sufficient warrant? was the custom Apostolical, or in any way divinely sanctioned? If not, it proves—not that the Protestant is wrong, but only that the ancient usage was superstitious. If the tract writer believed that there were all those doubts about the apostolicity of the practice which Mr. Newman, when pressed, admitted in our last Number, and that the primitive usage, however honest, was not certainly right, he acted very unfairly in keeping all this back, and arguing against Protestants upon the strength of the usage being valid.

We have commented thus at length on the last sentence of Mr. Newman's paragraphs, and the whole would furnish an equally fruitful text. The very first statement is unsound, namely, that the "religious temper" of the primitive ages is "of authority," even though "the particular exhibitions of it be not." We reverence a good man, though he err in judgment; but his "religious temper" is not "authority." What is Scriptural needs not the "religious temper" of some fallible man to give it "authority;" and what is not, would gain no "authority" from the widest and deepest stream of human tradition.

So, again, can any thing be more inconsequential than to argue that if some of the Fathers, under the notion of "spiritualizing Scripture," have left upon record allegorizings quite as preposterous as that of Huntington, who said that the meaning of the Tenth Commandment is that Christ should not endeavour to save the non-elect, who are the wife of Satan, we are to admit their reveries "as proving the Apostolicity of the principle of spiritualizing?" We should say, on the contrary, that we must gather the principle, so far as it is tenable, from Scripture itself; and having thus gathered it, we should not be scared from it because some of the Fathers may have pushed it to excess. We are determined not to be goaded into an exposition, which might lead to evil, of the follies, phantasies, and we may truly say "intellectual driveling," of several even of the more eminent Fathers. We never mentioned St. Cyprian, nor was he mentioned in the Advertisement on which we were commenting. Cyprian of Carthage was truly "a saint," as well as bishop and "martyr;" and his writings are among the most zealous, scriptural, spiritual, and edifying of Christian antiquity; but we see no reason why the opinion or practice of an African Prelate of the third century, who is said not even to have been converted to Christianity till he was about fifty years of age, should be in any sense authoritative; so that the administration of the Lord's Supper to infants in his church "sanctions a principle" which is opposed to Scripture and sound argument. If Cyprian had shewn the practice to be according to Scripture, we should have been satisfied: but his own unsupported opinion or practice no more proves "the Apostolicity" of the principle, than would the opinion of his Benedictine editors; or of his Anglican editor, Dr. Fell, quondam Canon of Christ Church; or of the present learned and amiable Oxford-tract writer, who honours the same dignity. Cyprian had a fancy, which he zealously defends, that it is essential that the sacramental wine should be mixed with water: the former representing the blood of Christ, and the latter the church; which, according to Mr. Newman's doctrine, "proves the Apostolicity of spiritualizing Scripture." We increasingly see the wisdom of our Church in accepting no authority but that of the word of God. Whether Cyprian of Carthage, or Cyprian of Antioch the magician (whose Papal day of commemoration, September 26, the compilers of our Calendar have substituted for that of Cyprian of Carthage, September 16, the Papal days having been abolished in Edward's Prayer-book, and only restored, for the convenience of courts of justice, markets, fairs, wakes, and so forth—not for piety—under Elizabeth, when we suppose a mistake was made between the two saints' days), the great principle is the same. The Bible, and the Bible only, is the religion of Protestants.

placed upon the word "*called*"—"what is *called* communion with God." The author meant, had he supplied his full meaning, "what is *improperly* called." There is nothing to shew that he denies "the communion of saints" with God and with each other, and, in subordination to the mystical union, the conscious union of mind and affections. He only condemns that indulgence of mere excited feeling which has now-a-days engrossed that sacred title(6).

To shew that this is no evasion or disingenuousness on my part (for you sometimes indulge in hints about me to this effect), I will give your readers one or two more instances of the same failing in your mode of arguing, and one a very painful instance.

For example: I said, in the former part of my letter, that Dr. Pusey's friends insist on no *particular* or *peculiar* sense of the Articles,—a fault which I had just charged upon you. I had said you were virtually imposing additions: then I supposed the objection made, that *we* should do so, had we the power, as is often alleged. To this I answer, "The Christian Observer may rest satisfied that Dr. Pusey's friends will never assert that the Articles have any *particular* meaning at all." You have

(6) We made no mistake; we laid no false emphasis; we understood perfectly well the meaning of the tract, and our own meaning too. The very point of our remark was, that what Protestants call emphatically "communion with God," these tracts call the "indulgence of mere excited feeling;" as if there could be no communion with God except in a Bellarmine opus-operatum reception of the Eucharistic elements; or "in subordination" to it. What is meant by this ambiguous phrase "in subordination?" Mr. Newman inadvertently proves that there was no mistake on our part, when he says that what the tract "condemns," is that which "has now-a-days engrossed the sacred title" of communion with God. Thus it seems that the whole Protestant church has gone astray. It is not the case of a few fanatics that is alluded to; the "excited" view of "communion with God" has absolutely "engrossed," in the opinions of all but Papists and their Reformed advocates, what belonged to sacramental influence, or could exist only "in subordination" to it. We certainly never doubted that the tract writer meant "improperly called;" that was the very pith of his observation: he intended the word "called" to be read with an ironical inflection, as when one says of a man of disgraceful character, "he calls himself a gentleman;" that is, "improperly calls." And it was precisely this that we complained of: we shewed that the tracts disparage much that Protestants justly denominate "communion with God," but which Mr. Newman calls "mere excited feeling:" and we illustrated the spirit of the tracts by the remark of the Anti-Jacobin Reviewer, a member of the Daubeny school, and a strong link in the Oxford doctrine catena, who complained of certain Bishops for "delivering Charges recommendatory of spiritual religion;" which he said was "a term [of excited feeling] to which a Quaker or Methodist may be able to attach a meaning, but which a sound Churchman does not understand." Not being at all times necessarily "in subordination" to sacramental efficacy, "it evaporates," said the Anti-Jacobin, "in fumo: it may suit us when we are out of the body, but leads only to confusion and every evil work when we are in it." Thus at one stroke is swept away what Protestants "call" spiritual religion and communion with God. Even the blessed communion with God which the believer has in the Lord's Supper, the most exalted of all those means of grace through which his soul is nourished, is refrigerated into Bellarmine opus-operatum efficacy; and "the church and her sacraments" [hers!] are made to keep every thing directly spiritual "in subordination." For the twentieth time we repeat, that we acknowledge and rejoice in the sacraments, as signs, seals, pledges, and means of grace; we only protest against Romanist abuses. The Oxford-tract doctrine on sacramental efficacy, we confidently assert is Romanist. The distinction which the tracts make, to take it from the mazes of Popery, and to reduce it to a *media via* misnamed Anglican, avails nothing. The Papists made the same distinction. At the Council of Trent the Dominicans insisted that the sacraments operate by inherent grace-conferring efficacy; the Franciscans said that the efficacy arises from God's having attached it to them: whereupon long quarrels ensued, though each acknowledged opus operatum influence. Now we do not affirm that Dr. Pusey and his friends are Dominican, but only that they are Franciscan; and Dr. Pusey himself expressly states that he holds the Bellarmine opus operatum view, which involves the Franciscan notion. If the Oxford friends are not Romanist, then are not Bellarmine and the Franciscans.

missed the point of this sentence: accordingly, you detach it from the context and prefix it to the opening of the discussion before it appears in print; and when it does appear, you print it in italics. This is taking a liberty with my text. However, to this subject I shall have occasion to recur(7).

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(7) And we will meet it.—With regard to Mr. Newman's repetition of the assertion in his first letter (March, p. 141), that "what the Christian Observer wishes is to add to the Articles," we repelled it (*note 23, p. 169*, which we specially request the favour of the reader's referring back to) in such terms as ought to have made Mr. Newman request our forgiveness for having made it, instead of repeating the assertion. We also pledged ourselves to shew—what we have already shewn in part, and shall have occasion to shew still further with new adductions of proof—that the Oxford-Tract writers *must add* largely to the Articles before they will include their scheme. We are lost in astonishment that Mr. Newman should try to make our readers believe that we accused the Oxford-Tract writers falsely, in saying that the peculiarities of their scheme are not to be found in the Articles; nay, that they know they are not, and that they feel the need of additions to make up what is wanting. We refer to the Tracts, from end to end, in proof of our charge. A few quotations would only weaken the impression; nevertheless we subjoin one, as a specimen. After reading it, our readers will see that Mr. Newman had good cause for wishing us to print his letter without any notes of our own upon it; for who would believe, without proof, that Mr. Newman could have written as he has done in his two letters to us respecting "adding to the Articles," when the Tracts embody throughout the doctrine contained in the following dialogue between Clericus and Laicus in the tract entitled "Via Media, No. II.?" Clericus is the defender of the Oxford-Tract system.

"*Clericus.* I would do what our Reformers in the sixteenth century did.....I would not change the Articles, I would *add* (!!!) to them: *add* protests against the Erastianism and Latitudinarianism which have encrusted them. I would append to the Catechism a section on the power of the church.—*Laicus.* I think I quite understand the ground you take. You consider that, as time goes on, *fresh and fresh articles of faith are necessary* to secure the church's purity, according to the rise of successive heresies and errors, &c.—*C.* Yes.—*L.* I understand you further to say, that you hold to the Reformers as far as they have spoken out in our formularies, which at the same time you consider as *incomplete*; that the doctrines which are *wanting in the Articles*—such as the Apostolical commission—are the doctrines of the church catholic .....that they are quite consistent with our Articles, sometimes even implied in them; and sometimes clearly contained in the Liturgy, though not in the Articles—as the Apostolical commission in the Ordination Service;—lastly, that we are clearly bound to believe as essential, doctrines which nevertheless are not contained in the Articles; as, *e. g.*, the inspiration of Holy Scripture.—*C.* Yes; and I further maintain, that, while I fully concur in the Articles *as far as they go*, those who call me Papist do not acquiesce in the doctrine of the Liturgy."

And yet, with three volumes of tracts before us constructed upon these principles, Mr. Newman is pleased to tell our readers that we maligned the tract writers in what we said about additions to the Articles! We are obliged to abstain from any lengthened remarks upon this extract; for, quote where we will, we find so many passages provocative of just animadversion, that there will be no speedy limit to our notes if we do not check our pen. We surely need not remark upon the preposterous charge, that "the inspiration of holy Scripture" is not "contained in the Articles." We might as well say that the house is not contained in the foundation, or the head in the body. Every Article is expressly built upon this fundamental doctrine; and the Sixth in particular, of which the authorized Latin heading is "De Divinis (*Divine*, yet not *inspired!*) Scripturis, quod sufficiant ad Salutem," is as satisfactory an exposition as could possibly be drawn up on the subject. It explicitly states of the sacred books, as received by the Church of England, that they are "canonical," and that "there was never any doubt in the church of their authority;" and that the Apocryphal Books are not canonical. Thus they draw an infinitely broad line between what is inspired, and which "contains all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith," and all other writings.

Of all the accusations urged against the Church of England, we never met with one more slanderous than that its Confession does not recognise the Divine Inspiration of Sacred Scripture. How, then, comes it that Bishop Burnet, and other commentators, in treating of this very Sixth Article, take up the subject of Divine Inspiration as a large part of their thesis; never dreaming that it was an extraneous topic, but treating it as a matter embodied in the Article? Indeed, the very enu-

Another instance occurs in your treatment of the Homilies and Mr. Keble. The Article speaks of "the stinking puddles of *men's* traditions." You apply this as an answer to Mr. Keble's sermon, who speaks

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meration of the inspired books includes the doctrine of inspiration; for to what purpose does the Oxford Tract writer suppose they are mentioned? The Oxford Guide states, that such and such are the colleges contained in the University of Oxford: yet, according to the Tract writer, it does not specify that there is any such University!—While we are writing, with Burnet open before us at the Sixth Article, in an edition just published by the Rev. J. R. Page, with copious notes—and which we strongly recommend to our readers as far the most complete and valuable edition extant, and very cheap, considering the mass of matter—our eye glances at a passage quoted from Bishop Cosin, in which he defines "canonical Scriptures" as meaning "inspired by God." What does the Oxford-Tract writer suppose our Reformers meant by the term?

There are some excellent remarks of Burnet upon this Article, shewing how decidedly those holy men rejected the Romanist doctrine of tradition. The express design of God, he justly says, in commanding Moses and other inspired men "to put things in writing," was "to free the world from the uncertainties and impostures of oral tradition." In our Saviour's time, he remarks, "tradition was set up on many occasions against him, but he never submitted to it." In describing the difference between the Church of England and the Church of Rome, upon the subject of tradition, he says: "The Church of Rome and we do both agree that the Scriptures are of Divine inspiration;" "but they add to this, that the books of the New Testament were occasionally written, and not with the design of making them the full rule of faith; but that many things were delivered orally by the Apostles," and "that these traditions are conveyed down infallibly to us."

We might have taken occasion to notice from the passage above quoted from the "Via Media," how insidiously the Tracts speak of the Liturgy and Offices as supplying the defects of the Articles. As the good woman said that St. Paul and St. James must surely be very quarrelsome persons, since the parson was always trying "to reconcile them;" so the reader of these tracts must think that the Articles are very bankrupt in their fortunes, since the writers cannot make out a satisfactory confession of faith without large instalments from the Liturgy. The Tracts invent most unjust and invidious distinctions between these two portions of our formularies. The Services, they assert, are actually of Divine inspiration—for so we must construe the words, "coming down from the Apostles, and being the depository of their *complete* teaching," the Bible itself being incomplete without them;—whereas the Articles are only "polemical, and for the most part protests against certain definite errors;" and being, moreover, gathered by our Reformers out of the word of God, instead of possessing the Divine inspiration of tradition, they are less satisfactory. Still, even the Services do not satisfy the Tract writers, on account of their being debased by Protestantism. Professor Pusey complains mournfully of the exclusion from our liturgy of the Popish ceremonies which still adorned the first Prayer-book of Edward—such as the anointing with oil; the emblematical vestment; and, most of all, the exorcism, "by which," he says, "Satan was commanded, in the name of the blessed Trinity, to depart from the child" [in order to make room for the Holy Spirit, conveyed by baptismal efficacy: for that was the notion]; "and not to presume hereafter to exercise any tyranny over it." The Professor goes on, by a philosophical argument borrowed from the Popish writers when vindicating the use of images and crucifixes, to shew the great importance of such "significant rites." He adds, "God only knoweth" whether this blessed rite of exorcism can be revived, or "whether it is irrecoverably forfeited;" but this he asserts, that, if it be not revived, there will be "much more occasion to warn our flocks against the devices and power" of Satan. He does not consider the exorcism as a merely symbolical rite; but his argument is constructed upon the well-known Popish ground, that previous to baptism Satan literally "possesses" the body of an infant; but is cast out by exorcism;—though, as baptism, he says, effects the same purpose, he does not consider the omission as absolutely fatal. When a learned Oxford Professor in the nineteenth century writes thus, we see renewed reason to bless God for having delivered us from the "superstitions," as well as the other "enormities," of Rome. We may apply very largely the language of the Homily: "Dearly beloved, we ought greatly to rejoice, and give God thanks, that our churches are delivered out of all those things which displeased God so sore, and filthily defiled his holy house and place of prayer; for the which he hath justly destroyed many nations; according to the saying of St. Paul, If any man defile the temple of God, God will him destroy. And this ought we greatly to praise God for, that such superstitious and idolatrous manners, as were utterly naught, and defaced God's glory, are utterly abolished, as they most justly deserved: and yet those

of *God's* traditions, even those which St. Paul bids us "hold;" and who considers, moreover, no true traditions of doctrine to exist but such as may be proved from Scripture; whereas the Homily clearly means by men's traditions, such as *cannot* be proved from Scripture. You would have escaped this mistake, Mr. Editor, had you borne in mind that traditions "devised by men's imagination" are not Divine traditions, and that it as little follows that catholic traditions are to be rejected because Jewish and Roman are, as that the Christian Sabbath is abolished because the Jewish is abolished. But you saw that Mr. Keble said something or other about tradition, and you were carried away with the word(8).

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things that God was honoured with, or his people edified, are decently retained, and in our churches comely practised."

Still, the concessions to ultra-Protestantism in the Liturgy, grievous though they be, are not so bad, the Tract writers teach, as those in the Articles; especially that fatal concession of not unchurching the foreign Protestant churches, and cutting them off from the covenant of God.

(8) We appeal to every candid reader, whether Mr. Newman deals fairly by us, or by the great questions under consideration, in thus throwing out, in almost every paragraph, such flippant charges. "You saw Mr. Keble said *something or other* about tradition, and you were carried away with the word." How often will Mr. Newman force us to repeat, that we were willing to print his strongest arguments, nor do we shrink from gravely severe expressions; but that it is not just to expect we should send abroad, and without reply, what is merely contemptuous towards ourselves, and which, whether true or false, proves nothing in regard to the great points in discussion? If we follow his direction, of inserting his remarks unaccompanied by our own, we leave it to be presumed that we were really as rash and silly as he asserts; that we saw that Mr. Keble said "something or other about tradition," which we had not the wit to understand, and therefore bore false witness against him. If, on the other hand, we reply, we fatigue our readers with an extraneous discussion. An epistolary controversy, we stated at the outset, would inevitably produce this inconvenience, consuming much time and space in secondary matters, mere episodes to the great questions at issue. Some of these questions we purpose in a succeeding Number briefly to epitomise, in order that those readers who cannot wade through a mass of desultory details may grasp in few words the leading points of discussion.

In the mean time, however, this subject of tradition, and Mr. Keble's sermon upon it, involve so much pressing and important matter, that we will not withhold a long note, to apprise our readers of the specialities of the case. It is due, both to them and to Professor Keble himself, to shew that we did not remark upon his sermon so lightly and ignorantly as Mr. Newman is pleased to assert.

Now, whether our Reverend correspondent sees fit to believe us or not, we will take the liberty of stating, that for several months we have been well acquainted with the doctrines held forth by Mr. Keble in that sermon; that in what we said about "traditions devised by men's imaginations" we made no mistake whatever; and that we have in our possession a full analysis of the sermon itself with observations, which we drew up a considerable time since, for our guidance in the discussion, or for other future use, but by no means anticipating that Mr. Newman would be the instrument of forcing our memoranda upon our readers. We will give our notes, which will shew that we did not merely read "something or other," but endeavoured, in our humble way, to digest what we read; though we found much of it very difficult of digestion. We have not seen the sermon for nearly two months, and will not refresh our recollections, but will give the "something or other" just as it stands among our papers.

We ought, however, to premise, that when our Reverend Correspondent says that the Church Article speaks of men's tradition, and Mr. Keble of God's, and that we have confounded the two, he just begs the question in dispute. There is no difference of opinion among Christians as to whether "Divine traditions" are to be retained; nay, and, if that were our thesis, we should rejoice to descant upon the duty and blessedness of "following the footsteps of the flock," and of keeping to "the good old paths;" but the present question is, what traditions *are* Divine. Some of those which Mr. Newman considers to be "catholic," and therefore apostolical, other theologians may believe to be merely the inventions of men, and neither catholic nor apostolical; and the very uncertainty, as we have repeated again and again, shews the folly and danger of setting up such a rule to "limit" and "correct" Scripture, as Dr. Pusey and Mr. Hook teach us it ought to do. The whole theory of the Tracts upon this vital question is calculated for the meridian of Rome, not of Protestant

The last mistake of this kind is a distressing one. I hardly like to mention it; so serious is it. I must call it an "idle word." It is a

England. We know not whether, in quoting the following remarks from Mr. Mendham's valuable Memoirs of the Council of Trent (a work of great research, and containing much new and interesting matter, which we regret we have not had an occasion of making known to our readers), we need alter one word to apply them to the Oxford Tracts. The Tridentine Council, says Mr. Mendham, decreed that "The Scriptures and Tradition are to be received and venerated with equal affection of piety and reverence;" and do not the Oxford Tracts say the same? Mr. Mendham adds: "What is called tradition (a very different thing from ancient and legitimate tradition), a rule explicable only by those who monopolize it to themselves; and the consent of the Fathers, *who are almost as various in themselves and with one another as the winds;* are still further called in aid to *restrain* ["limit," or "correct"] the oracles of God from misleading the world." Such was the state of things at Trent: and wherein is the difference between this doctrine and that of Mr. Newman and his allies? The Papists admitted, as unequivocally as they can do, that "traditions devised by men's imaginations" are not "Divine traditions:" the whole question is, what traditions come under each category; and Mr. Newman begs the question in regard to *his* classification, as the Romanist does in regard to *his*. The Protestant, rejecting both, appeals solely to the records of Inspired Truth. He is sure that God would not deceive him; and therefore, instead of floating with the ebb and flow of uncertain traditions, he repairs at once to the infallible fountain of Revelation.

We now come back to Professor Keble, who, as Vicar of Hursley, preached the sermon at the cathedral church of Winchester, at the late Visitation of Chancellor Dealtry; to whom, and to the clergy of the Deaneries meeting at Winchester, it is dedicated; being published, says the author, "in deference to their expressed wish of examining at their leisure the statements therein contained." This course was highly honourable to all parties. It would have been most improper for the Chancellor and clergy to have given an implied sanction to the statements in the discourse; and it would have been uncandid and unbrotherly not to have expressed a wish to examine at leisure arguments upon an important subject, set forth with so much ability, and in so excellent a spirit, by the much-beloved and respected preacher.

Professor Keble argues, that the treasure, the deposit, the form, the commandment, of which St. Paul says so much in his Epistles to Timothy and elsewhere, were the traditions, or unwritten laws and doctrines of the church; "Apostolical doctrines and church rules, which made up the charter of Christ's kingdom." This identical deposit, he says, is still in the possession of the Episcopal church (he acknowledges no other), and is a traditional treasure; an unwritten code; not being superceded by the Holy Scriptures, but being an inspired addition to them (or, rather, they being only an addition to it). He argues, "that church tradition" is "parallel to Scripture," not "derived from it;" in proof of which he quotes some of the Fathers; and that it "fixes the interpretation of disputed texts" "by authority of that Holy Spirit which inspired the oral teaching of which such tradition is the record;" so that we are just as much bound to defer to tradition as to the "written word of God," which He has been pleased to give us "over and above;" tradition being thus made "the original gift," and the written word only something almost superfluous—for what other meaning can we put upon the words "over and above?" Nay, says Mr. Keble, "the unwritten system served as a test even for the Apostles' own writings;" and "Apostolical tradition was divinely appointed in the church as the touchstone of canonical Scripture itself"—which directly contradicts the Inspired panegyric upon the Bereans, who searched the Scriptures diligently, making them the "test" and "touchstone" by which they tried what they heard; not making what they heard the test and touchstone by which they tried holy Scripture. Mr. Keble goes on to say: "This use of Apostolical tradition may well correct the presumptuous irreverence of disparaging the Fathers under plea of magnifying Scripture;" whereas the "presumptuous irreverence" is not in placing a wide line between "tradition" and "Scripture," fallible and oft-erring "Fathers" and inspired Apostles; but in bringing the authority of God and man into juxta-position: and indeed Mr. Keble acknowledges, that, when once Scripture was ascertained, it became the test of tradition;—a vicious circle, tradition being tested by Scripture, and Scripture by tradition; just as the Romanist says that the Bible is true because the church says so, and the church because the Bible says so. So, again, Mr. Keble asserts that we despise Scripture in despising "the tradition of the Apostles;" whereas the very question in discussion is, whether this or that *is* "the tradition of the Apostles:" if it be, we do not despise it; but the proof of its so being is in its being found in their writings. We say the *proof;* for though the voice of primitive antiquity is not to be despised, but to be highly valued, in questions of

charge brought against Dr. Pusey. He has said; "To those who have fallen God holds out only a light in a dark place; sufficient for them to see their path, but not bright or cheering, as they would have it; and so,

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fact—such as those which respect Infant Baptism and Episcopacy—there is no certainty as to what the Apostles taught but what God has been pleased to leave upon record of their teaching. We pity the man who has to sift out the wheat from the chaff in the mass of discrepant writings called Patristical.

Mr. Keble maintains that "the sufficiency of Scripture is no where expressly affirmed in Scripture itself," and that the early church did not believe the doctrine till the interval between Clement and Ignatius, Irenæus and Tertullian. The position that "the traditionary system has passed away except so far as it has been preserved in Inspired Writings," he does not admit. We are not, he says, *to cast* aside any "statement or precept" of which *it is* "*only* doubtful whether *it* is part of the Apostolic system or no," "any more than we should venture to disparage it on account of its not being contained in any particular book of Scripture which we happen to value above the rest:" *so that* to value Scripture above something that Professor Keble calls a tradition of the catholic church, is represented as valuing one book of Scripture above another. There is an unfair assumption in the words "*only* doubtful;" for the argument of the Protestant is, that, in matters of religion, whatever is not included in the word of God, or provable thereby, is *altogether* doubtful.

Mr. Keble says that the following "practices and rules" ought to be received, "apart from all Scripture evidence," as "traditionary or common laws ecclesiastical" —namely, "the paramount authority of the successors of the Apostles in church government; the threefold order established from the beginning; the virtue of the blessed Eucharist as a commemorative sacrifice; infant baptism; and, above all, the catholic doctrine of the most Holy Trinity, as contained in the Nicene Creed." We do not pause to remark on the wording of one or two of these articles; but will only say, that while we admit with gratitude the testimony of primitive antiquity to many of the doctrines and precepts of Scripture, we distinguish between human testimony and oracular document; and that we believe not because of uninspired antiquity, but because of Scripture. The Presbyterian or Anti-pædo Baptist has a fair right to ask us to shew him Episcopacy or Infant Baptism in the word of God; and he may justly refuse all other appeal, except in the way of testimony to facts; in which light the early writers are invaluable aids.

Mr. Keble further says, that if we affirm the uncertainty of spiritual tradition, "we must deny the validity of the most important portion of the laws of this and of most other countries." But the cases bear no analogy. If God gave a general law in the Christian church, it binds the church for ever; but who is the Danish, or Saxon, or Norman king, whose laws are to bind posterity for ever; even if we could still ascertain all their laws amidst the varied usages of modern life? An article of what is called common law, may or may not *once* have been a direct edict; but so far from tradition being one and uniform, every age has had its peculiar usages; and fearful indeed were it to rest Christianity on so fluctuating a basis. Besides, there is also this difference in the cases, that if a usage is considered to be unwise or unjust, an express law can be enacted to regulate it; but in Christianity there is nothing to be added, or subtracted: so that if we had not a written and infallible law, but were obliged to have recourse to vague and changeable traditions, an error once introduced would be irremediable.

Mr. Keble proceeds to point out, precisely as the Papists do, "three distinct fields of Christian knowledge," in neither of which, he says, "can we advance satisfactorily or safely without constant appeal to tradition." The first is "the system and arrangement of fundamental articles;" "the very Nicene Creed itself, to which perhaps, of all formulæ, we are most indebted to our sound belief in the proper Divinity of the Son of God, having had its origin, not from Scripture, but from tradition." Such an assertion is wholly untenable; nay, even Mr. Keble himself admits that "the orthodox at Nice argued largely from Scripture;" but then, he says, "it was in refutation of the Arian subtilties, rather than for the establishment of the catholic faith: for the latter purpose they were content to appeal to tradition." Neither Belsham nor Dr. Carpenter could have written more dangerously; and Socinians will not be slow to avail themselves of Mr. Keble's concession. But what is the fact? The heterodox perverted Scripture; the orthodox appealed to it, and pointed out the perversions; and the perversions being set aside, the true doctrine stood clear and unencumbered; and this pure doctrine the three hundred Bishops justly maintained had been always held in the church; which was a most important corroborating fact, but was not in itself a direct proof that the doctrine was of Divine origin, except that the Apostolic age was sufficiently recent to enable the Fathers to shew that the doctrine was so held in the times of those inspired men, and in the churches planted by them. No person doubts the value of tradition in its proper place: we

in different ways, man would forestall the sentence of his Judge; the Romanist by the *sacrament* of penance, a modern class of divines by the appropriation of the merits and righteousness of our blessed Redeemer."

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only say that it is not an inspired source of truth. If the Arians had been borne down, as Mr. Keble teaches, with assertions that the catholic church said so, instead of the word of God, they would have had just cause to complain.

The second field of Christian knowledge, in which Mr. Keble asserts we cannot proceed safely without tradition, is the interpretation of Scripture; of which he gives three illustrations. He says that "catholic tradition.....sets the church's seal, as it were, upon one among many possible expositions of particular passages; how else could we know, with tolerable certainty, that Melchizedek's feast is a type of the blessed Eucharist? or that the book of Canticles is an allegory representing the mystical union betwixt Christ and his church? or that Wisdom, in the book of Proverbs, is a name of the Second Person in the most Holy Trinity? all which interpretations, the moment they are heard, approve themselves to an unprejudiced mind, and must in all likelihood have come spontaneously into many readers' thoughts." Why, if they would come thus spontaneously "into many readers' thoughts," they would assuredly be weighed and considered, comparing Scripture with Scripture; but they are not necessarily the right interpretation because Cyprian, Augustine, or Jerome thought so; and so fanciful were many of the interpretations of the Fathers, that into some of them no sound-minded Christian would follow them. The first and third illustrations of the necessity of patristical tradition for the interpretation of Scripture, we leave our readers to deal with according to their own judgment: if the Fathers convince us that their solution is right, it must be by their arguments, not their assertions. We are not constrained to admit that Melchizedek's feast was a type of the Lord's Supper because some old writers said so; any more than that wherever we meet with the words "three days," in the Bible, it is a type of our Lord's resurrection, which we have heard asserted. And if, when Huntington said that "I, Wisdom, dwell with Understanding," means, "I, the Second Person in the Trinity, dwell with the Third," we had a right to doubt the correctness of the interpretation; so not one whit less do we assert that right, though he should have been an unconscious plagiarist upon the Fathers. With regard to the inspired book of Canticles, a spiritual interpretation is, from the evidence of the book itself, the only one that is consistent with its canonicity; and we are scripturally led to interpret it as we do the Forty-fifth Psalm, and many similar portions of Scripture. We are much indebted to the Fathers for many valuable suggestions; but we do not admit that God gave us a volume which could not be understood without traditional aid. What are those to do who are not learned in Greek and Latin Fathers? Are they to follow their priests blindfold?

The "third great field of Apostolical tradition," Mr. Keble says, "lies among practical matters,—the discipline, formularies, and rites of the church." He does not see how, without "the chain of primitive tradition," we can retain either "the outward face of God's church," or "inward communion with our Lord *through his Apostles*" (the Oxford Tracts always obtrude something human between the sinner and his Saviour); nor how—let the reader mark this well—"we can demonstrate the observance of Sunday as the holiest day" *(not one word of its being a Divine appointment;* the Oriel divines, from Dr. Whateley downwards, making the "observance" to rest upon the traditions of the church, and the Oxford Tracts being much displeased at those who venture to name the Fourth Commandment in proof); nor how we can demonstrate the permanent separation of the clergy from the people as a distinct order; nor how "we can find assurance that in the holy Eucharist we consecrate as the Apostles did, and consequently that the cup of blessing which we bless is the communion of the blood of Christ, and the bread which we break the communion of the body of Christ;" this assurance being only to be found "in the primitive liturgies, a main branch of that tradition." We are thankful to Mr. Keble for admitting that the Oxford Tract system is *not* to be found in Scripture, but *only in tradition;* for this is precisely what we have spent many pages in shewing: but it is unfair to Dr. Wiseman and Peter Dens to stop here, and not to add, or "how we can prove transubstantiation, or the invocation of saints, and many more *blessed dogmas.*" Mr. Keble has placed the Church of England in a perilous condition between Dissent and Popery. He has told the former, that we cannot demonstrate our three sacred orders, and various other things which they object to, without the aid of tradition; which is exactly what they affirm, telling us they will be guided only by the word of God;—while he has yielded to the latter that on which she builds the whole fabric of her superstitions. Professor Keble we do not augur will ever become a Papist himself; but a population indoctrinated in his principles would be in a fair way of becoming so. The Oxford Tract writers may stop at Appii Forum, or The Three Taverns; but not a few of their readers

You add three notes of admiration, and say, "We tremble as we transcribe these awful words." p. 123. I dare not trust myself to speak about such heedless language as it deserves. I will but say, in explanation of your misconception, that Dr. Pusey compares to Roman restlessness, not the *desiring* and *praying* to be clothed, or the *doctrine* that every one who is saved must be clothed, in "the merits and righteousness of our blessed Redeemer," but the *appropriating* them without warrant on the part of individuals. He denies that individuals who have fallen into sin have any right to *claim* them as their own already; he denies that they may "*forestall* the sentence of the Judge" at the last day; he maintains they can but flee to Christ, and adjure Him by His *general* promises, by His past mercies to themselves, by His present distinct mercies to them in the church; but that they had no personal assurance, no right to appropriate again what was given them *plenarily* in baptism. This is his meaning; whereas you imply that he denies the duty of looking in faith to be saved by Christ's merits and righteousness; that he denies backsliders the hope of it. If you do not imply this, if you really and simply mean that the *act of claiming* Christ's merits by this or that individual (for of this Dr. P. speaks) is, as you express it, "a most

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will go on to Rome, if they happen to meet with a skilful guide, like Dr. Wiseman, to shew them the way. Priest Gandolphy addressed a letter in all seriousness to Professor Marsh, to shew that he had given up the main doctrines of Protestantism, and ought in consistency to become reconciled to Rome; but with much more reason might Dr. Wiseman address Professor Keble to the same effect. We are not at present arguing the matter of tradition, or whether the Popish or Protestant doctrine respecting it is right: this task, if necessary, must be fully achieved: we are merely stating what are Mr. Keble's opinions, and "protesting" against his doctrine, that the Church of England cannot maintain her ground without the aid of tradition. We admit, with Mr. Keble, that what *he* considers to be her doctrine respecting the sacraments needs this aid, because we believe that his notions upon that subject are grounded upon ecclesiastical superstition, and not upon the word of God; but all that is so added we reject, and want no "assurance that in the holy Eucharist we consecrate as the Apostles did," except what they themselves, under the guidance of the Holy Spirit, have left upon record in the inspired canon. As to Mr. Keble's notions of "the real life-giving miracle" of "Christ's real presence," which "has been left thoroughly mysterious both by Scripture and tradition," we shall only say, that the records of Popery abundantly prove that mysticism is neither theology nor piety.

Mr. Keble goes on to maintain, that "the treasure of sound doctrine was to be guarded"—not, as Protestants say, in the sacred text of God's own infallible word, but—"by the grace of the Apostolical succession." So that, if by any circumstance any one link of Episcopal legitimacy has ever failed in any place; if there was ever an impostor, or an instance in which the precise words of ordination or consecration were not used, the whole chain is snapped asunder, and can never be united to the end of time; and thus to the thousandth generation the "sacramental grace" is lost! Let the reader, with the history of Popery and the other corruptions of the church in memory, weigh well, with all its consequences, Professor Keble's dictum, that "Apostolical or Episcopal grace" (—what a classification! Apostolical "*or*" Episcopal; St. Peter, or Pope Leo; St. Paul, or Bishop ——!) "is by God's ordinance the guardian of sound doctrine." No one doubts that the church *ought* to be so; but it has often proved a very unfaithful guardian: and besides, the way in which it acts as a guardian is not by setting up its own traditions, but by preserving the muniments of the inheritance, the canon of Holy Writ. If Professor Keble's Reverend auditors credited his statement, that God has given to them "an invisible but real *power* [the italics are Mr. Keble's own] to open and shut the kingdom of heaven, in the name of our Lord Jesus Christ," their next convention ought not to be at Winchester, but at Maynooth. All sound Protestants admit the "power" of church discipline, and also of "declaring and pronouncing" to the penitent the absolving mercy of God, according to his own promises, as set forth in his holy word; but they utterly renounce the Popish mysticism implied in the words "an invisible but real power."

Such was our manuscript outline of Mr. Keble's sermon, and our remarks upon it. Grant that our doctrines were altogether wrong, still we confidently ask even Mr. Keble himself, whether, after so careful an analysis, we ought to have been addressed with the flippant remark: "But you saw that Mr. Keble had said *something or other about tradition*, and you were carried away with the word!"

Scriptural and consoling truth;" and that it is "blasphemous," but for "the absence of wicked intention in the writer," to compare to the Roman penance the *confidence* which sinners are taught to feel that their past offences are *already* forgiven them; if this be your meaning, I am wrong, but I am charitable, in saying you have mistaken Dr. Pusey(9).

(9) We meant what we said, and we said what we meant. There was no doctrine of Popery which our venerable Reformers more frequently and severely denounced, than its unscriptural classification of sins into mortal and venial, baptismal and post-baptismal; and the apparatus therewith connected, of penance and purgatory. It would take many pages to unfold at length the Papal figments; the Scriptural doctrine, as revived by our Reformers; and the points in which the Oxford Tracts follow the former and dissent from the latter. Our settled belief, upon careful review of these publications, is, that they are essentially Romanist in their spirit, as regards the whole question relating to man's justification and salvation; and especially in their unscriptural notions relative to the condition of baptized and unbaptized persons.—There is a large class of texts which speak such language as the following:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh." "If after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of his grace?" "When the unclean spirit is gone out of a man, &c., then goeth he and taketh to him seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." "He will speak peace unto his people and to his saints; but let them not turn again to folly."

Now in none of these, and scores of similar texts, is there any mention of ante-baptismal and post-baptismal sin. If a person revelled in transgression, offending against Scriptural light, and the checks of conscience, and of the Spirit of God remonstrating in his soul, his sins would be fearfully aggravated, even though he had never been baptized. His having enjoyed the privilege of baptism, whether in infancy or adult years, would of course add largely to his guilt; it would be another mercy slighted, a high privilege unimproved; but there is nothing in Scripture that places the two classes of sins, as the Papists do, in wholly distinct ranks. There is nothing that countenances the tissue of fictions, that, however aggravated may have been a man's offences up to the very moment of baptism, every stain is washed out by that sacrament; justification, till then suspended, notwithstanding there was true faith, is then conferred; that a new nature is given, in the strength of which the baptized person may henceforth live in sinless obedience, so as to work out his salvation by his good deeds, being "entitled," says Dr. Pusey, "to the strivings of God's Spirit;" but that after that ordinance there is, in case of sin, no such plenary application of the blood of Christ; that there remains only the baptism of tears, doubt's galling chain, and a course, as Professor Pusey expresses it, of "enduring pains and abiding self-discipline, and continued sorrow," so as "again to become *capable* of that mercy;" the very word "capable" necessarily involving the idea, however much it may be disclaimed, of something meritorious in ourselves to render the sacrifice of Christ availing; and with the awful doubt still hanging over us, as is fearfully described in the tracts, that the required degree of capability may not have been arrived at, notwithstanding all the severity of our penances.

The effect of such opinions must be to drive men to despair, unless counteracted by some alleviation. The Papist finds that alleviation, first, in unscriptural notions respecting the nature of sin, and, secondly, in sacramental observances to ease its burden. The popular Romanist opinions respecting sin—we speak not of the deep experience of a Pascal or Fenelon—are not the instinctive sentiments of a scripturally-enlightened conscience, which feels that the infection of original sin remains even in the regenerate, so that the flesh lusts against the Spirit, and the Spirit against the flesh; but rather the casuistical notions generated by scholastic distinctions of mortal and venial, ante-baptismal and post-baptismal, with a variety of minute dis-

Now I come to the consideration of the Homilies, the Articles, and Justification. And first concerning the Homilies.

You ask, "How do these clergymen.....*reconcile their* consciences to such declarations as those which abound in the Homilies, affirming that the Church of Rome is 'Antichrist;'" &c. And you say that you are considered "persecutors" or a persecutor, because you ask how I

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tinctions respecting days, and meats, and statutable observances; so as to merge the spirituality of religion in its externals, and to make contrition and penitence rather an affair between a man and the church—in other words, his priest—than between God and his own soul. If however, notwithstanding these extenuations, an offence is still burdensome, Popery has provided "pains" and "self-discipline," and all the appliances of the confessional, to heal the conscience, and to sign the sinner's pardon under the seal of priestly absolution.

The Oxford Tracts adopt the spirit of this delusive system, with only a few modifications, which do not render it Scriptural, but reduce it to a more refined species of Pharisaism; and as Pharisaism is not a system which can apply a suitable remedy to a wounded conscience, they leave to the most humble and sincere penitent nothing but that dreadful state of despondency which Dr. Pusey so graphically describes.

The word Pharisaism, we admit, sounds harshly; but we know of no other word that truly expresses the idea; for the system under consideration involves throughout the notion of self-justification; with the mere exception of the three or four first weeks of infancy, or whatever time elapses, up to the date of baptism. To that date every thing may be of grace, through faith; but after that date our salvation is essentially of works. There may be wire-drawn distinctions; but, reduced to its elements, the system necessarily comes to this. We might apply the matter at once to the Oxford-tract writers. What is your hope of salvation? Is it not that you were justified, cleansed, and renewed, in baptism; and that grace was then given you to work out your salvation; which grace you have not forfeited by sin; so that you are "entitled" to the covenanted mercy of God? We say that such a system necessarily involves unscriptural notions respecting sin; that it virtually embodies those Popish doctrines which the Sixteenth Article, "Of Sin after Baptism," was expressly intended to oppose: for though it does not absolutely, in so many words, "deny the grant of repentance to such as fall into sin after baptism," it does so in spirit, by burdening the "grant" with humanly-devised impediments so formidable, that, says Dr. Pusey, "it were to abuse the power of the keys entrusted to us, again [that is, after a second sin after baptism] to pretend to admit them thus; now there remains only the baptism of tears." Mr. Newman may urge many nice "scholastic" distinctions, but he could never persuade twelve plain straight-forward men in a jury box, that the above is not in effect "denying the grant of repentance to such as fall into sin after baptism," in the very way alluded to in the Article. Any nice distinctions which would take the Oxford Tracts out of the range of this Article, would also exempt Popery, and prove that our Reformers wrote against a doctrine which no man holds.

We repeat, that nothing but the most delusive Pharisaism can shut out despair under such a system. We wish that Mr. Newman had told us, in his own case, how he reconciles the inconsistency of uttering confessions in which, as often as we use them, we acknowledge that we have erred and strayed from God's ways like lost sheep, that we have offended negatively and positively, that there is no health in us, and that we are tied and bound with the chain of our sins; with the doctrine that a second sin after baptism reduces the penitent to the state described in the tracts. Does Mr. Newman consider himself in that condition? Assuredly not: he speaks in his last letter (in palpable opposition to the Ninth Article) of the state of the Christian upon earth as being most accurately described by calling it "an angel's nature;" and the tracts make the believer's confidence towards God depend upon the alleged retention of baptismal grace pure from sin. How the writers reconcile these things we cannot understand. Popery says, honestly, that we are justified by faith in baptism, but we are saved by our meritorious living after it. The Oxford tracts do not say this; they even deny the propriety of the word "merit," and substitute "capable;" but we see no essential difference between the two systems.

We wish, indeed, that upon these points the tracts would be more explicit, in order that every reader might understand their drift. But we have heard the matter elsewhere explained as follows:—Baptism reverses, as it were, the Fall of Adam; so that the recipient is placed by it very much in the condition in which our first parents were before they sinned—the past is cancelled; an innocent nature is bestowed; and thenceforth he is to work out his salvation upon a sort of second Paradisaical probation, only not *quite* so absolute as that in Eden, allowance being made for the remains of human infirmity, and the probationer being, for his further security, to use Pro-

and others "reconcile such things in the Homilies with the Oxford Tracts." Who considers you a persecutor? not I; nor should I ever so consider you for asking a simple question in argument. What I have censured you for, has been the use of vague epithets, calling names, and the like, which I really believe you in your sober reason disapprove as

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fessor Pusey's own phrase, "*entitled*, through baptism, to the strivings of God's Spirit:" so that, if he be not wanting to himself, he is in the direct way to heaven.

The doctrine of the Church of Rome upon these subjects, though it is in spirit that of these tracts, is less terrific, because it makes repentance a sacrament; so that an authorized avenue of "sacramental grace" is still afforded for the solace of the trembling penitent. The tract writers, indeed, give the *substance* of penance, and the seal of absolution, but not in the full and consistent manner required to cohere with the other parts of the system. It may be said that this is their misfortune, and not their fault; that Protestant ears are at present too squeamish to bear the whole truth; and that, till the sacramental powers of the priesthood are again duly recognised both by its members and by the laity, it were only casting pearls before swine to open up the matter in its legitimate extent. This may be true; but we put it to Dr. Pusey, upon his own system, that if Christianity be really what he says it has been offensively *called*, a "physical religion"—that is, a religion in which the intercourse between God and the human soul does not commence or proceed directly (to quote the advertisement so often alluded to) through "the mental energies, that is, through faith, prayer, active spiritual contemplation, or what is called communion with God," but mediately, "through the church," by means of sacramental grace, baptism being invariably the commencement of Divine life, and the body and blood of Christ being received, not "spiritually," but only with the sacramental bread and wine;—and if this be so completely the case that even such invitations as "Come unto me, all ye that labour and are heavy laden, and I will give you rest," which Protestant divines apply directly to faith and spiritual communion, are to be construed (for so Dr. Pusey contends) as meaning "Come to Christ through the church" in the Lord's Supper;—then we submit, that not the blood of Christ applied by faith, but a "physical" act of grace after sin, is the legitimate instrument of reconciliation; and for the healing rite to correspond with the sacramental birth and sacramental life, it ought to be sacramental too, as Rome asserts.

The doctrine of Trent on these questions is largely and consistently expressed: we can quote only one passage, from the first chapter on Repentance. "Si ea in regeneratis omnibus gratitudo erga Deum esset (for Trent, like Mr. Dodsworth and the Tracts, allows that persons may be regenerated and justified who are living in hatred to God), ut justitiam in baptismo, ipsius beneficio et gratia (the Tracts soften this to God's grace in the sacraments) susceptam, constanter tuerenter (which the Tracts say is perfectly feasible), non fuisset opus aliud ab ipso baptismo sacramentum ad peccatorum remissionem esse institutum. Quoniam autem Deus, dives in miserecordia, cognovit figmentum nostrum, illis etiam vitæ remedium contulit (both Trent and Oxford withhold the true remedy, the constant application of the blood of Christ), qui sese postea in peccati servitutem et dæmonis potestatem tradidissent, sacramentum pœnitentiæ, quo lapsis post baptismum beneficium mortis Christi applicatur." (Not by faith, but by a "physical" pledge.)

The Tridentine fathers go on to shew how this follows, as the Oxford tracts also state, from our Lord's gift to the Apostles of remitting sins; and concessions are made about repentance not being a sacrament before the coming of Christ, or since except to baptized persons; which concessions, the tract writers will probably say, as they do of the Tridentine distinctions respecting Purgatory, take away much of the offence alleged by Protestants. The fourteenth chapter on Justification more fully explains the case of a baptized person sinning (one is obliged to talk Popishly even in enunciating such propositions:—a baptized person sinning!—the fiction being, that baptized persons may live without sin); and teaches, as does Professor Pusey, that the Fathers allowed "there was yet one plank left after the shipwreck of baptismal grace"—not, says Dr. Pusey, what "a modern class of divines" pretend, namely, "the appropriation of the merits and righteousness of our blessed Redeemer," but "a baptism of tears," and "pains whereby we may be restored."

The Tract doctrine is Protestantism rejected and Popery spoiled. It yields the post-baptismal penitent neither the sacrament of penance, nor the Scriptural appropriation of the blood of Christ.

Much and strongly as we have written upon this portion of the Oxford-tract system, we have not conveyed the intensity of feeling which it excites in our minds. We will not take the case of a long-hardened miscreant, who has at length, through the mercy of God, been led to deep and genuine repentance, and whom these tracts must consign to despair, plainly telling him that the ministers of the Gospel are not warranted to de-

heartily as I do. For instance: I am sure you would think it wrong to proclaim to the world that such a one is an ultra-Protestant. It is classing him with a party. There are ultra-Protestants in the world, we know; but we can know so little of individuals that we have seldom right to call them so, unless they take the name. A person may hold

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clare that the blood of Christ is available for post-baptismal sin, at least for more than one; and that henceforth there remains only "the baptism of tears." We pass over such a case—though even there the system is as awful as it is unscriptural—and we will suppose the instance of a young female as pure and irreproachable in heart and life as can be admitted by any who really believe, with the *Ninth Article*, that the "infection of nature doth remain, yea, in them that are regenerated;" and who *do not* believe, with Bishop Jebb and the Council of Trent and the Oxford Tracts, that in baptism is conveyed such grace and renewal of nature that the recipient may live all his life long without sin—for we reject, as anti-Protestant and unscriptural, the distinction of some classes of sins that he may fall into, and some that he may not. This young female, we will suppose, in reading the word of God, or in the use of the prayers of the Church, is "convinced of sin," and comes to her minister for spiritual advice and consolation. How does Professor Pusey address her? He tells her that "she has not slighted the voice of God's Spirit," that her "baptismal grace is still fresh;" that her "conviction of sin," as it is called, is a Calvinistic fancy; that she has not that "wilfulness of the old nature" which she complains of, for that it is not "natural" to any baptized person (a direct contradiction to the Ninth Article), since every such person is "in deed, as well as in name Christian;" so that her alarms are unfounded, and her inquiry, "What must I do to be saved?" a vain suggestion of Calvinism, or worse; for that she is saved already in baptism.

Now, if she listen to this Syren song, she is deceived into practical Pharisaism, and becomes a self-satisfied formalist, unconscious that, with all her virtues, she is a sinner before God, and needs daily and hourly to repair to the fountain opened for sin and for uncleanness: which is as requisite for her, innocent as she is pronounced to be, with her baptismal grace fresh upon her, as for Mary Magdalen, or the thief upon the cross.

But suppose that she is not thus deceived; but is so "spiritually-minded" as to believe herself to be a sinner; not, indeed, on account of gross viciousness of life or thought, but from a Scriptural comparison of herself with the holy law of God. In this case how do these tracts address her? The Bible is full of blessed promises;—yes, but they are not to be applied "plenarily" to sinners after baptism. The blood of Christ cleanseth from all sin;—yes, from all sin before baptism, but more is wanting after. He who is touched with the feeling of our infirmities says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest;"—but Professor Pusey interposes between Christ and the penitent, saying, "the way of repentance must not be made so easy;" and, holding the keys, to open or shut, to remit sins or to retain them, he does not see his way, he says, to apply to a penitent after baptism "the gracious words which invited those who had never known Christ, and so had never forsaken him" (as our penitent fears she has too often done); and that, in fact, these gracious words are not a communication direct from Christ to the penitent, but only a declaration that "*through his church*"—[think of the presumption of thus thrusting the priest between Christ and the human soul]—"through his church, he still invites his true disciples to the participation of his own most blessed body and blood"—the priest again must interpose, teaching that "spiritual communion" with God is not coming to Christ in faith and prayer, but sacramentally; thus perverting a text which can only by remote accommodation be applied to the Lord's Supper, in order that "the church" may be made—we had almost said, the mediator between God and man. Yet, even with this gracious promise before him, Dr. Pusey does not think he is to admit this post-baptismal penitent to a joyful hope of pardon through Christ: he tells her, that, having been baptized, "he has no fresh baptism for the remission of sins to offer;" and therefore tears, and fasts, and pains, and ever-during terrors, must do the rest. Oh! it is a dreadful doctrine! And if so dreadful in the hands of a Keble or a Pusey, what must it be when administered by priests of sterner mould? The flinty rocks covered with the gore of Popish pilgrims will answer the question. The hair-shirt and knotted scourge of so powerfully-minded a man even as Sir Thomas More, enslaved by this anti-Evangelical system, will answer it. The edicts of Trent and the cells of the Inquisition will answer it. Or, to close the subject, let it be answered by one who knew the system well, having long groaned under it; by Luther, who says, in his Commentary on the Epistle to the Galatians, "What I here say from St. Paul's words I have learned by experience, my own and that of others, in the monastery. I have seen many, who, with the utmost diligence and scrupulosity, have omitted nothing which might pacify conscience; have worn hair-cloth,

certain ultra-Protestant *notions*, and we may say so; this is deciding about him just as far as we know, and no farther. The case is the same in the more solemn matters of heaven and hell. We say, for instance, that they who hold anti-Trinitarian doctrines will perish everlastingly; but

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fasted, prayed, afflicted and exhausted their bodies by various severities, so that, even if they had been made of iron, they must at length have been destroyed; yet the more they laboured the more fearful they became. And especially as the hour of death drew nigh, they were so full of trepidation, that I have seen many murderers condemned for their crimes meet death with more confidence than these persons, *who had lived so strictly!* Well might Luther, in his anxiety to deliver "the secret ones of Christ" from a system which led to effects like these, urge almost to exclusionism the doctrine of justification by faith, and the availableness of the blood of Christ to all who come to God by him.

But why recur to Luther? Take the instance of Dr. Johnson, who lived all his life subject to bondage under the "galling chain" of a system very nearly resembling that of the Oxford Tracts, and which, though it inspired him with terror on account of his sins, furnished not those blessed motives and consolations which might have led him to forsake them. Boswell gives the following dialogue in 1778:—

"I expressed a horror at the thought of death. *Mrs. Knowles.* 'Nay, thou should'st not have a horror for what is the gate of life.' *Johnson.* (Standing upon the hearth, rolling about, with a serious, solemn, and somewhat gloomy air.) 'No rational man can die without uneasy apprehension.' *Mrs. K.* 'The Scriptures tell us, The righteous shall have hope in his death.' *J.* 'Yes, madam, that is, he shall not have despair. But, consider, the hope of salvation must be founded on the terms on which it is promised that the mediation of our Saviour shall be applied to us; namely, obedience: and when obedience has failed, then, as suppletory to it, repentance. But what man can say that his obedience has been such as he would approve of in another, or even in himself, upon close examination; or that his repentance has not been such as to require being repented of? No man can be sure that his obedience and repentance will obtain salvation.' *Mrs. K.* 'But Divine intimation of acceptance may be made to the soul.' *J.* 'Madam, it may; but I should not think the better of a man who should tell me on his death-bed, he was sure of salvation. A man cannot be sure himself that he has Divine intimation of acceptance; much less can he make others sure that he has it.' *Boswell.* 'Then, sir, we must be contented to acknowledge that death is a terrible thing.' *J.* 'Yes, sir; I have made no approaches to a state which can look on it as not terrible.'"

Blessed be God, Johnson did find peace in death; but not by weighing his repentance in one scale, to ascertain whether it equipoised his offences in the other; but by trusting alone in the sacrifice of Christ for the pardon of all his iniquities, without any quibble of mortal or venial, or before or after baptism.

Be it remembered, in conclusion, that the Scriptural doctrine of repentance is not diluted by being rightly, and not Popishly, stated. We will urge as strongly as the Oxford Tracts can do, the fearful aggravations, not only of post-baptismal sin, but of all sin, and more especially of sins against light and grace; but the Scriptural and Protestant doctrine of repentance was not intended to lead men to despondency, but to Christ; nor does it urge the difficulty which the Papists and the Oxford Tracts so awfully dwell upon, of deciding when the repentance has reached the exact standard of forgiveness. We have avoided quoting the Reformers for opinions, wishing to keep this large controversy within reasonable bounds, and also to rest the questions discussed upon Scripture, and not upon human writings, though appealing subordinately, as Churchmen, to our own Confessions. We will, however, quote, for *the fact* respecting the opinions of the Reformers, not in proof of their truth, a remarkable passage from Melancthon, cited in Dr. O'Brien's Sermons on Justification. Certain articles from Peter Dens's University of Louvain, declaring the Romish doctrine, had been replied to by Luther, powerfully, though with unbecoming buffoonery. Melancthon, referring to these articles, says: "De contritione nos (the Reformers) docemus *omnino oportere aliquam, in iis qui convertuntur, contritionem existere*; quia Deus damnat carnalem securitatem, et vult aliquo modo agnosci iram suam adversus peccatum. Ideo Paulus sic orditur suam concionem, *Revelatur ira Dei*, &c. Et contritio est vere expavescere agnitione iræ Dei adversus peccata, et dolere propter Deum, et Filium ejus Dom. nostrum J. Christum. *Sit verus dolor et pavor, nec disputetur an sit sufficiens*, quia nostra contritio non meretur remissionem, et si cresceret pro magnitudine peccatorum extinguerentur homines.....*Sit igitur contritio, sed accedat fides*, qua unusquisque vere credat et statuat sibi ipsi remitti peccata gratis propter Filium Dei, non propter propria ulla merita. Hac fide consequitur homo remissionem peccatorum certò, et rursus erigitur cor, et vivificatur, id est, mitigantur pavores, et concipitur Spiritus Sanctus, et nova vita et lætitia ut Rom. v. dicitur, *Justificati fide pacem habemus.*"—*Disp. de tota Evang. Doct.*

we dare not apply this anathema to this or that person; the utmost we say is, that he holds damnable errors, leaving his person to God. To say nothing of the religiousness of such a proceeding, you see how much of real kindness and consideration it throws over controversy. Of course I do not wish to destroy what are facts; men *are* of different opinions, and they do act in sets. There is no harm in denoting this; many confess they so act. In conversation we never should get on, if we were ever using circumlocutions. But in controversy it does seem

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Thus scripturally taught the Reformers of our Church. They did not take off the edge of those warning passages of Holy Writ which we quoted at the beginning of this note: they did not say that "the appropriation of the merits and righteousness of our blessed Saviour after sin," is a light thing; nor did we say so; God forbid! The point of our objection to Dr. Pusey's statement was, first, that he applies to sin after baptism what relates to every aggravation of sin; and, secondly, that he mistates the way in which pardon is to be regained; telling his reader that it is not "by the appropriation of the merits and righteousness of our blessed Redeemer," but by "undergoing pains, whereby he might be restored;" and this with the most awful uncertainty as to whether the penance has been adequate. Mr. Newman has given an incorrect turn to our remarks, as if we had meant that this appropriation is a light thing, or that sin after baptism is a light thing; whereas the main contrast was between "the merits and righteousness of our blessed Redeemer," and "pains whereby" the "transgressor might be restored."

Mr. Newman says that he is charitable in supposing that we have mistaken Dr. Pusey; meaning thereby, that if we have not done so, but really object to his doctrine, we hold a licentious system, which teaches that men may sin that grace may abound. This was the constant argument of the Papists against the Reformers. To assert that the sinner must look for pardon and peace through the appropriation of the merits and righteousness of Christ, and not through works of penitential righteousness to render him "capable" of God's mercy, the Romanists affirmed was opening the flood-gates of iniquity. But the Reformers were not disturbed by this objection, which was grounded on ignorance of the true spirit of the Gospel, as a system of liberty—not liberty to sin, but that blessed liberty of the Son of God, by which we escape from the love and the bondage of sin. We quoted some very strong passages upon this subject of "appropriation" from the Homilies, in our reply to Mr. Newman's first letter (see particularly pp. 152, 153, of our March Number); but Mr. Newman takes good care not to allude to these passages, but repeats the objection, as if we had not written a syllable in reply to it, or quoted a single line from the formularies of our Church. We fearlessly assert, that the doctrine of Professor Pusey, which Mr. Newman defends, is the very doctrine which our Reformers meant to oppose as hostile to the grace of the Gospel, and reducing men to the bondage of the Law. The Homily, in one of the passages which we cited (p. 152), expressly mentions the very texts quoted by Professor Pusey—such as those in Hebrews vi. and x., and 2 Peter ii.—and states that they do not support "the pestilent and pernicious error" of the Papists, that "if we chance, after we be once come to God and grafted in his Son Jesus Christ, to fall into some horrible sin, repentance shall be unprofitable to us, there is no more hope of reconciliation, or to be received again into the favour of God." On the contrary, the Homily teaches that "there is no righteous man upon the earth that sinneth not;" "yet, if we rise again by repentance, and with a full purpose of amendment of life do flee unto the mercy of God, taking sure hold thereupon, though faith in his Son Jesus Christ, there is *an assured* and *infallible hope* of pardon and remission of the same; and that we shall be received again into the favour of our Heavenly Father." This is the blessed doctrine of "appropriation" which Mr. Newman and Dr. Pusey so sharply denounce. It was not our statement, but that of the Homilies grounded upon Holy Scripture. We believe it; though perhaps our imperfect faith, or our fear of speaking too strongly, may often have rendered our expressions less glowing than those of our venerable Reformers, who rejoiced in the blessedness of their deliverance from the manacles of Popery.

Dr. Pusey may say that he does not absolutely assert that "repentance shall be unprofitable," or that there is "no more hope of reconciliation" for sin after baptism; that he speaks only of the extreme difficulty, the rarity, the almost impossibility, of such a hopeful issue; and that he only denies, as Mr. Newman does for him, an appropriation of the blood of Christ with the "assured and infallible hope" specified in the Homily. We reply, that neither does the Papist absolutely deny the possibility; he only speaks in strong terms, very much as Dr. Pusey does; and the Homily replies rather to the spirit and effect of his argument than to its modifications. However, let Mr. Newman expend his charity, not on us, but on the Reformers, who need it more than we do, because their language of "appropriation" is far stronger than was

both Christian and gentlemanlike to subject oneself to rules; and as one of these, to make a distinction between opinions and persons; to condemn opinions, to condemn them *in* persons, but not to give bad names to the persons, till public authority sanctions it. If I think you have ought of the spirit of persecution in you—(and to be frank with you, and in observance of my own distinction, though you are not "a persecutor," you speak in somewhat of a persecuting *tone*), it is not for perplexing me with questions, or overwhelming me with refutations, but because your style is "rough, rambling, and cursory." I think it *like* a persecutor to prefer *general* charges, to use unmeasured terms, to be oratorical and theatrical, and when challenged to speak definitely, to accuse the party challenging of complaining, being angry, and the like(10).

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ours. Or rather, let him expend it upon the Sacred Writers, who testify that "the blood of Christ cleanseth from all sin," whether ante or post baptismal; and this not merely as an abstract truism, but with the most comforting "appropriation" to the soul of the true penitent. We have long become callous to the current charge, that the doctrines of grace lead to Antinomianism. At the same time, it should ever be remembered that Satan spreads snares on every side, to entangle souls; and that the doctrines of grace may be, and perhaps often are, abused. Ignorant and careless sinners would equally convert Luther on the Galatians into the "wretchlessness of unclean living," and the "Whole Duty of Man" to a fatal reliance upon a sacramental *viaticum*. The following incidents will illustrate our position, and close this long note. The Archdeacon of Quebec, in the Appendix to a Sermon preached during the prevalence of the Cholera, says:—"A man came on board a steam-boat; on the morning of the next day he breakfasted with the passengers; and in the evening was thrown, dead of Cholera, into the sea. During his short illness he was continually crying for something to assuage his thirst, and in perpetual tossing. He put his finger to his mouth, and uttered the single word '*sacrament!*' expressing his wish for this rite *as a passport to heaven*, and deeming it sufficient to cancel all the guilt of his profligate life. To such a wish no regard could be paid. Among the articles that belonged to him, there was found by the captain a box, and some figures carousing round a table, and a stanza from a drinking song beneath. 'Ah,' said the captain, 'that was the song he was singing when he came a-board yesterday.'" Another man, adds the Archdeacon, when seized with Cholera, told the minister who visited him, that he had committed every crime except murder; but in the midst of the horrid recital cried out, "Sweet Jesus is my bosom friend." It is not for us to assert which is the worst of two bad things; but, speaking of the extent of popular danger, we should say, that, for one self-deceiving Antinomian like this presumptuous man, there have always been hundreds of self-deceiving superstitionists, among the rude and illiterate multitudes in all lands. Antinomianism shocks common sense and public opinion; it is a gross outrage upon decency and virtue, as well as upon Christianity; and it requires to be got at by a profligate and a damnable perversion of Scriptural truth. But to convert sacraments into charms, and to trust to a dying viaticum, is what an ignorant and superstitious populace is always prone to. It is an easy thing to live licentiously, and to send for a priest at the dying hour to administer the Eucharist as "a passport to heaven," and "to cancel the guilt of a profligate life." We do not make the Oxford-tract writers responsible for such awful perversions of "sacramental efficacy;" and let them not make their brethren responsible for the perversions of the "doctrines of grace."

(10) We did "speak definitely." Our charges were neither "oratorical" nor "theatrical." We quoted many passages from the tracts, and we shewed their contrariety to the Scriptures and to the formularies of our own Church; and our statements have not been disproved. Mr. Newman and his friends are not the aggrieved party, but the friends of Protestantism, whom for several years they have been accusing every month of anti-Scriptural, anti-Church, Zuinglian, and Socinian addictions. And now, when the accused are defended, and it is shewn that the accusers are inculcating anti-Protestant opinions, and wishing to "add to the Articles," Mr. Newman calls it persecution. Our own feeling was so strong that if we held the doctrine contained in these tracts we could not conscientiously continue in communion with a Protestant church, that we thought it not a persecuting, or otherwise than "a Christian and gentlemanlike," and also a most proper and necessary question, how such differences are to be reconciled. We disclaimed again and again all impeachment of the conscientiousness of the Oxford writers. We stated that we had not a shadow of doubt that their own minds were well satisfied; we only asked them to satisfy others; which, as they had come forward as public accusers of their brethren, and had already put forth three volumes of polemical tracts, and were monthly adding to the number, it was both "Christian and gentlemanlike" to invite them to do.

Now to return to the Homilies. You ask how I reconcile my conscience to the Homilies' calling Rome Antichrist, I holding the doctrines of the Tracts. To this I answer by asking, if I may do so without offence, how *you* reconcile to your conscience the Homilies' saying that "the Holy Ghost doth teach" in the book of Tobit? how you reconcile to your "subscription" that they five times call books of the Apocrypha "Scripture;" that Baruch is quoted as a "prophet" and as "holy Baruch," Tobit as "holy Father Tobit," the author of Wisdom and the Son of Sirach as "the Wise Man," and the latter is said "certainly to assure us" of a heavenly truth; in a word, that the Apocrypha is referred to as many as fifty-three times? Here you see I have the advantage of you, Mr. Editor. Though I believe the Old and New Testaments alone to be *plenarily* inspired, yet I do believe, according to the Homily, what you do not believe, that the Holy Ghost spoke by the mouth of Tobit. Here you see is the advantage of what you call my "scholastic distinctions." p. 193. When I said that the great gift of the Holy Ghost, called regeneration, was reserved for Christians, and yet that the Jews might be under His blessed guidance, you said I was drawing a scholastic distinction. This is one instance on your part of *calling names*. What do you mean by *scholastic?* Beware, lest, when you come to define it, you include unwittingly the most sacred truths under it. There are persons who think the catholic doctrines of the Trinity and Atonement "scholastic;" and so they are, but they are something more, they are Apostolic also. The church went down into Egypt before it came out of it; nor is it any proof that the distinction in question is not Scriptural, that it is, if it is, scholastic. However, any how, it serves me in good stead in this instance from the Homilies; it enables me to *understand* and to assent to their doctrine concerning the Apocrypha. I consider the gifts and operations of the Blessed Spirit are manifold. What He is towards angels, towards glorified saints as Moses and Elias, towards the faithful departed, towards Adam in Paradise, towards the Jews, towards the Heathen, towards Christians militant; what He is in the church, in the individual, in the evangelist, in the apostle, in the prophet, in the Apocryphal writer, in the doctor and teacher, is one and the same so far as this, that it is *holy;* but it may differ in kind in each case. Life is the same in all living things; yet there is one flesh of men, another of fishes, another of birds: but so the spiritual gift in like manner may be the same, yet diverse; it may be applied to the heart or to the head, as an inward habit or an external impression, plenarily or partially; for one purpose, not for another; for a time, or for ever. This view of God's gracious influences you call scholastic. I, on the other hand, call the common division, into miraculous and moral or spiritual, jejune and unauthorized. However, whether I be right or you, I am at least able to do with mine, what you cannot,—agree with the Homily. If you will not take my explanation, which I sincerely believe to be the right one, you must "reconcile your conscience" to a better; till then, you must reconcile it to a disagreement with the Homily(11).

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(11) There are many strange matters in this paragraph, but we must pass them over briefly. We do not see how our calm statement that a distinction was "scholastic," made us guilty of the vulgar abuse of "calling names."—We do not admit that the doctrine of the Trinity and Atonement is "scholastic," which is an old Popish argument used to keep in countenance transubstantiation, and other superstitious notions respecting the sacraments; and which very argument the tract writers adopt (see p. 187 of our March Number), stating, that we must not draw "lines of distinction between the doctrine of transubstantiation and the high mystery of the incarnation," because they are not "so level to the intelligence of the many as to secure the Anglican disputant from fostering irreverence:" in other words, such arguments against transubstantiation affect also the doctrine of the Oxford tracts upon "sacramental efficacy."

Now I will put another difficulty to you, which will be found in the event to put you into a greater strait as regards the Homilies, than you suppose me to be in. The last Homily in the volume is "Against Disobedience and wilful Rebellion." It is one of the most elaborate of them, consisting of no less than six parts. It advocates unreservedly the doctrine of passive obedience to the authorities under which we find ourselves by birth. *I* hold this doctrine, except in cases of conscience; you do not. Let me put before you some of the statements of this Homily,—the direct, explicit, developements of its title. "If servants," it says, "ought to obey their masters, not only being gentle, but such as be froward; as well, and much more, ought subjects to be obedient, *not only to their good and courteous, but also to their sharp and rigorous princes,*" Part I. "A rebel is worse than the worst prince," ibid. "But what if

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Again: we do not stop to disprove the notion that "Regeneration was reserved for Christians," as we have already abundantly shewn that it is contrary to Scripture, and to our own Articles and Homilies; and we may add, to the Fathers of our Church; a score of whom, if our plan and space allowed, we would cite, including some enumerated in the Oxford committee's own catena. Comber, for instance, has been already mentioned; so again Bishop Beveridge, whom they claim, says (see his Thoughts on Religion, Article X.), that "circumcision exactly answers to the sacrament of baptism," as to "the end of its institution." But we must refrain from citing "authorities," otherwise where should we stop? yet, as a somewhat curious illustration of the conclusiveness of such appeals, we insert the following, without one word of comment.

Mr. Newman.	*Mr. Newman's Referees.*
"Why must baptismal regeneration be an open point, but the regeneration of the patriarchs a close one? Why must Zuinglius be admitted, and *the school of Gregory* and *Augustine* be excluded?"—*Newman, C. O., March,* p. 142.	"Quod apud nos valet aqua baptismatis .....pro his qui ex Abrahæ stirpe prodierant mysterium circumcisionis."—*Greg. Mor. lib.* iv. *c.* 3. "Therefore, *saith St. Augustine,* the time is altered and changed, but not the faith····God gave them grace *to be his children,* as he doth us now."—*Homily on Faith.*

And now for the Homilies and the Apocrypha. We utterly reject the claim of the Apocrypha to Divine inspiration; nor are we in the least convinced by Mr. Newman's "scholastic distinction," which, in truth, we do not clearly understand; but this we see, that, according to his misapplication of St. Paul's words about the differences in the flesh of men and fishes and birds, there may be as many kinds of inspired writings as there are genera and species of animals. We utterly reject such subtilties. The Apocrypha is inspired, or it is not; we know nothing of semi-inspiration; and the Church of England, we are sure, holds no such doctrine.

We asked how Mr. Newman and his friends reconcile their consciences to the doctrine of the Homilies respecting the Church of Rome, which is undeniably opposed to theirs. Mr. Newman, in return, intimates that the Homilies claim inspiration for the Apocrypha, and asks what we think of that; adding, as his own solution, that he claims for the book of Tobit a subordinate, though not plenary, inspiration. Our answer shall be plain and frank. In subscribing the Articles, we subscribe to the Thirty-fifth, which says that the Homilies "contain a godly and wholesome doctrine;" and to the Sixth, which teaches what books are "canonical," that is, "Holy Scripture," and what "other books" are not canonical or Holy Scripture, and therefore do not "establish any doctrine," to do which is the exclusive office of Holy Scripture. These "other books" are often alluded to in the Homilies, in the manner Mr. Newman mentions; but the compilers of the Articles, with these passages before them, explicitly declare that the Homilies contain "godly and wholesome doctrine;" whereas their own words in the Sixth Article shew that it would not be godly or wholesome to suppose the "other books" to be "canonical," that is, included in the "Divine" Scriptures ("Divinis Scripturis"), which alone establish any doctrine. We honestly say, that we wish our Reformers had got rid of the stumbling-block of the Apocrypha altogether; and we hope that the public reading of it will not long be continued in our church: but taking their own statement in the Sixth Article, we can conscientiously subscribe to the Thirty-fifth, notwithstanding the passages alluded to by Mr. Newman; since we have their own testimony that they did not construe the expressions in the Homilies as giving any Divine authority to the "other books."

We give the Oxford tract writers the full benefit of this argument. If, when we adduce the language of a Homily, they can shew that the Articles explicitly prove that our construction of it is not that which our Reformers intended, we will admit that some other construction must be looked for.

the prince be undiscreet and evil indeed, and it is also evident to all men's eyes that he so is? I ask again, what if it belong to the wickedness of the subjects, that the prince is undiscreet and evil? shall the subjects both by their wickedness provoke God, for their deserving punishment, to give them an undiscreet and evil prince, and also rebel against him, and withal against God, *who for the punishment of their sins did give them such a prince?*" (ibid.) Now, considering the high Tory doctrine, as it is called, contained in extracts such as these, I call upon you, Mr. Editor, as you would earn the meed of consistency and impartiality, to designate the writers and abettors of them, and all "subscribers" to them, "Lauds and Sacheverells"(12).

(12) We replied in our last Number, pp. 249—252, in advance, to the above most unjust accusation; and we are surprised that Mr. Newman, after reading what we there wrote, did not immediately offer an apology for his gratuitous charge. We proved, that, so far from the statement being true that he holds the doctrine of the Homily "Against Disobedience and wilful Rebellion" and that we do not, we have always inculcated that very doctrine from our first Number to our last. We reclaim against the injustice which is done to a Scripture doctrine, by giving it a political nickname. Obedience to authority in all things lawful, was the doctrine of the Bible, and of our own Church, long before Whigs or Tories were heard of; and it is deplorable to make the Bible a weapon of party politics. It is very absurd, also, to affect triumphantly to direct us "to earn the meed of consistency and impartiality, by designating the writers and abettors of them (the Homilies), and all subscribers to them, Lauds and Sacheverells;" when we should earn the meed of gross inconsistency and fatuity by so doing. Were the Inspired writers Lauds and Sacheverells?

We, however, see where Mr. Newman gets astray; for we do not suppose that he maligns us intentionally. First, he overlooks the obvious fact that the Bible teaches each class of persons its own duties, and not those of another class. It tells the subject to obey; but it does not tell the ruler to be tyrannical. St. Paul directed the Christian converts to "honour the king;" but he did not encourage Nero in his atrocities. He also told wives to obey their husbands, and children their parents; but he equally told husbands to be gentle to their wives, and fathers not to provoke their children to anger. Thus obedience is inculcated upon the one party, in all things not unlawful; and tyranny deprecated in the other, even in things lawful; and the former ought no more to be nicknamed Toryism, than the latter Radicalism.

But, secondly, Mr. Newman overlooks another fact,—that God has given to men, for the mutual benefit of all, reciprocal rights and privileges; and forbids the violation of them, the one by the other. A member of civil society is bound to submit to a law which he dislikes, if he does not believe it to be sinful; but he is warranted in seeking its amendment, according to the facilities held out in the community of which he is a member. Mr. Newman would not be justified in horsewhipping all the Sabbath-breakers in his parish; but he has a good right, and it is his bounden duty, if he thinks our laws on Sabbath legislation unscriptural or defective, to try to get them amended. There is nothing incompatible with the Homily in such a course. It is a libel on the Gospel to say that its precepts would enslave the world; so far from it, they are the best and only guarantee for civil as well as spiritual liberty.

Our objection to Mr. Newman's favourite, Laud, is, not that he was too submissive to authority, but that he was intolerant in imposing his own authority upon other men. —Our objection to Sacheverell is, not that he inculcated obedience, but that he practised disobedience; and that, instead of submitting to the civil magistrate, he followed that policy of the Church of Rome which has given, in popular estimation, so odious a name to High-churchism, as the parent of discontent and disaffection. He was the O'Connell, or rather the Dr. Doyle, of his day; and so far from being obedient to rulers, or loyal, or, above all, "passive," he was found guilty by the House of Lords, upon the impeachment of the Commons, with the concurrence of the Crown, of "a wicked, malicious, and seditious intention to undermine and subvert her Majesty's government and the Protestant succession as by law established; to defame her Majesty's administration; to asperse the memory of his late Majesty (*King William*); to traduce and condemn the late happy Revolution; to contradict and arraign the Resolutions of both Houses of Parliament; to create jealousies and divisions amongst her Majesty's subjects; and to incite them to sedition and rebellion." This is the loyal, peaceful, "passive obedience" subject whom Mr. Newman holds up for our admiration. The British nation understand perfectly well what is the practical code of such men as Laud and Sacheverell—namely, to claim implicit submission to themselves and their own party; but to rebel when their rulers do not conduct matters after their mind. Sacheverell thought it sufficient cause for sowing sedition, that the Queen and Par-

I think I have now shewn that *you* are not the person to take my conscience to task for not receiving every sentence of the Homilies as a formal enunciation of doctrine. I might, indeed, were it worth while, enlarge upon the venturesomeness of a writer, who seems, according to my apprehension, to hold that baptism is not a *means* of grace, but only "a sign, seal, and pledge," p. 167, and yet uses the Liturgy, being the man to make appeals to the conscience of others. But let this pass(13). Here, in the very instance you bring, you do not come into court with clean hands. You shrink from certain portions of the Homilies; and yet you use strong language about my supposed difference from other portions. Under these circumstances, were I merely writing for you, I should leave you to marvel at my conscience, or to turn to your own; but I write for your readers; and in what I say in explanation of my own behaviour towards the Homilies, I may perchance do something towards excusing yours.

I say plainly, then, I have not *subscribed* the Homilies, though you say I have, pp. 151, 153; though you *add* to my subscription to the Articles this further subscription also; nor was it ever intended that any member of the English Church should be subjected to what, if considered as an extended *confession*, would indeed be a yoke of bondage. Romanism surely is innocent, compared with that system which should impose upon the "conscience" a thick octavo volume, written flowingly and freely by fallible men, to be received exactly sentence by sentence. I cannot conceive any grosser instance of a Pharisaical tradition than this would be. No: the Reformers would have shrunk from the thought of so unchristian a proceeding—a proceeding which would render it impossible (I will say) for any one member, lay or clerical, of the church to remain in it, who was subjected to such an ordeal. For instance: I do not suppose that any reader would be satisfied with the political reasons for fasting, though indirectly introduced, yet fully admitted and dwelt upon in the Homily on that subject. He would not like to subscribe the declaration that eating fish was a duty, not only as being a kind of fasting, but as making provisions cheap, and encouraging the fisheries. He would not like the association of religion with earthly politics.

How, then, are we bound to the Homilies? By the Thirty-fifth Article, which speaks as follows: "The Second Book of Homilies .... doth *contain* a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies." Now, observe, this Article does not speak of every statement contained in them, but of the "doctrine." It speaks of the view or cast or body of doctrine contained in them. In spite of ten thousand incidental propositions, as in any large book, there is, it is obvious, a certain line of doctrine, which may be contemplated continuously in its shape and direction. For instance: if you say you disapprove the doctrine contained in the Tracts for the Times, no one supposes you to mean that every sentence and half sentence is a lie. If this were so, then you are most inconsistent, after denouncing them, to

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liament had granted toleration to Dissenters. One of the charges proved upon his impeachment was, that he maintained "that he is a false brother, with relation to God, religion, or the church, who defends toleration and liberty of conscience." Yet because we disapprove the turbulent principles and conduct of Sacheverell, Mr. Newman invents the charge that we dissent from the Homilies!

(13) No, it must not pass. We have already shewn it, in our last Number, p. 247, to be a false accusation, invented without the slightest pretext, and in opposition to scores of passages, in which we speak of the sacraments as "means of grace." Our conscience wants no excuse; our hands in the whole of this matter are perfectly "clean," and Mr. Newman has not ventured to say when or how they were soiled.

imply, p. 167, that they "contain much that is godly and edifying, much that you are grateful for, and much that, if separated from its adjuncts, would be highly valuable in these days of liberalism and laxity." You even give logical reasons to shew that there is no inconsistency, and protest against the notion. Now, sir, I am going to turn your "medium not distributed" against yourself. I say then, that, in like manner, when the Article speaks of the *doctrine* of the Homilies, it does not measure the letter of them by the inch, it does not imply they contain no propositions which admit of two opinions; but it speaks of a certain determinate line of doctrine, and moreover adds, it is "*necessary* for *these times*." Does not *this*, too, shew the same thing? If a man said, The Tracts for the Times are *seasonable* at this moment, as their title signifies, would he not speak of them as taking a certain line and bearing a certain way? Would he not be speaking, not of phrases or sentences, but of a "doctrine" in them tending one way, viewed as a whole? Would he be inconsistent, if, after praising them as seasonable, he continued, "Yet I do not pledge myself to every view or sentiment; there are some things in them hard of digestion, or overstated, or doubtful, or subtle?"

Let us, then, have no more such superfluous appeals to our consciences in such a matter. Reserve them for graver cases, if you think you see such. If any thing could add to the irrelevancy of the charge in question, it is the particular point in which I dissent from the Homilies, even if I do, which will not be so easy to prove;—a question concerning the fulfilment of prophecy! An iron yoke indeed you would forge for the conscience, when you oblige us to assent, not only to all matters of *doctrine* which the Homilies contain, but even to their opinion concerning the fulfilment of *prophecy*. Why, *we* do not ascribe authority in such matters even to the unanimous consent of all the Fathers. But *you* allow us no private judgment whatever; your private judgment is all particular and peculiar.

I will put what I have been saying in a second point of view. The Homilies are subsidiary to the Articles; therefore they are of authority so far as they *bring out* the sense of the Articles, and are not of authority where they do not. For instance, they say that David, though unbaptized, was regenerated (Christ. Obs. p. 156). This statement cannot be of authority, because it not only does not agree, but it even disagrees, with the Ninth Article, which translates the Latin word "renatis" by the English "baptized." But, observe, if this mode of viewing the Homilies be taken, as it fairly may, *you* suffer; for, the Apocrypha *being the subject of an Article*, the comment furnished in the Homily is binding on you, whereas you reject it (14).

(14) It is, we must say, somewhat vexatious to argue with a writer who, after you have fully refuted, as you suppose, his position, repeats it, as if nothing had happened, and without the slightest allusion to your refutation. We cannot weary our readers with reprinting all that we said upon this subject; we must therefore content ourselves with referring them back *passim*, for what we not only affirmed, but proved, respecting the regeneration of the ancient believers—as, for example, under the following heads, as given on our cover for March: "Mr. Newman denies that the Church considers ancient believers regenerated—Articles and Homilies quoted in reply." (pp. 156—160.) Our quotations from the Homilies were so irrefragable, that Mr. Newman is driven from that portion of our authorized formularies; and his only refuge now is to assert that the Articles and Homilies "disagree." We reject this disparaging assertion, which is as unfounded as it is unbecoming any friend of the Church to use. We have already shewn that the Articles speak precisely the same doctrine as the Homilies; indeed, why should they differ on this particular question of the regeneration of ancient believers? Mr. Newman's only argument to prove that they differ, is that notoriously illogical species of syllogism which we have shewn again

A further remark will bring us to the same point. Another test of acquiescence in the doctrine of the Homilies, is this: Take their table of contents; examine the headings; these surely, taken together, will give the substance of their teaching. Now I maintain that I hold fully and heartily the doctrine of the Homilies under every one of these headings: nor, excepting the question of Justification, on which I am myself thoroughly convinced I hold it, and which I intend to discuss; and of Repentance, in which the Homily says not a sentence which I do not hold; will you yourself be inclined to doubt it. The only points to which I should not accede, nor think myself called upon to accede, would be certain matters, subordinate to the doctrines to which the headings refer —matters not of doctrine, but of opinion, as that the Pope is the Antichrist; or of historical fact, as that there was a Pope Joan, which, by the bye, I doubt whether you hold any more than I do. But now, on the other hand, can *you* subscribe the doctrine of the Homilies under every one of its formal headings? I believe you *cannot*. The Homily against Disobedience and Wilful Rebellion is in many of its elementary principles decidedly opposed to your sentiments (15). And yet *you* are the writer to tax me with not holding by the Homilies! Unless I had some experience that to be represented as "troublers of Israel" and "pestilent fellows" is the portion of those who fight against the Age, I should feel astonished at this.

I verily and in my conscience believe, that, whether we take the text or the spirit of the Homilies, I do hold both the one and the other more exactly than you. Do not, then, in future appeal to me, as if I for an instant granted that the Homilies were on your side;—but I propose to say more on this subject, when I come to speak on Justification.

It follows to speak of the Articles. You imply that I put no sense at all upon them, but take them to mean any thing; and subscription to be no test or engagement of my opinions. Now is not this somewhat a

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and again the tracts frequently make use of; and which, as we were writing of Oxford men, we playfully called by its technical name, of "a medium undistributed." Mr. Newman reasons thus:

The Homilies say that some unbaptized persons were regenerated:
The Articles say that baptized persons are regenerated:
Therefore the Homilies disagree with the Articles.

The incorrectness of such a mode of arguing is felt by every reader, without troubling himself with the logical jargon. Take a parallel case:

The Oxford Calendar says that Oxonians wear gowns:
The Cambridge Calendar says that Cantabs wear gowns:
Therefore the Oxford Calendar disagrees with the Cambridge.

There is also another obvious incorrectness in the argument: the past tense being used in the first proposition, and the present in the second. Try again a parallel:

Richard says that Lord Grenville was Chancellor of Oxford:
James says that the Duke of Wellington is Chancellor of Oxford:
James, therefore, disagrees with Richard.

Upon such a strange argument as this, Mr. Newman is pleased to say that the Homilies contradict the Articles. But there is not the slightest discrepancy between them in the matter. It is puerile trifling to say, Shew me an Article that asserts that David was a child of God. Mr. Newman might as well say, Shew me an Article that mentions the Garden of Eden; or, Shew me an Article that says David was the father of Solomon. The regeneration of the ancient believers was not one of the matters in dispute; even the Homily does not mention it as a disputed matter. How could the Article foresee the Oxford Tracts, and answer Mr. Newman by anticipation?—though, indeed, as we proved, p. 156, even this they have done, by necessary inference.

(15) How often will Mr. Newman repeat this false charge? What shadow of right has he to make such gratuitous assertions? He attempts to justify his opposition to the Homilies, first, by an assertion that they contradict the Articles, which is not true; and secondly, by an assertion that we contradict the Homilies, which is not true either. A solid foundation for a theological edifice!

strong charge to bring against a Clergyman? and particularly a member of a University which has, within the last two years, shewn extraordinary, and almost unanimous, earnestness in maintaining the necessity of subscription, even in the case of undergraduates, against the external pressure? Why did not Dr. Pusey's friends quietly sit by, and leave others to set them free? Surely the facts of the case are strong enough to excuse a little charity, had you any to give. You really do astonish me, after all—prepared as I am for such exhibitions—by the ease and vigour with which you fling about accusations; shewing yourself a perfect master of your weapon. In one place you say that we hold that there is "not one baptized person, not one regenerated person, not one communicant, among all the Protestant churches, Lutheran or Reformed, except the Church of England and its daughter churches." p. 122. Now, what would you say if we affirmed that you held that men could be saved by faith without works? You would think us very unscrupulous, and might use some strong words. Well, then, there is not a word, polysyllabic or monosyllabic, which you would apply to such a statement, that I might not with perfect sincerity and truth apply to yours. You have touched on a large subject, on which we have no where ventured any opinion whatever, and in which we do not hold what you have expressed—the subject of lay baptism—but on which an opinion is forthcoming when needed.——Another remarkable exhibition of the same science is your asserting that one of the tracts calls the Dissenters "a mob of Tiptops, Gapes, and Yawns." pp. 172, 174, 177, 185, 186. Five times you say or imply it. Now it so happens the tract in question has nothing to do with Dissenters; but with persons who wish alterations in the Liturgy on insufficient grounds, a circumstance which in itself excludes them. To those of your readers who do not know this tract (it is one of the parts of Richard Nelson), the following explanation will be acceptable. The subject of the tract is the shortening of the Church Service. Tiptop is a "travelling man from Hull or Preston," who "quarters at" a public-house in Nelson's village, "sometimes for a fortnight at a time," and "dabbles in religion *as well* as in politics;" a man who is praised by his admirers as "talking beautifully, and expounding on *any* subject a person might choose to mention, politics, trade, agriculture, learning, religion, and what not." He "lectures about the Church Prayers" among other things; and I suppose it is this word "lecture" which has caught your eye, and led you into error; if so, it is a sort of indication what attention you give to the matter of the tracts. But to continue. Yawn is a farmer whose sons go to the Church school; and he himself "scarcely ever," as he boasts, "misses a Sunday," coming into the service "about the end of the First Lesson." Ned Gape too is a church-goer, though a late one. In what sense of the words, then, Mr. Editor, do you assert that when Richard Nelson, in the end of the story, says that he "cannot stand by and see the noble old Prayer-book pulled to pieces, just to humour a mob of Tiptops, Gapes, and Yawns," that the writer calls Dissenters by those titles? (16).

(16) We did not imply that Mr. Newman and his friends "put no sense at all" upon the Articles. What we implied and asserted was, that their publications are hostile to them; and we specified a variety of particulars in proof of our charge; and asked how they reconcile these discrepancies? Upon which Mr. Newman said: "The Christian Observer may rest satisfied that Dr. Pusey's friends will never assert that the Articles have any particular meaning at all." Was this a candid and truth-loving reply to our charges? We instituted no inquisition into any man's private opinions; and we never wished or attempted unfairly to limit the Articles. We only said, of widely-published statements which appeared to us strongly to oppose them, how do you make them cohere? We took no liberty with Mr. Newman's text in placing the

I shall give one more instance of this freedom, and then return to the consideration of the Articles. I said in the former part of my letter that you called Dr. Pusey's belief that the old Fathers were not regenerated on earth, "the very bathos of theology." On this you observe, "Mr. Newman still finds it necessary to misapply our statement. The remark respecting 'the bathos of theology' referred to the doctrine, quoted from some old writers, of the conveyance of Divine grace to an insensible person, by placing in his lips the bread and wine by which believers partake mystically of Christ's body—not however in a state of insensibility, but 'by faith, with thanksgiving.' This obsolete superstition we did and do consider the bathos of theology; but Mr. N. not venturing to defend it, *turns aside our remark,* as if we had said that it is the bathos of theology that 'by the coming of our Saviour Christ,' quoting the Homily, 'we have received more abundantly the Spirit of God.'" p. 192. Now, without dwelling on the unreasonableness of saying "Mr. N. not *venturing to defend it,*" when the doctrine I did not defend was to be the subject of the *second* head of my letter, and I was engaged upon the *first* head; and when, after all, I was not engaged in *proving* my belief on these points, but *demanding* proof that they were against the Articles; waiving all this, let the reader reflect upon the Observer's original words, which you now accuse me of mistating. "It is the very bathos of theology, an absurdity not worthy to be gravely replied to, that *men were 'sanctified,'* 'greatly sanctified,' 'were the friends of God,' &c. &c. yet.....were still 'unregenerate.'" (p. 790: 1836.) Thus you originally call the non-re-

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above words in Italics, for we expressly apprized our readers (p. 191) that the Italics were ours, not his; but he omits this, and thus leads the reader to suppose that we had tampered with his manuscript. Is this fair?

There are two other statements in the above paragraph, to which we must reply —namely, the unchurching of other churches, and the matter of the Tiptops.

We have complained many times of the ambiguity of the tracts, by which much is often insinuated, while the insinuator avoids committing himself to a direct statement. We are, however, surprised to find Mr. Newman assert that this studied vagueness has been intended in the particular case of the invalidity of the sacraments administered by persons not qualified to administer them in virtue of the Apostolic succession. We thought that this was one of the main positions of the whole body of the tracts, one which the writers repeated from end to end. We refer our readers to the numerous passages which we have quoted during the last three or four months, for proof of our statement; and these passages are not a twentieth part of the matter that bears upon the subject.

With regard to the matter of the Tiptops; "We cannot," says the Tract, "stand by and see the noble old Prayer-book pulled to pieces, just to humour a mob of Tiptops, Gapes, and Yawns." The persons who wish "to pull the Prayer-book to pieces," we consider Dissenters: we at least should not ourselves call persons who wish to pull the Prayer-book to pieces Churchmen. Mr. Newman has, however, given to the tract an invidiousness which will not commend it. About the time when these Tracts commenced, several pamphlets were published, by clergymen and others, urging some alterations in the Church Services; and the Tract No. 3, dated Sept. 9, 1833—before the plan of dating from saints' days commenced—is entitled Thoughts respectfully addressed to the Clergy on Alterations in the Liturgy." This is a temperate tract, shewing the difficulties and possible dangers of alteration;—and certainly the alterations popularly proposed would not have brought the Liturgy nearer the Oxford Tracts. Our own opinion has always been against alteration; not as thinking that some things might not be improved, but as fearing that more would be injured, and as dreading the precedent. Still, many most respectable clergymen and laymen were urging some modifications; and the Tiptop tract speaks of the subject being confidently reported to be under the consideration of "our governors in church and state." Now it is unfair and invidious to represent the proposal as being a scheme of a mob of Tiptops, Gapes, and Yawns in a beer-shop, to pull our noble Prayer-book to pieces. The men in beer-shops are not the persons who are anxious for the revision of the Liturgy. The tract is directed against "plans of miscalled Church Reform;" but the persons who proposed those plans, from Lord Henley downwards and upwards, were not an itinerant mob of haranguers at public-houses.

generation of the Patriarchs "the bathos of theology;" and when I *say* so in my letter, "No," you retort, "it is a mistatement; I said the doctrine of insensible persons benefiting from the sacraments is the bathos." It is kindest to account for this strange mistake of yours by attributing it to what you yourself are partly conscious of, your "rough and rambling" ways (17).

And with a like heedlessness you imply that I hold the Articles as a *nasus cereus*, to use the controversial term. And you wish me to caution "indiscreet 'approvers'" of the Tracts against saying that "the Articles are the *weak point* in our Church; we may indeed sign them, for 'is there any taste in the white of an egg?'" all this being as pertinent, when addressed to me, as if I were to accuse you of teaching salvation by faith without works. However, such unfounded charges are, I repeat, our omen of ultimate success; I cheerfully bear them; and now proceed to disabuse at least some of your readers, and perhaps to silence yourself.

You seem to confuse between two things very distinct; the holding a certain sense of a statement to be true, and imposing that sense upon others. Sometimes the two go together; at other times they do not. For instance, the meaning of the Creed (and, again, of the Liturgy) is *known*; there is no opportunity for doubt here; it means but one thing, and he who does not hold that one meaning, does not hold it at all. But the case is different (to take an illustration), in the drawing up of a Political Declaration, or a Petition to Parliament. It is composed by persons, differing in matters of detail, agreeing together to a certain point and for a certain end. Each narrowly watches that nothing is inserted to prejudice his own particular opinion, or stipulates for the insertion of what may rescue it. Hence general words are used, or particular words inserted, which by superficial inquirers afterwards are criticized as vague and indeterminate on the one hand, or inconsistent on the other; but, in fact, they all have a meaning and a history, could we ascertain it. And, if the parties concerned in such a document are legislating and determining for posterity, they are respective representatives of corresponding parties in the generations after them. Now the Thirty-nine Articles lie between these two, between a Creed and a mere joint Declaration; to a certain point they have one meaning, beyond that they have no one meaning. They have one meaning, so far as they embody the doctrine of the Creed; they have different meanings, so far as they are drawn up by men influenced by the discordant opinions of the day. This is what I have expressed in the former part of my letter: "the Articles," I say, "are

(17) Mr. Newman's complaint is fairly put; but our meaning is capable of a clear explanation. The substantive point of our remark was, not whether our application of the particular word "bathos" was to the baptismal opinion or to the eucharistical opinion, to the case of the patriarchs or to the case of the insensible; but whether that application was to the doctrine of the Homily, or to what we consider the perversion of that doctrine, be it in the case of the patriarchs or of the insensible. The question, whether in our Appendix we called the doctrine respecting the patriarchs "bathos," and that respecting the insensible "irrational;" or whether we called the former irrational, and the latter bathos; is not of any moment. The real question was, whether we applied any such epithets to the doctrine of the Homilies, which Mr. Newman accused us of doing. Our reply was, in substance, that we applied such epithets not to the doctrine of the Homilies, that Christians have a benefit which the Jews had not; but to doctrine of the tracts. Our Note 40 will still stand good, if the word bathos be applied generally; or the reader may substitute the patriarchal case for the eucharistical one, which will make it good to the letter; our intended argument being that Mr. Newman makes us call the Homily doctrine bathos, whereas we only called the Tract doctrine so.

confessedly wide in their meaning, but still their width is within bounds; they seem to include a number of shades of opinion."

Next, as to those points (whatever they are) in which they connot be said to have one meaning. Each subscriber indeed attaches that meaning which he at once holds and thinks the meaning; but this is his "particular" meaning, and he has no right to impose it on another. In saying, then, I shall put no "particular meaning" on portions of the Articles, I spoke, not of *my own belief*, but of my enforcing that belief upon others. I do sincerely and heartily consider my sense of the Articles on certain points to be presently mentioned, to be the true sense: but I do not feel sure that there were not present, at the drawing up of the Articles, persons or feelings which led the framers (not as doing so on a principle, but spontaneously, from the existing hindrances to perfect unanimity), to abstain from perfect precision and uniformity of statement. What can be more truly liberal and forbearing than this view? yet for thus holding that Calvinists and others, whom I think mistaken, may sign the Articles as well as myself, I am said myself to sign them with "no meaning whatever." And you actually take my own sentiment out of my mouth, clothe it in the words of the Royal Declaration, and then gravely make a present of it to me back again, as if it were something wise and high of your own. "The Royal Declaration," you say, "prefixed to the Articles, congratulates the Church that all the clergy had 'most willingly subscribed' to them, 'all sorts taking them to be for them:' which shews that each conscientious individual had carefully examined into their meaning, and not that he signed them without attaching any 'particular meaning at all.'" p. 191. Of course; these are just my sentiments.

Accordingly I go on to say, that I look forward to success, not by *compelling* others to take one view of the Articles, but by *convincing* them that mine is the right one. And this will explain what you call my "pugnacious terms." Were I fighting against individuals or a party in the Church, *this* would be party spirit; but then I should wish to coerce them or cast them out; whereas I am opposing principles and doctrines—so, I would fain persuade and convert, not triumph over those who hold them. I am not pugnacious; I am only "militant."

It will explain, too, what you consider my overweening and provoking language. I am but speaking what the catholic Fathers witness to be Christ's Gospel. I am exercising no private judgment on Scripture; and while I will not enforce it coercively, having no authority to do so, I will never put it forward hesitatingly, as if I did not think all other doctrines plainly wrong. The Pagans thought the Apostles provoking: at the same time, lest you should misconceive, I do not mean that I am an Apostle, or you a Pagan.

So much about myself. On the other hand, my charge against you is, and I repeat it, that you do wish to *add* to the Articles; that is, in the same sense in which you accused Bishop Marsh of wishing to do so. You wish to impose upon me your particular or peculiar notion that the Patriarchs were regenerated; which is an invasion of private judgment, as suffered in our Church, as gross as if I strove to enforce on you my particular notion, in accordance with the Homily, that the Holy Ghost spoke by the mouth of Tobit. Till you name the particular points of opinion for which you call on Dr. Pusey to resign his Professorship, and state the Article or determination of the Church which he transgresses, I will never cease to say that you do unwittingly—not of course with bad intention—that you do wish and aim to add to the Articles of subscription.

To sum up what I have said, and be at the same time more specific. I consider that the first five Articles have one definite, positive, dogmatic view, even that which has been from the beginning, the catholic and Apostolic Truth on which the church is built.

From the Sixth to the Eighteenth, I conceive to have one certain view also, brought out in that particular form at the Reformation; but, as in the Seventeenth, not clearly demonstrable to be such to the satisfaction of the world.

In the remaining Articles, taken *as a body*, I think there is less strictness, perspicuity, and completeness of meaning. Some, though clear and definite in their meaning, are but negative, or protestant, as being directed against the Romanists; others, which are positive, are derived from various schools; in others the view is left open, or inchoate.

The first division I humbly receive as Divine, proveable from Scripture, but descending to us by catholic tradition also. The next I admit and hold as deducible from Scripture by private judgment, tradition only witnessing here and there. The last division I receive only in the plain letter, according to the injunction of the Declaration, because I do believe in my conscience that they were not written upon any one view, and cannot be taken except in the letter; because I think they never had any one simple meaning; because I think I see in them the terms of various schools mixed together—terms known by their historical associations to be theologically discordant, though in the mere letter easy and intelligible.

And now, lastly, I will mention *why* I take these last Articles in that one particular meaning in which I do take them, and not in another. This again is from no mere private liking or opinion; it is because I verily think the Church wishes me so to take them. We at this day receive the Articles, not on the authority of their framers, whoever they were, English or foreign, but on authority, *i. e.* in the sense of the Convocation imposing them, that is, the Convocation of 1571. That Convocation, which imposed them, also passed the following Canon about Preachers:—"In the first place, let them be careful never to teach any thing in their sermons, as if to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, *and collected from that very doctrine by the catholic Fathers and ancient Bishops.*" This is but one out of the hundred appeals to antiquity, which, in one way or other, our Church has put forth; but it is rendered unique by its originating in the Convocation from which we receive the Articles. It is quite impossible that that Convocation wished us to receive and explain the doctrines contained in them in any other sense than that which "the catholic Fathers and ancient Bishops" drew from Scripture. Far from explaining away, I am faithfully maintaining them, when I catholicize them. It were well for themselves, had others as good a reason for Calvinizing or Zuinglising them.

And all this shews how right I am in saying that the Articles must not be viewed as in themselves a perfect system of doctrine. p. 189. They are, on the face of them, but protests against existing errors, Socinianism and Romanism. For instance, how else do you account for the absence of any statement concerning the *Inspiration* of Scripture? On the other hand, the Canon of 1571, just cited, is a proof that the whole range of catholic doctrine is professed by our Church; not, only what is contained in the Articles. Its reception of the primitive Creeds is another proof; for they reach to many points not contained in the Articles without them. To these documentary evidences may be added the 30th Canon of 1603. Speaking of the use of the sign of the cross, it

says, "The abuse of a thing doth not take away the lawful use of it. Nay, *so far was it from the purpose* of the Church of England to *forsake and reject* the churches of Italy, France, Spain, Germany, or any such like churches, in *all* things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which do neither endamage the church of God nor offend the minds of sober men; and *only* departed from them in those *particular* points wherein they were fallen, both from themselves *in their ancient integrity*, and from the Apostolical churches, which were their *first founders*."

It is clear, then, that the English Church holds all that the primitive church held, even in ceremonies, except there be some particular reason assignable for not doing so in this or that instance; and only does not hold modern corruptions on the part of Romanism. In these corruptions it departs from Rome; these are the points in which it thinks it especially necessary to declare its opinion. To these were added the most sacred points of faith, in order to protest against those extreme errors to which Protestantism had already given birth. Thus the Church stands in a *via media*; the first five Articles being directed against extreme Protestantism, the remaining ones against Rome. And hence, when the Royal Declaration says that they "contain the true doctrine of the Church of England, agreeable to God's word," which you quote, p. 169, as if it made against me, it speaks of the doctrine of the English Church *so far* as distinguished from other churches: it does not say the doctrine of the Gospel, the doctrine of the church catholic, or the whole faith; but it speaks of it in contrast with existing systems. This is evident from its wording; for the clause "agreeable to God's word" evidently glances at Rome; and the history of its promulgation throws abundant light on the fact that it was aimed against Calvinism and Arminianism. There is nothing, then, in these words to shew that the Articles are a system of doctrine, but that it is the English doctrine in those points in which it differs from Romanism and Socinianism, and embraces Arminianism and Calvinism.

No: our Apostolical communion inherits, as the promises, so the faith, enjoyed by the saints in every age; the faith which Ignatius, Cyprian, and Gregory received from the Apostles. We did not begin on a new foundation in King Edward's time; we only reformed, or repaired, the superstructure. You must not defraud us, Mr. Editor, of our birthright, by turning what is a salutary protest into a system of divinity(18).

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(18) Having over-run our space, we cannot possibly enter upon the large field of remark presented in the preceding paragraphs upon the Articles, and which would require many pages to discuss them. We hold ourselves ready to return to the subject when necessary or convenient: for the present we must leave it to the better judgment of our readers, only protesting against the doctrine of that invaluable confession being an incoherent jumble of odds and ends, without unity or system. It is quite clear from Mr. Newman's own remarks, that he does not find the Oxford code in it.

Our readers will have observed our correspondent's extraordinary reference to the Convocation of 1571, with a view to dove-tail with the Thirty-nine Articles a canon of that assembly respecting the use of the Fathers. To the proper and Scriptural use of the records of sacred antiquity, no Christian, certainly no member of the Church of England, objects; but the introduction of the Convocation of 1571 into the present argument, for the purpose of adducing the canon alluding to that subject, is quite unwarranted. It is a most extraordinary assertion, that we receive not the Articles on the authority of their framers, but on that of the Convocation of 1571. Every Sunday-school child, with a Prayer-book in his hands, reads that they were agreed upon "in the Convocation holden at London in the year 1562." There is not a syllable said of the Convocation of 1571; which merely made a few slight alterations. So again the Fifth Canon—our own Canons of 1603, and not the Canons of 1571, with which we

Before proceeding to the subject of Justification, I will conclude what I have otherwise to say on your sixty pages, by adducing some further instances of what I consider misconceptions in them.

1. You say (p. 120) that in my Parochial Sermons I "most unscripturally" express myself to this effect:—even "the most hardened sinner" may "recollect those times of his youth when he was free [pure] from sin." You say this doctrine involves a "confidence of boasting," and is "fearful." I use the word "sin" in the same sense in which our Church prays that Christ may "vouchsafe to keep us this day without *sin*;" and "that this day we fall into no *sin*." It seems, then, all we of the English Church pray every morning of our lives that we may be preserved through the day in a state which involves "a confidence of boasting." Your misconception has arisen from not observing there are different kinds of *sin*. You may call me indeed, and the Church in consequence, "scholastic" in this distinction; I call you "technical," and my epithet is as availing as yours.

2. You speak, p. 146, of Mr. Hook's University Sermons as embodying some of the leading principles of the Oxford Tracts. But you do not, I suppose, mean thereby to imply that he has taken his opinions from the tracts. No; Mr. Hook is an independent witness, who has boldly put forth the catholic doctrines in less promising times than these, and before some of the writers of the tracts had any formed views upon the subjects he treats of. His sermons were listened to with extraordinary interest, and have made a deep impression on the minds of his hearers. In his instance, indeed, two distinct lines of usefulness are united, which have been granted together to no other clergyman of the day; viz. the successful preaching of catholic truth both to a manufacturing population, and to the young. I say this, lest you should seem to be paying the tracts an honour which they cannot claim, that of having influenced Mr. Hook's religious opinions.

3. You say of the Fathers, p. 147, "they were discrepant in their opinions, so that, beyond their general testimony to a few striking particulars, above all the Divinity of our Lord, they cannot be referred to with any certainty or confidence, for the opinion of one might not be that of another, much less of the catholic church." Now, Mr. Editor, observe what I am going to say, and never again accuse me of wishing to enslave the Protestant mind to the Fathers. I, as well as you, hold the Fathers not to demand our assent, except on those points in which they agree together, in the same sense in which they agree in witnessing "the Divinity of our Lord." You will find nothing in the Tracts for the Times stronger than this doctrine, which it appears is your own also. You and I, then, agree in *principle* in the matter; we differ in the *matter of fact*, what doctrines are unanimously attested, and what not.

This mistake is the more remarkable, because the exposition of our view on the subject occurs in the very tract which you analyze and dis-

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have no more to do in this matter than with the Constitutions of Pope Otho—refers to them as the Articles of 1562; the subscription of the clergy does the same; the Act of Uniformity does the same; nay, Archbishop Laud, in reply to the charges of his enemies, did the same, affirming that 1571 did nothing anew, but only renewed 1562. Mr. Newman must have been sadly at a loss for an argument upon tradition, when he searched for an obsolete canon to help him; and this, moreover, when our own authoritative confession has an elaborate Article, the Thirty-first, on the subject. He mentions the three Creeds as another proof that our Church takes in "the whole range of catholic doctrine." Of course it does; but when it recognises those Creeds, as it does in its Eighth Article, it says not one syllable of the authority of antiquity or tradition; but only that "they may be proved by most certain warrants of holy Scripture."

cuss at length, No. 71. It is there said, "It is quite impossible that *all countries* should have agreed in that which was not Apostolic. They are a number of concordant witnesses to certain definite truths; and while their testimony is one and the same from the very first moment they publicly utter it, so, on the other hand, if there be bodies which speak otherwise, we can shew historically that they rose later than the Apostles. This majestic evidence, however, *does not extend to any but to the articles of the Creed, especially those relating to the Trinity and Incarnation.*" p. 28. For the future, then, do not accuse us of what we do not hold, that one Father is of authority in a point in which others are against him. This instance will be sufficient to shew your readers that at least you cannot guide them into our views concerning tradition. They had better have recourse to Mr. Hook and Mr. Keble, if not to be converted, at least to ascertain how things stand.

4. Here let me observe, you attribute most gratuitously, and (I must even say) officiously, this same Tract, No. 71, to Dr. Pusey; and, as assuming it to be his, you accuse him of saying that it is "safest not," p. 149, to pray to the saints; and that "what the Fathers held" would be an "irrefragable argument" against transubstantiation. Again you say, "Professor Pusey considers the Eleventh Article as having been the cause of infinite mischief, by leading to 'the wildest Antinomian doctrine;' yet that, upon the whole—bountiful concession for an Oxford Professor to the glorious Eleventh Article of the Anglican Church—it was 'innocently intended!!'" p. 155; see also p. 189. I do really think this is a very great liberty to take with Dr. Pusey's name. It is the second instance of the kind into which you have been betrayed. You are very heedless. This tract is not Dr. Pusey's writing. Dr. Pusey has written nothing to which he has not put either his name or his initials. One should have thought even the internal evidence of style would have saved you from such an awkwardness. The writer of it is as unwilling to surrender his claim to it, as to let others bear the imputation; nor is he in danger of losing, or Dr. Pusey of being laden with, a property which all careful readers will see to want the exuberance of thought and language which is Dr. Pusey's characteristic.

As to the principal charge brought against this tract, that it attacks the Eleventh Article, it will be best answered by quoting the passage referred to. It is as follows. "For specimens of the *perverse reception by the nation*, as above alluded to, of what was innocently intended, I would refer to the *popular sense* put upon the Eleventh Article, which, *though clearly and soundly explained in the Homily on Justification or Salvation*, has been *taken* to countenance the wildest Antinomian doctrine; and is now so associated *in the minds of many* with this *wrong* interpretation, as to render almost hopeless the recovery of the *true meaning*."

5. You quote Dr. Comber against us as an "*argumentum ad hominem.*" But a single divine is no authority with us; it is as one of a *catena*, it is as coinciding with the consensus Patrum, in matters of doctrine, that he is valuable. There are things in Jeremy Taylor, Hooker, Ussher, Laud, and Field, which one may well scruple to admit.

6. You say, "As Dr. Pusey considers this anointing" in baptism "as Apostolical (and if so, it is a Divinely appointed, and therefore an essential portion of baptism), we do not see how he can use the Church of England office, which omits it; thus violating a sacred precept of transmissive religion," &c. &c.—By "ordinance of our Lord" Dr. Pusey meant baptism. But, again, he holds with the Thirty-fourth Article: that "traditions and ceremonies may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained

against God's word." He only questions the *advisableness* of the alteration in the particular instance, not the legality of the act.

7. You say that "Mr. Palmer must surely have learned" certain "language" in his learned work on the Prayer-book, "at Trent." p. 163. Mr. Palmer does not need defence from me. I notice him merely as an additional instance how certain a writer of our Church is to be called Popish by you, if he has any learning. Depend upon it, Mr. Editor, your only chance of maintaining your ultraism, is by keeping men in ignorance of theology. If even your staunchest advocate were to study theology, he would become either a professed Rationalist, or what *you* would call a Papist.

8. You say, speaking of sacraments, "the Church of England, you believe, has gone *as far* as Scripture, and not beyond it, in the threefold expression of a sign, a seal, and a pledge." p. 167, *vid. also* pp. 169, 180. Now it has gone further; it considers them "*means* of grace." Since, then, our Church would, according to you, have gone *as far* as Scripture in making them "signs, seals, and pledges," it follows that, in making them *means*, it has gone beyond Scripture. This is very heedless.

9. You find fault with Ussher's argument against Purgatory (viz. that it is distinct from the objects contemplated in the primitive prayers for the dead in Christ), as "injudicious." It is as I said, Mr. Editor, you cannot endure a learned man. Ussher even, in spite of his alleged Calvinism, is not enough of a Protestant for you.

10. After quoting in the former part of my letter a passage from the Homilies, instead of finishing it, I put "&c." It seems too I have *omitted* words. This you are surprised at. If I omitted words, I put in my MS. marks of this kind..... However, the words omitted, whether by .... or &c., are nothing to the point. I *allow* the Patriarchs had the same *faith* as we have, and the same gracious Guide, the Holy Ghost; and I only quoted the Homily to shew we had the heavenly gift in a way they had not (19).

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(19) We must leave our readers to do justice both to the subject and to ourselves, in reference to these ten heads, which would require several pages of remark. We will only say of the first, that Mr. Newman here admits that he holds, as we suspected, the Popish notions about "the different kinds of sins," mortal, venial, and so forth; a doctrine built upon ignorance of the nature of sin and of the holy law of God, and leading to practical Pharisaism. A prayer to be kept from sin, does not warrant a declaration that we have not committed it, in thought, word, or deed; nor does it sanction such language as we read in Mr. Newman's sermons: "Such is the blessedness of the innocent; that is, of those who have NEVER *given way to evil*, or formed themselves to habits of sin; who in consequence do not literally know its power or its misery." What falsehoods these innocent beings must utter, if they use the General Confession in the Church service, or affirm that the "burden" of their sins is "intolerable!". Of the third we will only say, that there is a wide distinction between admitting the Fathers as witnesses to facts, and allowing them, with Dr. Pusey and Mr. Hook, to "limit" Scripture. Of the fourth we will only say, that we apologize to Dr. Pusey for having once or twice used his name, being the only avowed name in the tracts, in referring to statements which we now learn from Mr. Newman are only his by implication, as one of the three colleagues; though we can readily shew passages in his avowed papers which bear out our remarks. Of the seventh and ninth, upon learning and learned men, we only say, that we heartily forgive Mr. Newman's sneers at our stolidity. We value learning as highly as he does; we only object to the misuse of it to limit Holy Scripture by human traditions. We did not find fault with Ussher's learning, but with his "injudicious" attempt to demolish Purgatory by admitting prayers for the dead. Is Mr. Newman aware, that in the Articles of the Irish Church, which Ussher himself drew up, prayers for the dead are denounced as "vainly invented, without all warrant of Holy Scripture, yea, and contrary to the same?" The eighth we have already replied to in our last Number, p. 247, by a distinct denial. Of the tenth we only say, that Mr. Newman doubtless supposes that he "put marks of this kind.....;" but that he ought not to dispute our word when, with the manu-

However, I shall now close for the present. One subject, and a most important one, remains; that of Justification. Before I commence it, I invite you to do, what you cannot decline. You have accused me frequently of "evasions," though not intentional ones, of course. I on the other hand accuse you, instead of coming to the point, of vague and illogical declamation, though not intentional either. Now, then, state definitely *what* Dr. Pusey's opinions are, for which he ought to give up his Professorship; and state also *why*, that is, *what statements* of our Church his own oppose. *Till you do this*, I shall persist in saying you wish to add to the Articles of subscription. I challenge you to do this, and call your readers to attend to your answer; and then, in my next, please God, I will meet it (20).

Your obedient servant,

JOHN H. NEWMAN.

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script before us, we affirmed there were no such marks; our *testimony*, moreover, being supported by the printed copy, where the marks would have been punctually inserted by the printer, if there had been any to insert. We expressly said that we alleged no charge of garbling: why then dispute our assertion as to an *innocent* fact?

(20) We await Mr. Newman's remarks upon Justification; far the most important of the questions at issue. With regard to his demand that we should state the differences of opinion between the Tracts and the Articles, we thought that we had been complying with it these three months. It is really a most extraordinary proceeding, to overlook all that we have said and proved on the subject, and to ask us to turn our attention to it, as if it were quite unbroken ground. We will, however, if all is well, even yet take a summary review of discrepancies between the Tracts and the Articles. We wish also to apply the whole matter seriously to the hearts and consciences of our readers. We believe the truth of God and the salvation of men to be seriously involved in the present question. The self-renouncing doctrines of the Gospel of Christ, are as great a stumbling-block as ever they were.

ORIGINAL POETRY.

For the Christian Observer.

ON THE BIRTH-DAY OF THE PRINCESS VICTORIA, MAY 24, 1837.

LADY! bright hope of Royal line,
Fair Albion greets thy natal day:
She would not soon her throne were thine,
Yet prays thy race may ne'er decay.

Not soon; for soon she would not spare
The hand that wields her sceptre free:
Long live the King—thus speeds her prayer;—
And, sooth, not soon in love to thee.

For, Lady, 'tis a dizzy height,
And who may say what storms shall fall?
Snares may be rife, and dark the night:—
God shield thee, Lady, midst them all.

Then would she not such tender flower
Too early life's rough gust should bide;
But bloom awhile in sheltered bower,
The more to cast its fragrance wide.

Yet since in nature's course thy brow
Shall one day throb with Queenly care,
She antedates the loyal vow,
And fondly breathes her patriot prayer.

She asks not for thee wider realm
Than girds thy patrimonial crown;
For far-off lands obey her helm,
Ne'er on her bounds the sun goes down.

Ere on her evening shore he lave,
He gilds her far Atlantic isles;
And when he quits the Western wave,
Her Orient Ind hath hailed his smiles.

For her, while 'neath his zenith ray
Bright gems and spicy forests glow,
Australia drinks the slanting day,
And Arctic ice-bound barriers flow.

Thrice goodly realm! but light it were
To sing in plausive minstrel guise
Her heroes brave, her maidens fair,
Her wealth, her arms, her pageantries.

Of such oft-chequered, frail behest,
Whose good and ill men scantly know,
Heaven kens the brightest and the best;
That bright and best may Heaven bestow.

But most, fair Peace to deck thy reign ;
—Lady, be such the high decree ;—
With meek Religion's hallowed train,
And Health, and smiling Liberty.

Should strife, which many a realm hath marred,
Vex the young bud of Brunswick's stem,
In heaven, may fostering angels guard,
On earth fond hearts, thy diadem.

Offspring of hope, that broods not fears,
Blessing and blest, be this thy lot,
To live and reign for lengthened years ;
To love, be loved, nor e'er forgot.

And when e'en lengthened years must close,
And last adieus surround thy throne,
To smile, unwont, midst Britain's woes,
No heart then tranquil but thine own.

To smile as opes a brighter sky,
Where kings may dwell, nor spurned the slave ;
Redeemed by no mean agony
To endless life from wintry grave.

May children's children crown thy age,
And filial catch thy parting breath ;
Each youth a gem in History's page,
Each maiden an Elizabeth.

That thus eclipsed full many a name
Which long hath crested glory's tide—
Alfred or Edward's youthful fame,
Or hers who quelled the Armada's pride ;—

Bards, when they sing of mighty ones,
Thy future race, may proud aver,
" Our Monarchs are Victoria's sons ;
" Our Queens renew Victoria."

Patriot, say not such hopes may die ;
Nor count fond omen Flattery's voice ;
Heaven listeth prayer, and hearts beat high :
Why then should Albion not rejoice ?

For sure in sacred page we read,
Princes to reign in love were given ;
Though Edward's were a gentler meed,
To 'scape earth's crown, and reign in heaven.

Patriot, then cheer thy careful brow,
Nor vex bright Morn with omened knell ;
Large be thy heart, as warm thy vow :
Heaven listeth prayer—all shall be well !

S. C. W.

OBITUARY.

REV. CHARLES SIMEON.

(*Concluded from* p. 241.)

Mr. Simeon regarded his property, like every other gift, as a talent of which the most was to be made in the service of his Lord, from whom he had received it. With this view, while he lived suitably to his station in society, considering that the contrary course would have precluded him from much beneficial intercourse with persons of condition, he was ever watchful against excess. He was a munificent contributor, in proportion to his ability, to several charitable institutions, especially those of a missionary character, and for promoting the education of pious candidates for the Ministry of the Church ; but he devoted the bulk of his private fortune of late years to the purchasing of Advowsons, as the means which he deemed to be most of all conducive to the advancement of true religion. In the prosecution of this object he was assisted by several persons like-minded with himself ; more especially, within the last few months of his life, he was entrusted with a considerable sum to be expended in the purchase of advowsons belonging to corporations, recently sold by order of the Church Commissioners. But while thus liberal in religious and charitable objects, he was scrupulously economical in his personal expenses. This statement may excite the surprise of some, who have heard only of the splendour, as it has been called, of his occasional entertainments ; but it will be confirmed by those who had opportunities of observing his interior habits. All, or nearly all, the things of a costly character which ever met the eye in his rooms or on his table, were presents, which from respect to the donors he did not feel at liberty to put away : but some instances of the *self-denial* really exercised by him in private, while he was using "hospitality without grudging," would excite a smile if they were minutely detailed. It is also fair to add, that, well as he knew the value of money in reference to some of the objects which he had most at heart, he was not at all desirous of any addition to his personal responsibility, as the possessor of property. On the contrary, he shrunk from it. In proof of this it may be mentioned, that when his affectionate relative, formerly of St. John's, near Ryde, in the Isle of Wight, intimated to him his intention of leaving to him by Will that beautiful estate, with an income sufficient to maintain it, he declined the offer, and only accepted a legacy, which, though considerable, was much inferior in value to what he had waived.

Of the many recollections of Mr. Simeon on which it is now delightful to his friends to dwell, one, not the least interesting or profitable, is that of the annual meetings of clerical parties, which assembled by his invitation at the house, first, of Mr. Thomason, at Little Shelford, near Cambridge ; and afterwards of his successor, who sub-

sequently removed to Aspeden Hall in Hertfordshire, where the meetings were continued. These were distinguished from most other clerical meetings, which are now not uncommon, by being composed, not of persons collected from the immediate neighbourhood, but of those with whom, from circumstances or from choice, Mr. Simeon had been in habits of more than ordinary intimacy; and also by the married clergymen being invited to bring their wives with them; Mr. Simeon, with kind consideration, wishing that that sex, which often contributes largely, like "the beloved Persis," to the success of ministerial labours, should enjoy the benefit of the general conversation which took place after dinner, and also be enabled to compare together their several schemes of parochial usefulness, as the helps-meet of their respective partners. The whole of the party, consisting sometimes of from twenty to thirty persons, were accommodated on the spot; and continued together two entire days, besides the days of arrival and departure. The clergy spent the mornings, after breakfast, in conference, principally on the Scriptures; Mr. Simeon, generally assisted by some one, presiding. A favourite book of Mr. Simeon, on these occasions, was Warden's System of Revealed Religion, which contains a digest of Revelation under separate heads, composed in the express words of Scripture. The passages were usually read; first, as collected together; and then separately, in the Old and New Testament; copies of the original being provided, and continually consulted. These conferences, which were divested as much as possible of stiffness—which was the more easily effected from the harmony and mutual confidence which prevailed—were exceedingly delightful, and doubtless profitable. God, being thus honoured in being inquired after in His own word by those whose province it was to dispense it to others; the search after His will being begun and ended with prayer; did assuredly manifest Himself to them as he does not to the world. They have often said in words, and oftener in their hearts, "It is good for us to be here."—This imperfect record will perhaps meet the eye of some who were present, and they will with one consent confirm it.

While the clergy were thus employed, the ladies were in another room, where they read together, and endeavoured to edify one another. At the hours of repast, and in the evenings, all met together. After tea, there was usually some leading topic of conversation likely to be interesting and profitable to both sexes. Letters also, or any religious intelligence, or scheme of usefulness likely to be generally acceptable, were then brought forward.

This narrative, divested of all mystery, will perhaps abate the fears of some persons, who have apprehended they scarcely knew what lurking mischief from such "unauthorized assemblies." If any who felt jealously, or suspected evil, could have seen and heard, without being seen, they would haply have fallen upon their knees, and confessed that God was in that place. They would, at least, have witnessed there, what is recorded on high authority to have taken place in olden time: when "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name: and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Certainly not one of those who have been present at those privileged seasons now repents—except of not having profited more from such opportunities. Never, probably, will such return to some of them, till they shall meet again with Martyn, and Jowett, and Lowe, and Thomason, and Sargent, and Simeon, and Farish, and (we name one alone of those still on earth, because he is out of the immediate reach of this record, though none will peruse a few months hence with greater interest, if he be spared, these recollections of his venerated friend) Daniel Wilson, and others honoured of God and much esteemed amongst men whom we could add, at the supper of the Lamb in Heaven.

The last of these meetings was held, after a long interval, at Cambridge, in October 1832, the occasion selected for it being what Mr. Simeon called his Jubilee, which he kept in celebration of his being then in the fiftieth year of his ministry. Of this delightful session of about twenty of Mr. Simeon's oldest and dearest friends —"a feast of wines on the lees well refined"—we could give some account: but it will doubtless pass under the review of his biographer, who was present, and we gladly leave to him, who is most competent to the task, the record of it.

Of the impression left on the minds of those who participated in these spiritual festivals, a correct idea may be formed from a note, which was left on departing in a volume of Horne's Commentary on the Psalms, by one of the party, who had borrowed it:—"If the dear inhabitants of ——— will turn to page 65 of the preface to this book, they will find correctly expressed the sentiments felt by their friend, the under-named, on quitting this mansion. T. N."—— The passage referred to is that in which the Bishop speaks of the delight which he had himself experienced in meditation on the Psalms: "The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly: vanity and vexation flew away for a season, care and disquietude came not near his dwell-

ing. He arose fresh in the morning to his task: the silence of the night invited him to pursue it: and he can truly say that food and rest were not preferred before it. Every Psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which have been spent on these meditations on the Songs of Sion, he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for when thus engaged he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet *."

Considering the weight attached of late years to the name of Mr. Simeon, we account it happy for the Church, as well as for himself, that he was never diverted, in his preaching, or in conference with his clerical brethren, from the grand essentials of the Gospel, by the discussions which have taken place in the present, as they have in every age in which there has been any considerable religious excitement, respecting the Millennium, the reign of Christ during a thousand years, and certain other matters, which, though only briefly and obscurely alluded to in Scripture, have at times seemed almost to absorb the minds of some undoubtedly excellent men. On such subjects he allowed others to judge for themselves, but he did not deem it necessary or expedient to expend upon them much of his own time and attention, claimed, as these continually appeared to be, by things of vital and paramount importance. He thought that he was better occupied in pressing forward, and urging others to press forward, to contribute to the consummation, than in endeavouring too minutely to decipher a few obscure passages, which are supposed by some persons to denote, more particularly than they are generally understood to denote, the era of the commencement and the nature of the Millennium; but which, like many other prophetical intimations, will probably be made plain only by their fulfilment. He believed that the predictions of the future reign of the Messiah with the saints on earth, are to be understood, not literally, but spiritually, as our Lord himself interpreted the prophecy of the coming of Elias.

If ever he appeared for a time to have lost, as it were, his equilibrium; forgetting, or seeming to forget, the Scriptural proportions of which he was ordinarily most observant; it was about twenty years ago, in relation to the Society for promoting Christianity amongst the Jews. He was from the first deeply interested in the objects of that society. He was penetrated by the declared love of God for his ancient people, even after He had delivered them into the hands of their enemies: he was animated by the magnificent predictions of their future conversion and glory, and of the consequent accession of happiness to the whole human race: he felt that Christians had been very criminally negligent of their duty in regard to them: and, in his zeal to help in paying off the large arrears of debt, he was thought by many to be claiming for

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* *It would be unjust to* Mr. Simeon to infer from the above account that he was a man who delighted in the display of presiding at clerical meetings, and placing himself in posts of honour among his brethren. His feelings in this matter are beautifully exhibited in the following letter, written in reply to an earnest request that he would address the large annual meeting of clergymen held during "the missionary week" at Dublin:—

"K. C. Camb. March 29, 1828.

"My dear Brother,—How little do you know me! Some warm-hearted brother, such as Ireland abounds with, has greatly misrepresented me to you, else you never would have dreamed of sending me such an invitation as you have sent. I believe that many of the Lord's people in Ireland love me, for the Lord's sake: but were I to accept your invitation, their love would instantly be turned to pity. Who am I, that I should travel so far to address two hundred brother clergymen, when I ought rather to be sitting at their feet? I thank my God, that, with all my faults and all my defects, I do know somewhat of myself; quite enough to make me as soon think of going to China, as of going to Ireland for such a purpose as that. The persons whom I [usually] address are raw young men, not fathers, as I should in Dublin. Not that I have any affected modesty that would keep me from addressing fathers, if they came upon my ground. Not kings and emperors would deter me (either through fear or modesty) from discharging my duty towards them. But to go upon Irish ground for the sole purpose of addressing my honoured brethren (unless my call to it were clear), would ill accord either with my feelings or my judgment. In truth, if such a storm were to arise as that which I experienced in coming from Dublin (wherein ten ships, *i. e.* six Norway and American, and three packets, and one eighteen-gun brig, were lost), I should not feel such exquisite joy as I then did. Then I was in the path of duty, performing, as God enabled me, the work assigned me: but now I should feel that I had been blinded by vain conceit, and run before I was sent. Accept my best thanks, my dear sir, for your kindness, and present to my brethren my truly Christian regards: and believe me your most affectionate, but unworthy brother,

"C. Simeon."

the seed of Abraham even more than their due share of the benevolent exertions of Christians, and to be practically inclining to the error of those who make their own interpretation of prophecy the standard of their efforts to promote its fulfilment. But this excess of zeal, if such it were, in a noble cause, after a while subsided, not into indifference, but into a sober and ever operative conviction, which he retained to the last, that it is the bounden duty of Christians affectionately and perseveringly to seek the salvation of the lost children of the house of Israel, not only on common grounds, as comprehended under the command of Christ that the Gospel should be preached to every creature, but also as possessing peculiar and indefeasible claims to the compassionate regards of the followers of Christ. At an interesting crisis of the Society's history he had assisted, at large cost to himself, to save it from extinction; and his address in its behalf, dictated from his dying-bed, to be delivered to the undergraduates of Cambridge assembled at the anniversary meeting of their Auxiliary Society, will be a permanent record of his matured judgment, that Christians ought to cherish and to manifest towards the Israelites, as their elder brethren, those feelings which are in accordance with the declared mind and will of God.

Mr. Simeon, though at the advanced age of seventy-six, made an excursion from Cambridge into the country during the last summer, for the purpose of visiting the principal parishes of which he, and the other trustees selected by himself, were the patrons. In the course of this tour, which his friends perceived would be the last, he imparted and received much pleasure of a high order. He saw with delight and gratitude the manifest blessing from above which had been vouchsafed to the zealous labours of not a few ministers of the Gospel, whom he had been the honoured instrument of locating in their respective spheres; how, through their ministrations, the aspect of some communities had been wonderfully changed; how, "instead of the thorn had come up the fir-tree, and instead of the brier had come up the myrtle-tree:" nor could he be insensible to the respectful and affectionate greetings with which he was every where met, both by pastors and their attached flocks. Like another "good man, full of the Holy Ghost and faith," "when he came, and had seen the grace of God, he was glad, and exhorted them all that with purpose of heart they should cleave unto the Lord." "The last month," said he to a friend who met him on that tour, "has been to me a heaven upon earth: more of happiness, out of heaven, than I have enjoyed, I cannot conceive." And thus writes one who was privileged to entertain this man of God: "So likewise" [gratifying and refreshing] "in a very remarkable degree was the visit of our dear friend Mr. Simeon. I trust it left a savour on the minds of all of us, which will not soon be lost. From the moment the cloth was removed (about six o'clock) till ten, he conversed, in the most animated and instructive manner; his natural force unabated, and his mind apparently filled and overflowing with adoring views of God and heavenly things. It was a highly privileged season indeed to us all, for which we shall have to give account."

In adverting, which we must do briefly, to that event which, as Dr. Dealtry in his sermon says, "especially brings to the test the strength and purity of Christian principle, *when the heart and flesh are failing*," we cannot refrain from expressing our thanks, both to that "kind friend" to whom Dr. Dealtry was indebted for gathering from the lips of the dying saint every precious word, that nothing might be lost; and to Dr. Dealtry himself, for the deeply interesting and truly characteristic and correct selection which he has committed to the press. With respect to the parts of Mr. Carus's manuscript omitted by Dr. Dealtry, and which some persons, who evidently had not access to the original, have published in an incorrect and garbled state, as they are not yet made "publici juris" we shall not attempt to quote them. We will only say, that when we heard from Mr. Carus's lips the recital of what had passed in the chamber of death, we were strongly and affectingly reminded of what was said by Mr. Simeon to a friend many years ago. He had been expressing his disapprobation of some injudicious and ostentatious narratives of triumphant death-bed scenes, as they were termed. "I think," said he, "if you should see me die, you will not see me die in that manner." "No," added he, "*triumph* will not suit me, till I get to heaven. If I am admitted, as I hope to be, there—then, if there be one that will sing louder than the rest, I think I shall be that one. But, while I am here, I am a sinner—a redeemed sinner—that is my style; and as such I would lie here to the last at the foot of the cross *, looking unto Jesus,

* Mr. Simeon's dying use of the expression "the Cross," reminds us of a remark of our late revered friend Bishop Burgess, about three weeks before his death. "Oh what a comfort," said he, "is there in looking to Christ! I scarcely like to use that expression, common as it is, of looking to the Cross; it is a figurative term; whereas I want something *substantial*. I had rather make mention of Him who died, than of the instrument by which he suffered." Our two departed friends meant the same. The phrase is Scriptural; but the Bishop was perhaps thinking of the abuses of Popery, and the tendency of men to anti-spiritualism in religion.

and go as such into the presence of my God." We need not again transcribe what we have already recorded from Dr. Dealtry's sermon, of the *death-bed scene*—shall we still call it?—of this redeemed sinner; but we are thankful to have such a document to refer to. It was a scene, we venture to say, on which beings of a higher order than ourselves were looking down with admiration;—beings whose regards are not attracted by the most gorgeous pomp of worldly pageantry. We doubt whether there was acting in the whole world at that moment a scene to be compared, for true sublimity, with that which the little party, and at one time the single friend, was privileged to witness; —the man, whom—we will not say one of the most august assemblies in the world was about to honour with spontaneous and unexampled veneration; but —whom God Himself was about to fix among those bright stars which "will shine for ever and ever;"—that man, lying before God "as the vilest of the vile, as the lowest of the low, and the poorest of the poor;" but not therefore trembling or doubting, but looking to Him with sweet affiance, "as his all-forgiving God"—and as his all-sufficient God—and as his all-atoning God—and as his covenant-keeping God."

Dr. Dealtry has omitted, probably, as thinking that they would not be well understood or justly appreciated, except by those who knew him well, some few—*pleasantries*, shall we call them?—little playful sallies of his naturally sportive character, which are reported, and we believe on good authority, to have been mingled with the solemnities of the dying scene. We would not have them suppressed, when they shall be correctly reported by those who heard them, though the record of them might not have been suitable to a funeral sermon. We were glad to hear of them: for they caused us to recognise here, "not only the death-bed of a Christian, but of this individual Christian." They brought to mind an eloquent passage in a review of a Memoir of the historian Hume, which was attributed to a distinguished author still living. After animadverting upon the low and laboured jestings of the unhappy infidel, which, as the reviewer justly remarks, indicated the quickening corruption of a mind whose faculty of perception was putrifying and dissolving even before the body; "It is true," he adds, "that good men of a high order have been known to utter pleasantries in their last hours. But these have been pleasantries of a fine etherial quality; the scintillations of animated hope, the high pulsations of mental health, the involuntary movements of a spirit feeling itself free even in the grasp of death, the natural springs and boundings of faculties on the point of obtaining a still much greater and a boundless liberty. These had no resemblance to the jokes of the philosopher;—jokes so laboured as to give strong cause for suspicion, after all, that they were of the same nature, and for the same purpose, as the expedient of a boy on passing through some gloomy place in the night, who whistles to conceal his fear, or to persuade his companion that he does not feel it."

But here we must close our brief memorial of this honoured servant of Jesus Christ, reminding our readers that we set out with declaring our intention not to interfere with the province of the biographer selected by himself. To that esteemed clergyman, who we rejoice to learn had been appointed by the Bishop of the diocese, in accordance with the expressed wish of his friend, to succeed him in the principal sphere of his ministerial labours at Cambridge, we fervently pray that a double portion of his spirit may be given. He will, we doubt not, be directed and blessed in the interesting task—not solicited by himself—of embalming the memory of Charles Simeon; a name which was long cast out as evil, but which will be found in the Lamb's book of life. The desire very generally manifested, to obtain authentic information concerning him, may we hope be regarded as a token for good: We hail it, as indicating a desire, cherished by not a few, to use, so far as their circumstances will permit, the same means by which he is understood to have attained to eminent holiness and usefulness. In this view we feel that a measure of responsibility attaches even to our humble contribution of a few particulars, in addition to those which from various sources, and—may we intimate—with somewhat varying degrees of correctness, have been communicated to the public. Our object, in common, we trust, with every one who has contributed any thing, has been, not to exalt the creature, which we know would have called forth the indignant rebuke of this man of God, but to glorify God in him. May the Lord grant that many, not content with admiring the exceeding grace of God which wrought so effectually in and by him, may be stirred up to draw much more largely than they have ever done, from the inexhaustible Fountain from which he derived every thing good in which he differed from or exceeded others! May the effect of every thing that has been written, or may be written, concerning him, be,—"to humble the sinner," "to exalt the Saviour," and "to promote holiness."

VIEW OF PUBLIC AFFAIRS.

THE third reading of the Irish Municipal Corporations Bill has been carried in the House of Commons by a majority of only 55 out of 549 members who voted. In

the mean time the Cabinet has kept back its pledged Irish Tithe Bill, with the misappropriation clause; and has not ventured to proceed with its England Church-rate Bill. As the full discussion upon the Irish Municipal Bill in the House of Lords is postponed, we forbear offering any conjectures as to the probable turn of events; but it should not be forgotten, that Sir R. Peel and his friends have distinctly stated that they have no objection to meet the question of Irish corporation reform upon its merits, if only the proposed measures for Ireland be taken as a whole, and so constructed as not to subvert the Protestant Church Establishment. This is surely a fair and intelligible principle. The real question at issue in both countries is, Shall we continue nationally to retain our temples and altars, or shall we trust to casual voluntaryism? Every passing day is proving more clearly the Scriptural sanction and necessity of a Church Establishment; and if the first invasion of rash measures can be staved off, right principles will, by the blessing of God, triumph, and the present agitators be reft of their best support even in their own ranks. There is need, however, of great and increased vigilance upon the part of all right-minded and religious persons, in regard to every department of our national proceedings; not only to prevent evil, but to retain what is good. While those who fear God are endeavouring to procure a better observance of his Sabbaths, those who despise His laws are studying new ways of desecrating them; as witness the proposed Sunday travelling by rail-roads; and the efforts made to throw open the London post-office on Sunday, instead of closing it on that day throughout the country. So, again, even Lottery gambling has found advocates in Parliament, and the renewal of this vice has been seriously urged, to create a fund for improving the streets of London. We might mention many other indications of the times, which the Christian ought to observe, and be prepared to meet; more especially at a moment when serious commercial difficulties, and other warnings, are not wanting to teach us our dangers and our duties; and to lead us to God, in whom only is counsel or strength.

Among other questions which have been brought before the Legislature, one is the subject of University Oaths, on which we have prepared some extended remarks, but are obliged to postpone them.—The war in Spain has been largely discussed; and we trust the result will be, that England will withdraw from its immoral interference by arms in the affairs of other nations. If individuals choose to hire themselves to foreigners, they ought at least not to have the sanction of his Majesty's Order in Council to uphold them.—We hail Lord John Russell's Bills for the amelioration of the Criminal Law; though still doubting whether they carry the abolition of capital punishment far enough. We would separate murder by a broad line from all other crimes; and, as if to shew the awfulness of that irreparable deed, the eye of Providence seems especially to keep watch to detect the criminal; as we have lately seen in the case of one of the most extraordinary narratives that ever stained the pages of criminal jurisdiction.

We have to record the decease of another aged Prelate, Dr. Bathurst, the Bishop of Norwich. His Lordship is to be succeeded by the Rev. E. Stanley. May the new Prelates and their Right Reverend brethren be earnestly remembered in the prayers of the faithful. We would also supplicate a peculiar blessing upon the approaching Religious Commemorations.

ANSWERS TO CORRESPONDENTS.

A. A. A.; DOUGLAS; C. B.; J. H.; CLERICUS; W. H. H.; J. P.; L. M.; J. M.; R. H. S.; P.; A BYSTANDER; and M.; are under consideration.

We will notice the historical points referred to by some of our correspondents.

Professor KEBLE requests us to contradict the statement which appeared in the newspapers, and to which we alluded in our last Number, that he was the donor of the anonymous grant of 5000*l.* to the Church-building fund.

We are also requested to contradict the statement, made by the Reviewer of Mr. Jay's Sermon in the Protestant Journal, and also by a Reverend Speaker at a public meeting, about the frog and the tadpole. It seemed impossible to doubt a fact vouched for upon such respectable authority, ill as it assorted with Mr. Jay's Christian and catholic spirit. We rejoice to find it contradicted.

The Rev. J. H. NEWMAN declines favouring us with his proposed third Letter (upon Justification), not approving of the manner in which we have inserted the two former ones. We are much obliged by the courtesy of his concluding remarks.

We replied to H. M. in our February Number.

We did not reply to the Rev. G. RYDER's letter in our last Number, thinking that the interesting statement which we inserted respecting the change in his beloved and lamented father's religious principles while at Lutterworth, was a sufficient reply, without controversy.

THE

CHRISTIAN OBSERVER.

No. 426.] JUNE. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

LETTER TO A MEDICAL STUDENT, ON SPIRITUAL INTROVERSION.

.....YOU say that my letters to you, while in Edinburgh, had the effect of making you look within, more than the letters of any other of the anxious friends who took an interest in your spiritual welfare: and you request that I will recommend some books which may assist in maintaining this spirit. I hope I can with truth say that I feel but little disposed to indulge sanguine expectations of my own efficiency —I mean, of course, as an instrument in the hands of the regenerating Spirit: but when you tell me that my letters tend to make you look within, you state a fact which is, in my estimation, of the utmost importance, and which I do not consider myself at liberty to debate upon, or to question. It is a fact which I feel carries in it a call of Providence that I should endeavour to seize upon and improve it, however feebly, yet to the best of my power. I feel as though you brought a draft upon me from God himself, which I am under an unavoidable obligation of taxing every resource to meet. Meditation upon the state of the soul is, to say the least, close upon conversion. The man who even asks in spirit "What must I do to be saved?" and, "that I may inherit eternal life?"—who even thinks upon a subject which Satan has succeeded in persuading the great bulk of mankind to study only to forget; is "not far from the kingdom of God." It is my deep conviction, that the man who in a docile spirit looks inward; who withdraws his eyes from the things which are seen, and are temporal, that he may fix them upon the things which are not seen, and are eternal; has been divinely taught the first principles of a science, which, through assisting grace, will issue in the knowledge of God. He will soon be brought to know Him in whom "are hid all the treasures of wisdom and knowledge," and "whom truly to know is everlasting life." In looking inward he will shortly discover that "kingdom of God which is within" us, and which "is righteousness, and peace, and joy in the Holy Ghost."

It was the noble conception of an ancient statuary, that in the rough block on which he was employed was already formed the Venus or Apollo which his prolific imagination had created. His, he thought, was the simple and pleasing task to break open the dungeon which immured this royal captive, to clear it from the rubbish which defaced it, to strip it of the rude covering which veiled its elegant proportions and exquisite beauty, and, as its highly favoured patron, to cherish and usher into light

and fame "the statue which enchants the world." This fine conception, which guided the statuary's hand, and almost breathed in the living marble which it quickened, the Quakers, in their love for spiritualizing, have seized and consecrated to religion. They tell us, that in every soul an infant Christ is formed; that our business is, often to look after, by introversion and self-contemplation, and to nurse in the bosom of mental retirement, this Divine stranger, and to protect it from the rude assaults of ungoverned tempers, from the paralysing influence of impure passions, and from the chilling frosts of selfishness. We should, they say, relieve it from the oppressive weight of evil affections—of vain, earthly, and inordinate desires, which, entering in, would choke it; and thus purge the temple of Christ from every unwelcome intruder, uncongenial to his spiritual nature, and keep it holy. Our office, then, should be to educate this infant stranger in the school of Christ, in the constant use of all the instituted means of grace; to train it to the godly discipline of self-denial, in the peaceful calm of regulated tempers, and in the active exercise of holy and heavenly affections. We should court for it the society, we should cultivate the intimacy, of the excellent of the earth, and of them that delight in virtue. We should feed it with "the bread which came down from heaven," and "with the sincere milk of the word." Thus, they say, would this embryo principle of immortal life develope and expand, and grow more and more "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Fenelon, and other writers of the Jansenist school, also, have this thought. They tell us that the Holy Spirit is the soul of our soul, more intimate to it than we are ourselves. God, say they, speaks continually in the inmost recesses of the heart; but his still small voice is lost amid the distractions of external objects, the tumult of the passions, the storms of temper, and the wanderings of imagination. He speaks incessantly, even in the impenitent; but from those causes they hear him not. He speaks in the penitent, and is answered by groans of remorse and tears of contrition. He speaks in the learned theologian—the wise—the moral—the prudent of this world; but, like the inn at Bethlehem, they are too full of the world and of themselves to find room for God: His affectionate and familiar advances are repelled by scholastic definitions, cold reasonings, and moral proprieties. He speaks to the simple, and the little flock hear and know the Shepherd's voice. He "calleth his own sheep by name, and leadeth them out, and goeth before them, and the sheep follow him." Hence, say they, our business is to silence the creature, to silence the passions, the imagination—in a word, ourselves; that, in the deep recesses of our own souls, we may incessantly hear the still small voice of God, guiding, comforting, and interceding for us, and feel the breathings of the Spirit quickening and energizing our souls.

This, I believe, is, at least, the *practical* truth—always saving the grand and charcteristic doctrine of the Gospel, that we must be born again: and perhaps, indeed, it does not in any way clash with that vital truth. Possibly, in full harmony with this, the elements of a new nature may have been originally implanted, by the Creative Hand, in all the people of God, and lie entombed amid the ruins and corruptions of their fallen nature: and, perhaps, to be born again may mean, through the effectual calling of Divine grace to hear the voice of the Gospel sounding in the ears of the inner man, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." It may be, to hear that voice which speaks to the dead, and which they who hear shall live; and at its call to awake from the stupor of living death to a painful sense of

the loathsomeness of the charnel-house which entombs the regenerated soul; to shudder at the bondage of the grave-clothes which encumber, and the galling of the chains which enfetter it, and to cry and struggle for emancipation.

Some minds have been cast in a moral and speculative mould. They are not content to gratify the ear with the music of mere words, or to ring the changes upon received opinions. They desire to question and investigate, and thus to taste the real nature and essence of things. While others skim lightly over the superficial facts of history or science, they stop to inquire into their principles. While some amuse themselves with effects, they ask for their causes. Some persons appear to derive much pleasure from undefined and unanalysed sensations: they will, for instance, tell you, that in their early days they have been much gratified by the reading of poetry which they but very imperfectly understood. Now I much doubt that this could ever have been so with others. As the years and events that have gone by pass again in review before my memory, I remember well different little anecdotes, in all I have read of the history of mind, that bring me decidedly to a conclusion, which indeed I feel no reluctance against adopting, that minds of this order are so constituted that they can never be satisfied with a superficial religion, however sincere. While many good men and women, whom all must respect, can seize mere doctrines as with a drowning grasp, and ring incessant changes in our ears upon a few common-places of Christianity, undigested by actual, personal experience; moral and excursive minds will seek a wider field in which to expatiate, a profounder deep in which to sound the bottom; and anchor upon the solid ground of a transforming and assimilating experience. These latter can never sink into mere careless, nominal professors of a popular creed, on the one hand; or sincere, and even pious, but weak and ignorant believers, on the other. They think and feel, and must be therefore either systematic infidels, or spiritually enlightened and experienced Christians.

There are some vital and essential doctrines of Evangelical religion that form the all-pervading element which the Christian spirit breathes, and on which the regenerated soul reposes. The eternal and unchangeable love of God in Christ—the influences of the Spirit—the corruption and impotence of nature, and the freedom and all-sufficiency of Divine grace—the misery and deformity of sin, and the blessedness and beauty of holiness—the unsleeping providence of an ever-present, heart-inspecting, and holy God—the vanity, the uncertainty, the brevity of life, and the infallible certainty of death and judgment;—these are stupendous truths: any one of them, if at all really felt, would be omnipotent to quicken and regenerate a dead world; and if duly felt, would be omnipotent wholly to eradicate the corruptions of nature, and perfect the work of sanctification. If apprehended by a living and strong faith—in fact, if *experimentally known*—they would re-open and restore Paradise; they would bring down heaven to earth, and cause the Lord God again to dwell among men. Yet even these, if undigested by the moral faculties, and uninterpreted by a spiritual experience of them, may win the full assent of the understanding, as an harmonious and conclusive system of truth, but will neither cheer nor nourish the heart. But look at facts. The nominal Christian assents to all these truths. He believes them, intellectually, with an undoubting conviction; but *not* "with the heart, unto righteousness;" and therefore not a single practical consequence results from his most orthodox creed: he is as though he believed not. Real Christians believe them "with the heart, unto righteousness;" and each with a transforming and energizing power exactly

proportioned to the vividness of his faith and the depth of his experience.

If it were not unsuitable to a subject so grave and refined to make use of a very coarse metaphor, I would say, that some persons can with the appetite of a glutton swallow a doctrine raw, and with the stomach of an ostrich digest, and seem, at least, to thrive upon it: while others, with a spiritual taste more refined and delicate, seek that the mass may be divided and prepared; that the essence may be diluted, and so congenialized with the faculties and experiences of the moral constitution, that it may be readily digested and assimilated by the spiritual nature of the inner man. I mean—(for I should not wish to be misunderstood here, as if I in the slightest degree trenched upon the importance of the *doctrines* of Christianity: without them there can be no true religion)—I mean, that while one person can talk—suppose, of that vital and cheering truth, the atoning sacrifice of Christ; rest satisfied with the passing contemplation of the naked doctrine; and hurry on, in the next sentence, to some other doctrine equally vital and important; another person will feel that this essential truth is but imperfectly indeed understood, until he has analysed in his own mind the various spiritual experiences of which faith in this vital truth is but the compound. For what does the experimental knowledge of this pregnant truth imply? It implies deep self-abasement, under a sense of guilt and corruption and impotency; firm conviction of the holiness, the justice, the truth of God; confidence in the promises, the love, and the all-sufficiency of Christ. The man who is habitually sensible of the full value and comprehensiveness of this great truth—I select it only as one, the first which naturally presents itself to the mind, among many alike important—will not throw it out carelessly and cursorily, or press it into a crowd of others; but when it presents itself to his mind, it will fully occupy, and in a great measure absorb it. Each of those great truths which are essentially component parts of the doctrine of the atoning sacrifice of Christ, opens a wide field, in which the mind can freely expatiate, and furnishes abundant matter for self-examination and spiritual experience.

When doctrines are thus analysed, and all their component elements brought into actual contact with the feelings and experiences of the soul, they cease to be mere systematic theories of a school: they become of real and practical utility; and connect with, or rather embody themselves in, the most common and minute occurrences of life. And here—in this familiar and intimate blendence with the character and life—lies, as it appears to me, the great advantage that a religion such as I now speak of, in which doctrines have been analysed and digested, by being, as it were, dissolved in the menstruum of spiritual experience, possesses over a religion primarily doctrinal and systematic, in which one page, or one hour's conversation, will furnish a bill of fare of doctrines which it would take ten times the space and time to digest and assimilate. The latter, though, if sincere, it will undoubtedly support a mind of contracted moral range, and become operative on conduct as an *extrinsic* influence, yet refuses to coalesce with the curent of life; and therefore always exhibits religion as a something grafted upon, and easily distinguishable from, the ordinary character and conversation; thus furnishing, to the lynx-eyed inspection of the carnal mind, some ground for its charge of "canting, and hypocrisy." The former, by resolving doctrines into their component principles and experiences, causes them so harmoniously to mingle with the feelings and tendencies of the soul, that the doctrine does not appear to act merely as a recognised authority, or even

as an extrinsic influence, but appears to be the very nature and instinct of the soul itself.

I almost fear that this subject is beyond the range of my powers of clear expression. But, however I may have succeeded in rendering my conception of it intelligible, I have, at least, proposed a fact which is well worthy of being analysed:—It is this: That frequently you will find men crowd into a sermon, a page, or a few minutes' conversation, and apparently with full satisfaction to themselves—without any feeling that they have not extracted from them their essence and full value—doctrines to which your understanding fully assents, on which you would fearlessly and unhesitatingly stake the salvation of your soul, and which have frequently supported and refreshed it; but which, when thus accumulated, oppress your mind; and being too condensed, and succeeding each other too rapidly to admit of a developement adequate to their comprehensiveness—in fact, of corresponding mental experiences—are but mere words sounding in your ears. Your understanding, indeed, from the memory of a former decision, fully assents to them; but they in reality present at the moment no definite object, no corresponding spiritual experiences to the mind.

That this system is congenial to some, indeed to the generality, of minds, there can be no doubt: it is a matter of daily experience. The reason of it is this: The moral range of most minds, and their powers of introversion and self-contemplation, whether from original constitution or defective training, are extremely limited. They skim along the surface of truth. But even there the God of truth can, and does, exhibit himself to them: that they do not plunge deeper, is the effect of a moral want, and not of a moral obliquity. This I say of the sincere, and really awakened: but in days of high professsion there is too frequently a substitution of religious phraseology, as of the nomenclature and technicalities of a science mechanically acquired, for the developement and practical application of Christian principles, and the expression of a genuine experience. This, too, unavoidably results from a want of the faculty, or at least of the habit, of introversion—from contemplating superficially and intellectually a subject whose proper theatre is the heart.

I do not think that your mind is of this latter class, which I have been now describing; and as I feel sincerely anxious that you should not only enjoy but improve your privilege, I would, in compliance with your wish, direct you, as far as my judgment and experience enable me, to suitable food.

As a general direction and rule, I should strongly recommend the writings of those authors who have dwelt more upon the substance than the form of Christianity; more upon its nature and spirit, than its mode and letter: who have sought less to exhibit its doctrines as a system, than to digest them in the alembic of their own minds, to "speak that they do know;" and so to interpret the letter of Scripture by those comments upon it which the Divine Spirit has written in their own spiritual experiences, that, with the aid of that Spirit, the truths of *our* understandings also may become the feelings of our hearts.

Among such writers, John Wesley—whom I mention first not from any preference for his peculiar opinions, but because I know that you are already acquainted with him—occupies a leading station. Edwards on the Affections, and on Redemption; Scougal; Leighton; Cudworth, in his two magnificent sermons; Colquhoun; Lucas; Fenelon, in his spiritual works; Thomas a-Kempis; Pascal; the Abbé Grou, in his characters of real devotion, and morality, of St. Augustine; the extracts from St. Augustine which you will meet in Milner's Ecclesiastical His-

tory; Baxter; Doddridge; Owen; Howe; Flavel; Henry; John Newton's Life and Letters; Cecil's Remains:—these, and it were easy to increase their number, are some of the spiritual writers whose works I have most frequent opportunity of consulting; and which I read with great delight, and I hope some profit. These I should strongly recommend to you, as peculiarly congenial to the nature and character of your mind, and calculated to present religion to you in a shape and attire the most substantial and attractive*.

You will perceive that my selection has not been limited by any consideration of sect or party. The writers that I here recommend differ materially in doctrine as well as discipline; but they unite in spirit. I have levied contributions even on the Papal domains, for the supply of my bill of fare; and often have they in this way ministered to the refreshment and edification of my mind. In the spiritual works of the Roman Catholic divines you will find but few of their peculiar doctrines—but these few should not be the less carefully guarded against. Indeed, the better way is to read the purified editions, which may be had, of some at least, of the best Jansenist writers, and which contain all their piety and spirituality, without those few doctrinal errors, from which they had not yet time and light fully to reform. To speak now only of minor differences; this absence of their several peculiarities of creed in their spiritual works, which are the cream and essence of the author's religious experience, the fac-simile of the tablet of his heart, furnishes of itself a strong presumption that those opinions do not belong to the essence of religion. Truth is one: and yet the good men whose names I have enumerated above differed upon many points, and thought those points upon which they differed to be of vast importance—perhaps on account of the defensive attitude into which opposition had thrown their minds. But in the works in question you have a society of spirits of one heart and of one mind: Calvinist and Arminian, Papist and Protestant—with indeed, exclusive of any doctrinal differences, certain characteristic lights and shades of character and feeling, which indicate the peculiar faults or virtues of their respective systems—breathing all the same humility, and the same confidence; the same faith, and the same obedience; the same spirituality, and the same love. While I see this—and it were prejudice and bigotry to refuse to see it—I cannot avoid feeling, that it is not in those minor points on which they differ, but in that charity wherein they all agree, is centred the essence and soul of religion; of that which is, one day, and in one place, to unite all such spirits in one chorus of harmony, singing the song of Moses and of the Lamb; without a single discordant note swelling that voice of grateful adoration, which rings through heaven's concave, from ten thousand times ten thousand, and thousands of

* To these let me add, from more modern writers, or later translations, Chalmers, *passim*; Bridges on the cxix th Psalm; the several works by the Author of the Natural Historyof Enthusiasm; Henry Martyn's *Life*; and James's *book* on Christian Charity; Rambach's Sufferings of Christ; and, though last in order of publication, not least in excellence, Woodward's Essays and Sermons—a volume of which Dr. Chalmers, no mean authority, observes, that it is a "work replete with originality, and rich in the germs of high thought." Assuredly it is not to sanction the volume of Mr. Woodward, or the criticism of Dr. Chalmers, but simply to gratify my own feelings, that I give my humble but strong attestation to the truth of this pithy and judicious eulogium. I have for many years esteemed the conversation of the author of that volume as among the highest of my spiritual and intellectual privileges; and ever found it an exhaustless mine of precious and original thought; to which I feel it no less a duty than a pleasure to acknowledge my vast and manifold obligations.

thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The truth is, when doctrines find their way from the head to the heart; when they become the food and anchor of the soul, rather than the Shibboleth of a party; they become incredibly meek and tolerant. These parents of charity possess the character and attributes of their offspring: they "are not easily provoked; vaunt not themselves; are not puffed up: they bear all things, believe all things, hope all things, endure all things." J. M. H.

WHAT IS TRUTH?—IN A LETTER TO A FRIEND.

For the Christian Observer.

MY DEAR SIR,—I know not how you will receive this epistle, but I design it amicably, and, as far as I can examine myself, believe I am prompted by the purest and best of motives.

It was with some degree of grief I learned that your opinions on the most important branches of human inquiry were lax—that you entertained sentiments, the tendency of which are to release you from obligation to the Christian dispensation, and allow you a discursive range in the field of thought and speculation, without awakening the highest and best emotions of an intelligent creature, accountability to God.

I am sorry for this, because I have gone through these mazes before, and know their spell and potency. They present a fair and bland, and oftentimes a captivating, aspect, but the poison of asps lies hidden below their surface, and they invariably conduct their victims into the paths of the destroyer.

Now I purpose, in this attempt, to maintain the proposition that there is such a thing as Truth, or rather "THE Truth;" and to insist upon the self-evident fact, that on the knowledge and practice of it hangs our everlasting destiny. Remember, error is *dangerous*, as well as delusive; and *fatal*, as well as false. To be mistaken in our earthly pursuits is comparatively unimportant. Consequences, if sad, and even if irretrievable, are confined in their influence, relating entirely to this life; and, be they never so disastrous, strike only at the *body*;—but a false estimate of our standing in relation to *eternity*, and obscure and perverted views of the character and attributes of God, peril the *soul*; lull it into a profound slumber, from which, if Divine influence doth not quicken it, hell with its myriad of miseries receives it, and we find too late that we are *fixed*, "choosing strangling, and death rather than life." How important, then, the discovery of Truth; and of what infinite value its possession! The Wise Man might well say that it was "better than rubies," and "that all the things that may be desired are not to be compared to it."

Under circumstances peculiarly solemn and touching did the Roman governor put the memorable and momentous question, What is Truth? and had he been in earnest would undeniably have waited a response: but, no; insincere, or at least listless, and utterly indifferent to its acquisition, he no sooner started his proposition than he turned away and abandoned the pursuit of it; eager again to mingle in the scenes of civil tumult; content to sacrifice the substance for the shadow; and willing to resign the majestic beauty of real life for a miserable and gaudy phantom, which as often as he strove to embrace eluded his touch, or perished in his grasp. Be it not so with you, my friend; you

are of more value than you perhaps think. It is impossible to compute the worth of a being who can *never die;* in whom all the finest and most pungent sensibilities will abidingly remain, and incidentally act as auxiliaries in making up the cup, either of his sorrows or his joys. Oh, do ponder these things in your heart!

I will now tell you what Truth is,—it is the revelation of God's will, as contained in the Sacred Writings.

Had this supernatural light been withheld, in vain might we have struggled to *force* an entrance into the arcana of futurity. The wisest men were baffled, even in their holiest and best-directed efforts, to dissolve the elements of their moral constitution, and see *through* the valley of the shadow of death. Socrates desired his pupil Plato to desist: "Await," said he, "the advent of a Teacher from on high." So pressing was the case, that this presentiment had worked its way into the mind of the great philosopher. He saw that nothing less than miraculous agency could administer to their mental necessities, and unveil those prospects which the dim light of heathen philosophy tended rather to obscure than develope. The chains of moral darkness which for ages had bound the human family, could not be loosened by the abstrusest reasonings of the profoundest intellect; and man sat, a sad image of impotence and despair, abandoning his theories of the universe one after the other, or making abortive attempts to compound from their materials a system suited to the immortality of his nature, and the unquenchableness of his desires.

"In the fulness of time," therefore, according to the sacred canon, God sent forth *his Son:* and no language can more adequately express the character of this Divine Teacher, the real situation of mankind at this era, together with their necessities, than the simple verse recorded by St. John, that "In *Him* was life, and the life was the light of men." Thus all mysteries were explained by the introduction of a greater,—the doctrine and incarnation of the Word. And here is the key which unlocks the entrance to every avenue of knowledge, while men are compassionately and condescendingly invited to go "in and out, and find pasture."

This is Truth, and He who brought it into the world, who bore testimony to it, and personified it, declared that man's emancipation depended upon a right knowledge of it: "Ye shall know the truth, and the truth shall make you *free.*"

The freedom it effects is "perfect:" the mind is liberated, the body purified, the soul renewed. No longer distracted by discordant opinions, or bewildered by the presentation of endless plausibilities, the mind knows and feels the immense power of such knowledge—that every thing opposed to revealed Truth is, and must be, false—not by assumption, but by logical deduction and irrefragable argument; and consequently it has a range of axioms on which it can fall back, and, by bringing every adverse sentiment and system into comparison with them, it at once detects fallacy, exposes error, unveils deceit, discerns danger, and is enabled intuitively, and with comparatively little effort, to demonstrate to every man that there is but one path to happiness, and that so plain that the "wayfaring man, though a fool, shall not err therein."

Nor is its influence on the body less marked and decided. Where it is implanted, it converts man from the creature of circumstances into an intelligent actor upon principle. Ten thousand baneful causes operate, in his state of hostility, to draw him hither and thither. He is not the slave of one passion, but of many; he hesitates, falters; turns, and returns; *at one time* the prey of uneasiness, *at another* the leader of

jollity and mirth; *now* harassed with alarm, and *then* hushed into deep and fatal security; stung with vexation *this moment*, "breathing out threatenings and slaughter" *the next*; shrinking with disgust from his accustomed round of prostitution one day, and returning, "like a dog to his vomit," to the perpetration of it on the second; attracted by the baits that fame and ambition lay to secure his affections and fire his ardour, and presently groaning under a sense of mortification and defeat. In short, his condition is abject; he is "in the gall of bitterness and the bond of iniquity."

How sovereign must be the power, and how celestial the nature, of that remedy by whose sacred touch such a being can emerge into a new, a holy, and a happy state! How "quick and powerful, and sharper than any two-edged sword," the instrument that thus at once can cut asunder the thousand cords that bind his soul to earth and sin and sense, and give him space to range; a heart to love, a faculty to value, Him who is "the image of the invisible God, the First-born of every creature." Can it be *less* than truth?

But it also renews the soul—that imperishable and mysterious principle which thinks, and reasons, and reflects. Cut off from its legitimate source of happiness by the introduction of sin, and the disobedience of our common parents, the soul wanders far from God and holiness and peace; "forgetting the Lord its Maker, who stretched forth the heavens and laid the foundations of the earth." This is melancholy and terrific; for so long as the soul shuns its Maker, and seeks gratification in the indulgence of those passions which *He* has denounced and forbidden, so long must it be under his curse, and deprived of all consolation and hope. Whether debased by sensuality or rising up in its native state of enmity against God; whether confining its emotions with watchful jealousy to terrene objects, or wrapt in mere illusions of tender-heartedness and generosity; it alike needs the transforming influence of a superior power to bring it to a just sense of its abject condition, and to open up to its powers of perception the means of its purification and acceptance in the sight of God. It is indubitable that "the Truth" can alone accomplish these mighty and momentous purposes. "Through sanctification of the Spirit, and *belief of the truth.*"

Thus you see, my dear friend, what important consequences rest upon a heartfelt reception *of*, and inward witness *to*, the truth:—liberation of the mental powers—an induction into the highest possible branches of human inquiry—a knowledge of the supreme and eternal Jehovah—man's original formation, and his present condition—the exact attitude in which he stands towards God—the need there is of Divine grace to rescue him from the dangers by which he is surrounded, and deliver him from the penalties consequent upon his apostate condition—the discovery of the mediatorial and sacrificial offices of Christ, by which he obtains pardon without abstracting from any of the essential perfections of the Divine nature, and by virtue of which he is regarded with complacency by Omniscience itself—the unfolding of the Holy Spirit's agency in the economy of redemption, by whose sacred breathings he is "converted from the error of his ways," and brought back again to the moral image of his Maker: his gradual approximation *to*, and his irrepressible desire *for*, entire inward purity of heart—the supernatural dispensation of faith, by which he looks not at the things which are seen, but at those which are unseen—his ability, by the celestial torch of Scripture light, to behold the final destination of the human race: the holy rectitude and unsullied justice displayed in their division into *two* classes only: their distinct and separate departures; the one, under

the fearful appellation of "accursed," "into everlasting fire, prepared for the devil and his angels;" the other, the purchase of a Saviour's blood, "to inherit the kingdom prepared for them before the foundation of the world."

And now may I ask to which of these vast companies you intend to belong? You must take your standing among the one or the other. In this matter there is no neutrality, nor can any leave of absence be obtained. You were made *for the very purpose* of being placed there, and *no one else* can fill *your* place. It does not matter how you die, nor where your body may be laid, nor by what process it becomes decomposed: "all that are in their graves shall come forth:" "the sea shall give up her dead;" and He who controuls the elements will even nicely re-adjust and re-animate *every* body which, by the custom of heathen and savage nations, has been subjected to the action of material fire.

I pray you, then, retire for solitary reflection. There is but a step between us and death. "Commune with your own heart on your bed, and *be still.*" "Agree with thine adversary quickly, *whiles thou art in the way* with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Yours most faithfully and affectionately,

I. H.

ON CORRECTNESS OF SCRIPTURE QUOTATION.

To the Editor of the Christian Observer.

MANY clergymen and religious writers sadly perplex their hearers or readers by giving *the substance of* texts as quotations, instead of citing the exact words as they stand in our vernacular Bibles. The habit of reading the Scriptures in the original languages may sometimes account for this; but I fear that in general it arises from defective recollection, and want of care in verifying the passages cited. I do not speak of instances in which the reference is merely by way of allusion, or where only the substance or spirit of a passage is intended to be conveyed; but of passages introduced as direct quotations, and which, if printed, are given in Italic characters, or with marks of quotation. I need go no further for illustration than the papers of some of your own correspondents. In one of your late Numbers I noticed, in a paper by a very powerful and original writer, under the signature of J. M. H., several passages marked with inverted commas, not one of which was a literally correct transcript; and in one or two instances, two widely-separated passages had been combined as one extract. In your last Number one correspondent, p. 296, writes, "diligent in business;" while another, a few pages further (p. 304), writes "not slothful in business," which is the authorized version. Such discrepances are very perplexing; and I would respectfully urge it as a rule, on all theological writers, never to insert between inverted commas any sentence or clause which they have not verbally collated with the received text, except where they expressly intend to alter the translation.

A VERY PLAIN MAN.

*** If A VERY PLAIN MAN'S rule were followed, it would save us much perplexity. We usually endeavour, where a passage is definitely quoted, to correct the misreadings of our correspondents; but frequently clauses are so interwoven that we could not do this without re-casting a whole sentence or paragraph; and the writer,

not knowing the reason, would often wonder why we had so strangely interfered with his manuscript. When an author professes to quote Scripture, he should so arrange his own words as to weave in Scripture, and not alter Scripture to make it fit his composition.

APPENDIX TO THE MEMOIR OF ELIZA MATILDA METHUEN.

To the Editor of the Christian Observer.

As it has been more than once remarked to me that the memoir of my sainted child, which appeared in your February Number, should have contained some fuller notices of her intellectual character and temporal accomplishments, and (as one of my correspondents has observed) in order to shew the superiority of her Christian faith to that earthly-mindedness which both were calculated to produce, allow me to supply that deficiency. I purposely generalized, when referring to the above points, partly because I know the demands made upon your pages, but chiefly from a regard to the comparative insignificance of such qualities as end with time: nor did it escape me, that by enlarging on any of her temporal characteristics I might have been accused of parental partiality and secular display.

Yet, fearing that my very slight reference to the points now under consideration may by some of your readers be misconstrued, and may even lead to the false conclusion that both my daughter and myself were opposed to whatever attainments are not essentially religious, I will explain myself, so far as may be necessary, on this not unimportant subject. Now I conscientiously reject the theory which would make the cultivation of the mind, and the well-restricted pursuit of certain temporal accomplishments, to be inconsistent with the Christian character. For, as God has gifted us with reason, so He evidently intended it to be exercised for His own glory, and (as the history of Moses and Solomon would fully prove) in things earthly as well as heavenly: and, generally speaking, I might insist, that there is no one department of knowledge which by a Christian mind may not be made more or less subservient to the interests of true religion. Even those productions of genius and wit, which are impregnated with moral poison, and which should therefore be scrupulously shunned, may still prove to the incautious reader how dark, how depraved, is man, till regenerated by the Holy Spirit. History, with all its sad and sanguinary details, may be conducive to the same end. That an acquaintance with the arts and sciences, and general literature, may prove instrumental to our knowledge of the Fountain of all wisdom, and that the acquisition of languages may lead to much useful communication with men of other ages and of other countries, is my deep and permanent conviction. Provided such temporal endowments are made absolutely subordinate to our knowledge of "all Holy Scriptures;" and, instead of inflating us with pride, serve to clothe us with humility, on account of our remaining ignorance; I conceive they may be even auxiliary to our Christian progress. On these and similar grounds I uniformly encouraged in my daughter the due improvement of that superior mind which she possessed; and therefore I could not be averse to the task of recording that improvement, to whatever degree it may have been carried. Such were, in fact, her own conscientious views of intellectual exercise and temporal pursuits. Accordingly, while the Bible was her chief and dearest study, she employed herself, as far as her delicacy of frame allowed, in reading certain French volumes, in order to improve her acquaintance with that important

modern language. She would also search History; she especially studied Botany, and became a considerable proficient in it: she was no mean adept in Music: and in her general conversation and correspondence manifested that mental improvement which is the natural effect of such habits and pursuits.

In thus recording the views taken by my sainted daughter of temporal accomplishments and pursuits, I would especially observe, that she considered them innocent only so far as they were secondary, and even ultimately subservient, to her advancement as a Christian student. To know "Jesus Christ and him crucified," was with her so paramount an object, and so prominent in her prayers and meditations, that, in comparison of it, the world itself was utterly worthless in her account. She valued no accomplishments that tended, whether immediately or remotely, to separate her heart from Christ. As she sowed, so she also reaped, even peace in time and glory in eternity. May the young go and do likewise.

T. A. M.

ON ALLEGED RECORDS OF PROVIDENCE.

To the Editor of the Christian Observer.

In discoursing with a friend upon a paper which appeared in your valuable Number for April, signed "Observator Providentiæ," he remarked, that he considered it unfair to specify particular accidents, affecting notorious offenders, as instances of the retributive justice of God; since innumerable cases occur in which the seemingly pious are concerned, where such an inference becomes inadmissible. In confirmation of this objection, which he deemed to be Scriptural, he quoted the well-known passage, Luke xiii. 1—5, as unanswerable.

Now, sir, if it consist with your convenience to favour me with a definite and logical reply, which, I confess (however my own mind may be, and is, made up upon the subject), I find it difficult to furnish to another, you will assist and greatly oblige

A CONSTANT READER.

*** We have so often stated our opinion upon this question, that we are unwilling to trespass upon our readers in reply to the inquiry of our correspondent, who may refer to the Review of "Works on Divine Providence" in our last volume p. 176, and to some remarks, p. 211, on the same subject. We have frequently expressed our conviction that many popular tracts offend against the spirit of our Lord's caution, being constructed as if upon the principle that vengeance *is* speedily executed, and that the fall of the tower of Siloam *was* a special act of displeasure. But while avoiding such unscriptural inferences, we ought not to lose any suitable lesson of spiritual warning or instruction. If, for example, when the tower of Siloam fell those who were crushed by it were assembled there for some unlawful purpose—if they were violating the Sabbath, or in any way acting against duty or just remonstrance—there would surely be nothing harsh or improper in making the catastrophe a thesis for salutary admonition. If a thousand persons were sitting in a gallery which was strong enough to support only eight hundred, it would be equally likely to fall (unless a miracle were interposed, which we are not warranted in expecting) whether the party were assembled for a play, or for a sermon; but the just impression upon a Christian mind would be very different. In both cases there would be sudden, and what men call accidental, death; and the importance of being constantly prepared for eternity would be the striking moral resulting from the event; but there would be a wide distinction between the predominance of charitable hope in the one case, and the alarming fears which charity could not, and ought not, to quench, in the other. The populace, like the "barbarous people" of Melita when the viper fastened upon the Apostle Paul, usually rush to the extreme of superstition, whether on the bright or the dark side; while persons of higher education often philosophize and generalize, till they overlook the most obvious intimations of a special providence, even in so remarkable an instance as that which has thrilled the public mind for several months,

and which furnishes a striking illustration of the watchful eye of Providence detecting and punishing the crime of murder even in the present world. Such instances are sufficiently common to prove that "verily He is a God that judgeth in the earth;" while they are not so universal as to weaken the irrefragable arguments for a state of future rewards and punishments.

SABBATH PROFANATION.

To the Editor of the Christian Observer.

THE letter of "Observator Providentiæ," in your Number for April, suggests to me the notice of a circumstance, of which I was myself a witness, on a Sunday in the summer before the last, at a town in Essex; and as every well-attested fact of this kind may be of importance to the conviction of the thoughtless and the confirmation of the reflecting, I request the favour of its insertion.

As I was returning from afternoon service, I met in the street a mournful procession of four men, each of whom held the corner of a hurdle, and who were followed by many women and children of the place. Looking more closely, I saw a white linen cloth, which covered what appeared to be the body of a child; and, on inquiring, I learned that a young lad had been drowned, whom they were carrying home to his cottage, while his poor mother followed with the crowd in great distraction of mind. It appeared that the afternoon lecture, which we had just heard from the faithful Minister of the parish, had been attended both by the father and mother of this unhappy youth, whose age was fifteen. This lecture was upon the subject of Confirmation, and was addressed to the young people of the parish, whom the Bishop of London had proposed to confirm in the following month. While the parents and their other children were hearing this lecture, the poor lad who was drowned had gone to bathe, instead of attending Divine worship; and still more distressing is it to add, that his mother had, before church-time, particularly required him to accompany them, more especially as the address was meant for the young; but, alas! in vain. He said he should not go to church; but he still promised to go to meeting; and as it was known that on the former Sunday he had attended there, it was supposed that he would do the same now; instead of which, however, he merely made it an excuse, and went to a mill stream of the parish, in company with another boy, who was too young to afford him any assistance; and he had but just entered the stream when the strength of the current overpowered him, and he was hurried in a short time to his final account.

On visiting his parents on the following morning, it was painful to receive still further confirmation of this young person's previous character and condition. His poor mother informed me, with many tears, that her greatest sorrow now was to think that the very last words she ever spoke to him (which were, "Come to church") had not been obeyed by him, whom she called her "poor undutiful child:" and she told me that she had repeatedly endeavoured, but in vain, to convince him of the duty and privilege of seeking God, by persuading him to pray to Him both in the morning and evening, and to read His holy word: to all which, however, he had turned an inattentive ear. It was sad to hear this afflicted mother exclaim, "Oh, my poor disobedient, my poor rebellious child! would that he had but hearkened to his father and me, and all this misery would never have happened!"

I found also, from another source, that evil company had been one of

the snares of this unhappy lad; and that the breach of the Third, as well as of the Fourth and Fifth Commandments, had too long been preparing the way for that awful scene, which had now so suddenly shut the door of time, to open it upon eternity.

The reflections to which this sad occurrence gave birth were, in the first place, as to *the duty of parents.* I fear the practice of our times leaves too much liberty to children, and too often relaxes, in early life, the obligations which God requires at the hands of their earthly guides and instructors, who are more or less made responsible to Him for all those who are committed to their charge. We read that Eli sinned against the Lord, in that "his sons made themselves vile, and he restrained them not:" and the Wise Man frequently insists on the great importance of reproof, and, where this will not avail, even of correction; lest those evils should be fostered which can only end *ill*, both for the parents and their offspring. The instances are numerous, in which children neither see the valuable example of holiness exhibited by those above them, nor are deterred by those restraints which it is the bounden duty of superiors to impose upon the sins and follies of youth. It is a happy circumstance, when, upon the early death of children, from whatever causes, parents have good Scriptural grounds to hope that they have conscientiously trained them up in the way in which they should go; and that they have not too soon given the reins out of their own hands, but have been mindful of the solemn duty of exacting, with all Christian affection and tenderness, that obedience which, as the representatives of their Heavenly Father, they have a right to claim from all those who are entrusted to their care. Let parents learn, that, in spite of any modern relaxation of discipline, they are not discharged from the constant duty of watching over and restraining their children; but are called upon to accompany them to the house of God, to establish family worship, to read the Scriptures with them, and to insist on the abandonment of all openly vicious courses and companions. The blessing of God may generally be expected on these means, when humbly sought with faith in the Divine promise; but in the very few unhappy cases in which faithful parents may be disappointed, they will at least deliver their own souls, while the blood of those who perish will be on their own heads.

2. As to *the duty of children,* and particularly to their earthly parents. Perhaps a more striking instance of the sin of disobedience, and its fatal consequences, can hardly be found than in the case before us. "Honour thy father and thy mother," is declared to be "the first commandment with promise:" that promise is, "that thy days may be long in the land which the Lord thy God giveth thee:" and here we see that repeated instances of disobedience at last issued in one particular act of that nature, which at once cut those days short, and finished, without further warning, the sad career of this young transgressor.

Let every child or youth, who may read these lines, only endeavour to realize the feelings of this young sinner in the moment when he rose from the water (for he was seen to rise once); and if in that dread moment he was capable of any reflection at all, may it not be supposed to have been somewhat of this kind: "O my mother! had I but hearkened to your voice! Oh! were I but now at church!" But, alas! just as it was in the case of the foolish virgins, so it was here,—"the door was shut." It is impossible indeed to pronounce as to his eternal state; but which of my young friends would think it wise to leave "the vast concerns of an eternal world" to a mere probability? Which of them, after this, will trust to a death-bed repentance, when they cannot know that

they may ever come to a death-bed at all; or even if they should, that God will grant them the grace to repent? "True repentance" (says a good man of old) "is never too late; but late repentance is seldom true." "Seek then the Lord while he may be found; call ye upon him while he is near: let the wicked," however young, "forsake his way"—since he is not too young to die, and may be called as suddenly as this poor lad, though perhaps not in the same way:—"let the unrighteous" youth "forsake his thoughts;" and let him "now, while it is called to-day," "return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Especially, let all who are in the habit of disobeying the plain commands of their parents reflect on the fatal consequences of a sin so hateful to the Almighty, and so frequently punished with His anger in this world. And let them carefully abstain from what they may think to be little transgressions of this kind, which will certainly lead to greater. Perhaps many children may think they would never have gone the length of absenting themselves from church, when expressly required to go there; but how little do they know their own hearts who think so! It is "by little and little" that young, as well as older, transgressors are taken in the snares of the devil. The great secret, therefore, is to resist the first approaches of this deceiver of souls: and hence we are taught by our blessed Lord to pray, every day, as much against temptation, as for our daily bread; because our own strength is at best but perfect weakness; and because there is no day when we do not quite as much require to be kept from falling, as to be fed with the bread that perishes. As an angry thought or word is declared by the great Lawgiver to be nothing less than murder in the bud, so the disobedient and rebellious thoughts which children harbour against their parents, contain in them the seeds of further mischief, and, but for the restraining or renewing grace of God, will issue in evil actions. And all those breaches of the Fifth Commandment involve this additional evil, namely, that the contempt and resistance of other superiors besides parents, more or less follows this first sin of domestic life. Many children, from neglecting or despising the lawful commands of those in immediate connection with them, have soon learned to cast off the authority of masters, mistresses, and other superiors, and rulers both in religious and social life; and have thus become lawless and disobedient, proud and high-minded, till they have ended in deeming themselves independent of those necessary authorities, which it is not more our duty than our happiness to honour and obey.

3. *The duty of children to their Heavenly Father.*—"If I be a father," says the Lord, "where is mine honour?" Now, as his servants we are whom we obey;" and how can we better prove our subjection, than in devoting our time and attention to Him, in this short state of being, with whom we profess that we desire to spend a whole eternity? When we consider the necessary demands upon our time, in a world of sin and vanity, of labour and care, in which few comparatively are their own masters—especially among the poor—what an unspeakable blessing and privilege must we consider the Sabbath-day; and how great are our obligations to keep it holy, to seek God in his house, and to employ every interval of it in Divine worship, serious conversation, reading the Holy Scriptures, prayer and meditation—in short, in preparing for our great change at death, and for the final condition to which we must then be introduced. Important as the Sabbath is to the rich, what are the poor to do without it? To them it is precious indeed, as affording them time for attending to their immortal souls, and hearing of "the Lamb of

God that taketh away the sin of the world." In proportion as they begin to see the world in its true colours, they will rejoice in that day when they can more especially rise above it and renounce it. In proportion as they desire happiness, which is inseparably connected with holiness, the Sabbath will prove to them "a Delight, the Holy of the Lord, and Honourable." Divine grace will bless it to us; making us better acquainted with the Saviour, uniting us more completely with him, and conforming us more entirely to his image and likeness.

But, alas! what a woful mistake did this poor boy make, who, instead of hallowing this blessed day, looked for his happiness in profaning it, and learned soon to forget and depart from that merciful God, who, whatever He denies the poorer portion of his people, still enriches them with the highest treasure, when He leaves them the rest of the Sabbath! Ah! how little did his afflicted parents think, when they were hearing, with me, and with so many others, on that Sabbath afternoon, the glad tidings of mercy and peace through a crucified Saviour, that their poor wandering child was in that moment paying the forfeit of his disobedience, in choosing darkness rather than light, and preferring the pleasure which was so soon to end in misery, to that peace which the world can neither give nor take away. In spite of all the sneers of the infidel and the scorner; in spite of those taunting questions, which have been so often asked, "What is the Almighty, that we should serve him? and, what profit should we have, if we pray unto him? and, what profit is it that we have kept his ordinances?" nothing can be more certain, than that if the poor young subject of this communication had only been found that afternoon with his young companions in the house of God, this fatal end would not have overtaken him, and he might yet have proved a blessing to society, a comfort to his parents, and an ornament to the church of Christ.

ZENAS.

QUERY ON AN ALLEGED EARLY ENGLISH TRANSLATION OF THE BIBLE.

To the Editor of the Christian Observer.

In James's "Treatise of the Corruption of Scripture, Councils, and Fathers," &c. (8vo. 1688), I find in the "Table of Authors," p. 554, this entry: "A manuscript Bible in the English tongue, long before the coming of Wickliff." Can you or your correspondents favour me with any information on the subject? I can find no other trace of such a version.

D.

*** We do not think that there is any shadow of proof that the whole of the sacred Scriptures were translated into English before the version of Wickliffe. Considerable portions had been rendered, by various translators, both into Anglo-Saxon, and into post-Norman English, but not the whole Bible. The reader may refer for some account of these portions and authors to Lewis's History of Translations, or to the more succinct notices of Mr. Horne, and other Biblical compilers; but the most recent and accurate account of Saxon and early English versions prior to Wickliffe, is contained in Mr. Baber's introductory chapter to his reprint of Wickliffe's Testament, of which there is an epitome in Dr. Vaughan's Life of Wickliffe. Vol. ii. pp. 37—42, 2d edition.

The expression quoted by our correspondent from James, "a manuscript Bible," was perhaps only used loosely; or, at least, without any definite information as to the exact portion translated. Indeed, we might conclude that there had been several translations of the whole Bible, instead of one, if we did not scrutinize such statements. Fox the Martyrologist, in his Dedication to Queen Elizabeth of the Gospels in Saxon, "collected and searched out of the Saxon monuments" "by Archbishop Parker's industrious diligence and learned labours," says that "Our countryman Bede

did translate the whole Bible into the Saxon language;" and that "King Alfred translated both the Old and the New Testament into his own native language;" and also, that, "before John Wickliffe was born, the whole body of Scripture was *by sundry men* translated into this our mother tongue." In a paper communicated by Parker to Fox, and inserted in his Acts and Monuments, entitled "A compendious old Treatise, &c." it is stated that a man of the name of Wyring had a Bible in English of Northern speech, which seemed to be two hundred years old. Mr. Horne, in mentioning that John de Trevisa "is said to have translated *the Old and New Testaments* into the English tongue" in the fourteenth century, adds, that "the translation ascribed to him is supposed to have been confined to *a few texts*, which are scattered in some parts of his works." Mr. Horne had just before remarked, that "the first English translation of the Bible known to be extant was executed by an unknown individual, and is placed by Archbishop Usher to the year 1290: of this there are three manuscript copies preserved at Oxford, in the Bodleian Library, and in the libraries of Christ Church and Queen's colleges." Mr. Carpenter, in his "Biblical Companion," says that early in the Saxon times "the Scriptures" (he does not say, portions of them) were read in the vernacular tongue, through the translations of Adhelm Bishop of Sherborn, A. D. 706; Egbert Bishop of Lindisfern, 720; the venerable Bede, a few years subsequently; King Alfred nearly two hundred years later; and Elfric Archbishop of Canterbury, 995. Now no person can suppose that Mr. Carpenter means in all these cases the entire Scriptures; and perhaps James spoke as indefinitely.

ON THE COLLECTOR OF THE TEXTS FOR HANDEL'S MESSIAH.

To the Editor of the Christian Observer.

My dear sir,—"Præcentor's" inquiry respecting the compiler of the words of Handel's Messiah, is interesting, and not altogether unimportant.

1. It is universally admitted that Dr. Morell furnished Handel with the words of *many* of his oratorios: but it is clear that he did not furnish words for *all* *. The notoriety, however, of his being Handel's chief resource for words, naturally induced individuals to attribute to him any set of words which they could not certainly attribute to any one else. Hence the vague assertion in Chalmers's Dictionary, that "he compiled the words for Handel's oratorios †;" as though he had compiled them in every instance. Hence, also, the probability that Mr. Tillard's father referred the compilation of the Messiah to Dr. M. merely from general rumour, and not from special information.

2. "Præcentor" is very properly of opinion that the admirable compilation of Scripture texts in the Messiah argues a great degree of spiritual discernment in the compiler. If this argument be correct, the probability of Dr. Morell being the compiler is not very great: for, though he was a profound philologist, yet, judging from his "Poems on Divine Subjects" and his "Annals of the Life of Christ," the Christian Observer would not consider him a man of spiritual discernment.

3. For which of Handel's oratorios Dr. Morell contributed the words, no writer, as far as I know, has ever stated; but it is commonly believed that they are those which Handel composed after his notable visit to Ireland, and which, consequently, are of a later date than the Messiah ‡.

* Mr. Pope, for instance, was the author of the poetry in the oratorio of Esther.

† Other Biographical Dictionaries speak more guardedly, and say "for *some* of Handel's oratorios."

‡ The Messiah was composed in 1741, when Handel was in his fifty-eighth year. So little was this remarkable composition esteemed in England, that its author went to Ireland, in the hope of gaining for it more worthy success. To the honour of the city of Dublin, Handel returned with ample satisfaction. Every body knows the sequel.

All these later oratorios are written in a metrical and dramatic form. That they are the production of Dr. Morell is very likely, from what is known of his attachment to classical poetry, and to the Greek drama especially. But, upon examination, few traces of a spiritual mind will be discovered in them. Some of them, as to their subjects, are derived from Heathen mythology (e. g. Hercules, Semele, &c.); others from the Apocrypha (Susannah, Judas Maccabæus); and those which are taken from holy Scripture retain very little of a holy character (e. g. Samson, Jephtha, Joseph, Solomon, &c. &c.). Now it is evident that in these compositions spiritual thoughts are rarely allowed to breathe. The introduction of such sentiments as the compiler of the Messiah would be mainly anxious to introduce, seems altogether foreign to the writer's taste. Some expressions are incompatible with sound doctrine; and others are not remarkably delicate; while amatory effusions, fit only for an opera, meet the ear at every turn*. What I mean you now to infer, is either too plain or too painful to require statement.

4. Who, then, you will ask, was the compiler of Handel's Messiah? In all probability he was the Mr. Jennens to whom your anonymous correspondent refers. He tells you what he has heard from a venerated uncle,—"that the selection was made by a Mr. Jennens, a gentleman of Shropshire; and that the metrical parts were contributed by Dr. Morell." Now Mr. Jennens, as we shall presently see, was of *Leicestershire;* and there are *no* metrical parts in the Messiah. But the hearsay of your correspondent, when relieved of its principal mistake, becomes a valuable auxiliary to my hypothesis. What his "venerated uncle" may be fairly presumed to have meant, is this,—that the words of the Messiah were selected by Mr. Jennens, and the metrical parts of Handel's later oratorios were supplied by Dr. Morell. In confirmation of this report respecting Mr. Jennens, I beg to adduce the testimony of a very competent witness, Mr. W. Gardiner, the well-known author of "The Music of Nature." In page 515 of that work, speaking of the words of Scripture † in the Messiah, he says, "These words were prepared by Mr. Jennings, of Leicestershire, the patron of Handel; and in Gopsal Hall, the seat of Earl Howe, they were set to music by this immortal composer." As Mr. Gardiner is himself of Leicester, and a most indefatigable collector of musical facts, his testimony, if not decisive, is at least important.

5. As a sequel to these remarks it may be worth noticing, that Handel was himself no mean judge of what constitutes a good selection of Scripture texts. When some words were sent to him by certain members of the Episcopal Bench, to be set to music as a Coronation Anthem for George II., he was not a little offended, as he thought it implied an ignorance on his part of the holy Scriptures. "I have," said he, "read my Bible very well, and shall choose for myself." His own selection of words, "My heart is inditing of a good matter," &c., was very judicious; and the music of that anthem is some of his best. Handel throughout life was a man of blameless morals; and towards the close of his days manifested, as his biographer states, a deep sense of true religion. He was a Lutheran by education, but never

* I am not aware that any of Handel's metrical oratorios are ever performed entire in a church or cathedral. Though they are called "Sacred," yet parts of them are so grossly secular that common decorum reserves them for the concert-room.

† It is remarkable that the Messiah, and the Israel in Egypt, the only oratorios of Handel which have Scripture words, are universally esteemed his finest compositions. So true is the observation, that, "whether for the orator, the poet, or the musician, there is nothing like the Bible."

declined a general conformity to the Church of England. In conversation he frequently declared the pleasure he felt in setting the Scriptures to music *, and the edification which he especially derived from the contemplation of the Psalms. It is said that a friend happened to call on him when composing the Messiah, and found him in the act of setting to music those words of Isaiah, "He was despised and rejected of men;" but so overwhelmed was he at the touching and pathetic character of them, that he wept profusely, and even sobbed aloud. The very style of that admirable composition is sufficient to render the anecdote credible, while we may hope that the feelings of the great composer were not merely sentimental. Dr. Warren, who attended him in his last sickness, states that he was perfectly sensible of his approaching dissolution; and that, having always been impressed with a profound reverence for the doctrines and duties of the Christian religion, he had most seriously and devoutly wished, for several days before his death, that he might breathe his last (as he actually did) on Good Friday, "in hopes (he said) of meeting his good God, his sweet Lord and Saviour, on the day of his resurrection;" meaning, the third day, or Easter Sunday, following.

I am, &c.,

Astley Rectory, Worcestershire. W. H. HAVERGAL.

* What Mr. Hodgkinson states of a Dr. Nicholls *may* be true, without, however, any reference to the Messiah, as Handel's anthems comprise eight vols. folio; and, besides the Esther, he had composed four other sacred oratorios (Deborah, Athalia, Israel in Egypt, and Saul) before the Messiah came out.

To the Editor of the Christian Observer.

To save trouble to such of your readers as are interested in the inquiry by whom the selection of the words for Handel's Messiah was made (and indeed every thing relating to this wonderful composition will be interesting to many persons), you may, if you please, refer them to the third volume of Nichols's Literary Anecdotes, page 121; where there is a long note (appended to the mention of one of the publications from Bowyer's press in 1772), respecting Charles Jennens, Esq., of Gopsal, in Leicestershire. In Crosse's "Account of the Yorkshire Musical Festival in 1823," p. 278, there is a note, giving some of the particulars in Nichols, and referring as above, for a "full and curious account of the worthy but singular person by whom this admirable selection of Scripture texts appears to have been really made." It has been the practice at some (possibly all) of the Cathedral Festivals, as at the Ancient Concerts in London, and in other instances, to insert in the books of performance of the Messiah, at the end of every passage, a reference to the Scripture text. The selection of words itself is a Divine compendium, worthy of study. Whatever may be said of Musical Festivals, it is gratifying to observe the general estimation in which this oratorio is held; for at most, if not all, festivals, the Messiah attracts the largest audiences.

Dr. Morell wrote several of the metrical oratorios of Handel; two or three of them were written by Mr. Samuel Humphrey: Samson is partly from Milton, with alterations and additions, said to have been made by Mr. Newburgh Hamilton.

L. M.

To the Editor of the Christian Observer.

In corroboration of the testimony of those of your correspondents who state that it was Mr. Jennens of Gopsal that compiled the texts for

Handel's Messiah, permit me to add the assertion of two friends, who have now joined the chorus of the redeemed, "Worthy is the Lamb," &c. One of these was the late Rev. C. I. Latrobe, who had seen a letter from Handel to Jennens, in which he says, "I have begun to compose *your* Messiah," &c. &c. The other was the late Thomas Park, Esq., of Hampstead. I quite concur in Præcentor's expression of feeling on hearing the sublime music in this master-piece of Handel, and admire with him also the knowledge of Scripture, and the judgment, with which the selection is made. It appears to me improbable, on this view of the subject, that any second person could have been concerned, not only from the uniform excellence of the selection, but from the arrangement of the three parts; the first containing the Prophecies; the second the Accomplishment, in the Saviour's sufferings; and the third the Triumph. It seems to be the effort of one expansive mind.

I am informed that the late Chamberlain of London, R. Clark, Esq., who lived in Handel's day, had a copy of his letter to Jennens, which is probably in the possession of some one of his family or friends.

W. SUTTABY.

*** Our correspondents must now permit us to close this discussion. Such a letter as is referred to by Mr. Suttaby is, we believe, in the possession of Lord Howe. Mr. Jennens was a man of great piety and benevolence, and a Nonjuror.

ON GEOLOGICAL INTERPRETATIONS OF SCRIPTURE.

To the Editor of the Christian Observer.

Do you not think that Hebrews xi. 3 is a complete answer to Dr. Pusey's notion of the meaning of בָּרָא? What does πιστις refer to but testimony; and where is the testimony referred to in this verse but Gen. i. 1? The historical allusions begin with Abel, and go regularly on through the book. Therefore I infer that verse 3 must refer to Gen. i. 1; and it expressly says, that the testimony is that things seen were created μη εκ φαινομενων, not modified out of pre-existent things. This appears to me to vitiate Dr. Pusey's hypothesis, as much as Gen. ii. 4 interferes with the other, that Gen. i. 1 refers to a former era of things; for ii. 4 manifestly refers to the substance of the whole of chapter i., and uses the very Hebrew words employed in i. 1, so as to limit i. 1 to the detail that follows.

I wish this question of the settlement of geology with a fair interpretation of that chapter, was *satisfactorily* put at rest. I fear, whatever we may say, it will cause much infidelity, or at least dispose people to treat Gen. i. as the Germans do, as a mere μυθος. I do not wish to stop the course of science, but it certainly seems to me that the key to the settlement of this question is yet to *be sought* for.

A. K.

THE CHRISTIAN OBSERVER AND ARCHBISHOP LAUD; WITH REMARKS IN REPLY.

To the Editor of the Christian Observer.

I CANNOT find in Rapin or Burnet any account of the sentence on Dr. Leighton, or of Laud's being present when it was pronounced, as mentioned in your Number for March. Mr. Lawson, in his life of Laud, published in 1829, says (vol. i. p. 530), "With respect to Leighton's

case, there is not the slightest evidence that he was at the trial. In all the accounts of the Star Chamber which I have been able to examine, I do not find him mentioned in this case." "Not one of the writers of that age, in opposition to Laud, Peirce excepted, asserts that in this he had any concern; nor has he ever been upbraided, except by the enthusiasts of modern times." "It is evident, I maintain, and undeniable, that Laud has been most unjustly reproached for this affair, with which he had not the least concern, either as a judge or as a member of the Star Chamber." I do not give much credit to Lawson's work, but I shall be obliged to you if you will, in a future Number, mention the authorities for your observation.

M.

To the Editor of the Christian Observer.

REVEREND SIR,—I beg leave to request that you will insert in your Magazine the following observations, in which I have pointed out some incorrect statements of facts in your late remarks on Mr. Newman's Letter.

My first specimen shall be the following—[The writer proceeds to mention the allusion to the Tiptops, Gapes, and Yawns, which had been anticipated by Mr. Newman, and replied to.]

You are not more accurate in your statement of facts with regard to Archbishop Laud. Besides the vague charges of Papistry, &c. (which you admit to be unfounded, except we consent, with you, to put a new sense on the words), you allege two facts against Laud. First, the often-refuted calumny that he was the author of the barbarous punishment inflicted on Alexander Leighton, and that, taking off his cap, he returned thanks to God for it;—a charge first invented half a century after Laud's death (see Le Bas, *Life of Laud*, page 142), and for which, while you assert it as a fact, you prudently give no authority.

Next, the equally notorious falsehood of his supposed Popish ceremonies in consecrating St. Catherine's church; which was advanced and refuted in his own life. For this latter fiction you quote—what grave authority? what impartial historian? what serious Christian? what zealous Protestant?—David Hume! Oh, egregious ally! But you add, Mr. Editor, that you quote him "only for facts." I confess this is startling. I fear there are some who like Hume's *principles*, but that any one should consider him an authority for facts, when misrepresentation afforded room for a sneer, I did not expect. Let me, again, put a case to you. Your authority for facts asserts (chap. xxix.) that Luther opposed the sale of indulgences because the profit of it was transferred from his own order to that of the Dominicans. In this foolish slander he is followed by Robertson. Now, sir, what would you have thought if Mr. Newman, on Hume's authority, had repeated this charge against Luther? Yet you have no hesitation in repeating his attacks on the Prelate whom God raised up as the chosen instrument of rescuing the English Church from her greatest danger, the danger of following Geneva, from the errors of Zuinglius to those of Socinus.

I repeat, sir, that I accuse you of no intentional misrepresentation. I believe that you repeated the old charges against our venerated Archbishop without being aware of their falsehood, and without troubling yourself to ascertain their truth. In short, you have given us, in this latter case, an example of that ignorance of Laud's real principles which Mr. Newman so much offends you by supposing possible. That ignorance, however, is greater than I should think he could have expected. That you have

never troubled yourself to examine his theological writings is not wonderful: perhaps it is nothing strange that you should be unacquainted with the original records of his trial: but it does seem extraordinary that you should profess to give an account of him without looking at his Life by Mr. Le Bas, one of the most popular biographical works of the day, in which you would have found your facts severally refuted.

A BYSTANDER.

*** We are much obliged to M. (who has favoured us with his name) for his inquiry; and we should have been equally obliged to the writer who signs himself A BYSTANDER, if he had not written as a partizan, mixing up his assertions with sneers, in the well-known tone which has been so justly complained of in the Oxford Tract writers. We advertise this self-called "Bystander," that as he has endorsed his letter to an individual by name, addressing him as the writer of the papers in this magazine on the Oxford Tracts, he ought not, under the shelter of an anonymous signature, to have penned unjust and wicked charges—such as taking an infidel for an "ally," and advocating "falsehoods," "notorious falsehoods," "without troubling yourself to ascertain their truth;" or to have revelled in the anonymous supercilliousness of imputing "ignorance" more gross than even Mr. Newman "supposed possible." He has imitated the Oxford Tract candour, when he says that we have never troubled ourselves to examine the works on which we were giving an opinion; adding, that this "is not wonderful;"—nobody, it would seem, but the friends of Laud and Sacheverell, having any decent acquaintance with history or theology, or the slightest regard for truth. We had occasion to notice Mr. Newman's courteous intimation, that our readers, Reverend, Right Reverend, and Laic, are mere ignorant praters about "Laud, and Sacheverell, and the Non-jurors;" like parrots, unable "to get beyond a round of titles and epithets"—such as "corrupters of the Gospel, human inventions, systems of fallible men, and so forth." In the same spirit he accused us in our last Number of the serious moral offence of censuring Mr. Keble upon merely seeing that he had written "something or other about tradition," and being "carried away with the word;" whereas, as we shewed, we had made a full analysis of his sermon, with observations: so that, if we were "ignorant," or retailed "falsehoods," it was our misfortune, and not our wilful crime. It is this "overweening" assumption of unusually extensive learning, deep research, and recondite argument, with a corresponding contempt for opponents, which has led many unripe young men to look up to the Oxford Tracts with such admiring reverence; whereas every person who is reasonably acquainted with the leading theological discussions from the reign of Elizabeth to Anne, or from the Puritan to the Bangorian controversy, knows perfectly well that not only the main arguments of the Tracts, but a vast mass of their quotations and references, have long ago seen good service.

We hope, before we lay down our pen, to give a reply which will be satisfactory to M.; though perhaps it will be any thing but satisfactory to the BYSTANDER; but in the mean time we must protest against the doctrine, that, in alluding to a well-established historical fact, it is improper, in the absence of all intention to deceive, to make use, for convenient quotation, of readily accessible sources of reputedly correct information. Mr. Lawson, in his elaborate, though grossly unfair and party-spirited, Life of Laud, says that he consulted for his memoir upwards of three hundred publications, besides the manuscripts in the public libraries, and numerous biographies and histories of recent date; which last, however, he adds, "I perused rather to ascertain the sentiments of the different writers, than in the hope of discovering any new or unknown facts." This laborious collation is not only honourable, but demandable, in an historian or biographer: but no person conceives it to be necessary in an ordinary reference or citation; provided there is no reasonable cause for suspicion. We should not therefore be ashamed, if, in referring to a generally, and we believe correctly, received fact, we had quoted from popular narratives; though we should have so devoutly reverenced the majesty of truth, as to have been thankful to be informed if there was any doubt respecting the authenticity of the popular account, and to be referred to any sources of better information. For example: in taking up the very first Life of Archbishop Leighton that happens this moment to be at hand, which is that published in 1828 by Mr. Thomas Murray, F. A. S. Scot., author of the "Literary History of Galloway," and in which the writer, having used diligence, and apparently intending to be honest, gives a memoir of both the Leightons, we find the incident respecting Laud and Archbishop Leighton mentioned as a matter of fact without controversy. This is a modern book; but when Ludlow (whoever he was) made the statement in 1692, none of the numerous and zealous writers on the other side contradicted it. They did not assert that the charge was novel; much less that it was unjust; but they set themselves to vindicate Laud's conduct on the occasion; thus admitting the truth of the facts, and leaving Mr.

Lawson, and his seconder, Mr. Le Bas *, nearly a century and a half after, to doubt them. We find Chalmers, the laborious author of the Biographical Dictionary, asserting that the story "has been repeated in all the histories of the time;" which is too large an assertion; but with such statements current in truth-loving authors,

* Our readers are probably aware that Mr. Le Bas' Life of Laud has been placed upon the Supplemental List of the Society for promoting Christian Knowledge. We attribute no blame to the Society generally; for the works on the Supplemental List are not balloted for by the members, but are placed there by the Committee upon their own responsibility; and the Committee have been led, by the respect due to Mr. Le Bas' name, to adopt a work unbecoming the character of the Society, which ought not to be committed to an apology for the principles and practices of that bigoted and despotic Prelate. We abhor the injustice and tyranny of those who condemned Laud to death; but this must not blind us to his many and great offences. There can be no question but that he wished to subject the nation to civil and spiritual despotism; and, so little is forgiveness of injuries a natural virtue, that we cannot wonder that the victims of his severity—for he was the most influential and active member of the Star Chamber and High Commission Court—sought and found revenge; and that the nation, alarmed for the public liberties, made common cause with them. Even his warmest contemporary apologists, Lord Clarendon not excepted, lament his petulant and overbearing temper; and though neither this, nor his severe judicial conduct, nor his love of arbitrary power, nor his anti-Protestant creed, nor his admiration for the gorgeous and superstitious ceremonials of Popery, nor all these in combination, were a just reason for putting him to death, yet they ought to have prevented the Society for promoting Christian Knowledge from espousing his cause, and publishing a volume in his defence.

Our respect for the Society and Mr. Le Bas has led us to speak in mild words, but our brethren in Ireland are not so scrupulous. The Dublin "Christian Examiner and Church-of-Ireland Magazine," in reviewing Mr. Le Bas' work (Feb. 1837), says:—

"Mr. Le Bas's work is decidedly that of an *apologist*. Archbishop Laud is his *client*, not his *subject*: and the thin veil of affected moderation which he sometimes assumes, is easily seen through. Indeed, we do not think that he is even a good apologist. His drift is too manifest: his officious solicitude too evident. Besides, there is a degree of pertness and *slang* about his style which is very offensive; and he wants the art of giving life and interest to his characters and incidents. The great topics upon which he chiefly relies for the defence of his hero, are the faults and prejudices of the age, and the unsettled state of the English constitution. Whatever seems arbitrary or cruel in Laud's conduct, is to be ascribed to these. On the other hand, he systematically proceeds upon the assumption that *all* his opponents had, from the first, conceived a settled plan for the subversion of all established order—of Episcopacy in the church, and of Monarchy in the state: in a word, were Presbyterians in religion, and Republicans in politics."

"Mr. Le Bas has told us that 'the insane and wicked outcry' against the *et-cætera* oath 'was, purely, the dictate of malignity and faction.' Could this excellent Churchman find no softer words to characterize the conduct and motives of Bishop Sanderson, who was one of those who 'cried out' against its iniquity? But Mr. Le Bas is too good an advocate to think of qualifying his expressions, when lightness of reason is to be compensated with weight of words."

"The Dedication of Laud's speech upon the sentence of Bastwick, Prynne, and Burton, is one of the most undignified effusions which ever came from a Christian Prelate. Of Bastwick (who was a physician) he says, alluding to his barbarous punishment, (he had his ears cut off and his nose slit for a crime which was never *proved* against him—a libel upon the clergy,) 'The proverb in the Gospel is all I shall say to him, *Medice, cura teipsum*, Physician, heal thyself. And yet let me tell your Majesty, I believe he hath gained more by making the Church a patient, than by all the patients he ever had beside.' This is a specimen of his *dignity*: now for his *humanity*. 'I shall rather magnifie *your clemency*, that proceeds with these offenders in a court of MERCY as well as justice; since (as the Rev. Judges have declared) you might have justly called the offenders into another court, and put them to it in a way that might have exacted their lives.' The reader shall have a specimen of these '*Rev. Judges*.' 'I fine Mr. Prynne,' says Lord C. J. Richardson, '5000*l*.....and perpetual imprisonment I do think fit for him, and to be restrained from writing; neither to have pen, ink, nor paper: *yet let him have some pretty hymn-book to pray to God to forgive his sins*.' In the same style the noble Earl of Dorset:—'I should be loth he should escape with his ears, for he may get a periwig, which he now so much inveighs against, and so hide them, or force his conscience to make use of his unlovely love-locks on both sides. Therefore, I should have him branded in the forehead, slit in the nose, and his ears cropped too.' Mr. Le Bas, in his Life of Laud, seems quite to have caught this *amiable* spirit; and the unfeeling flippancy with which he

there would be no fair ground for the charge of "falsehood," if we had quoted without professing to have searched deeply among original authorities. Mr. Lawson accuses Dr. Symmons, the biographer of Milton, a clergyman of that church, and a graduate of that university, of which, he says, "Laud was the ornament, and for his attachment to which he at last died a martyr," of "bigotry and malignity," of "disgusting affectation of liberality," of "scowling bitterly," and of conduct "dastardly and base in the extreme," because he credits the story about Leighton, and speaks severely of Laud's general conduct *. The same accusations might be brought against scores of other writers, Anglican as well as Non-conformist, who have spoken with grief or indignation of Laud's proceedings; so that we are not much concerned at the anonymous Bystander's vituperation of ourselves.

It is rather humorous for the Bystander to talk learnedly of original works, and then to give us, as a reference, only one of the popular compilations of the day. He devours Mr. Le Bas' little volume, and then marvels that all the world is not as wise as himself. Now, being decently acquainted, as we humbly presume to say we are, with the chief works of original authority which bear upon the subject, and not wholly unversed in more modern works which touch upon it, especially with Mr. Lawson's elaborate memoir, which defends Laud upon the very principle of the Oxford Tract writers, and leaves nothing unexhausted on that side which diligence could collect or affection for his hero suggest, it certainly did not occur to us as necessary to send to Messrs. Rivingtons to learn if they had published a popular Life of Laud in the "Theological Library," before we could venture to write a line respecting him. We should turn, as Mr. Lawson said he did, to new works upon the subject, rather for the writer's opinions and reasonings than for much additional fact. If books of the day are to be quoted as authority, we might just as well refer our correspondent to Mr. Lathbury's valuable History of English Episcopacy, lately published, which, though somewhat favourable to Laud, is too fair not to admit, as much as Ludlow or Neal, that Laud was at his post in the Star Chamber at Leighton's trial, and that "in the consecration of St. Catherine-Cree church he introduced certain ceremonies offen-

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tells of the sufferings of these unfortunate men, as if they were a capital joke, must disgust and shock every right-minded and impartial reader."

We must leave Mr. Le Bas and his Church-of-Ireland critics to settle these matters between themselves. The high terms of respect in which we wrote of Mr. Le Bas in our review of his Sermons, and our having passed by in silence his Life of Laud till it is now forced upon us against our will to confute our own statements respecting that Prelate, will shew that we were not over-eager to find fault. We neither adopt nor advocate the severity of remark of our Reverend Friends of the sister church; but we submit to every impartial reader, whether a publication which could furnish even a peg for such remarks ought to have been placed upon the list of a Society for promoting Christian Knowledge, and we will add Christian peace, among the members of the Church of England.

* Mr. Le Bas follows Mr. Lawson in vituperating Dr. Symmons, and makes the Society for promoting Christian Knowledge sanction his being called "exquisitely ridiculous." We will quote Dr. Symmons's words. We do not justify his comparing Laud to "a fiend," nor was he correct in saying that the Archbishop and the Puritans united with him "in every point of faith;" but we see no reason why the Society for promoting Christian Knowledge should take part in the quarrel, panegyrising Laud, and calling Symmons "exquisitely ridiculous." Symmons says: "When an inhuman sentence was passed upon Dr. Leighton, Laud pulled off his cap in the court, and thanked God for it. The Prelate noted in his diary the execution of these butchering sentences of the Star Chamber and High Council, with the cool malignity of a fiend." Again: "When I see him confounding the cause of Christ with that of the Prelate; when I observe him persecuting with merciless rigour men of exemplary lives, united with him in *every point* of Christian faith, and whose sole crime was a *conscientious* opposition to the hierarchical dignity, and a regard to what they deemed to be the simplicity of the Gospel; when I contemplate him on the judgment-seat uncovering his head and thanking God on the passing of a cruel sentence, which he himself had dictated; when I see him afterwards in his closet recording with calm rancour and cold-blooded exultation the execution of these judicial barbarities; when I behold him *insulting the age* of the mild and liberal Abbot, and spurning him from his throne to obtain premature possession of the metropolitan power; when I remark him ruining with vengeance, as ungrateful as it was unrelenting, the first *patron of his fortunes*, Bishop Williams, *whose hand had placed the mitre on his head;* my charity must necessarily falter, and I cannot immediately decide that he stands accountable for nothing more than erroneous judgment. By that Prelate's conduct his party was covered with odium; and it was detested by the wise, who foresaw its approaching ruin; and by the moderate, who were disgusted with its tyranny."

sive to the people," so that "the charge of Popery was repeated" against him. But though we were not obliged to notice books of the day, when we can refer to original works, it does so happen that Mr. Le Bas' publication is known to us from the much-to-be-lamented circumstance which we have mentioned, of its having been placed upon the Supplemental List of the Society for promoting Christian Knowledge; and if any of our readers, who are familiar with the life and writings and times of Laud, will take the pains to examine the volume with care, they will discover reasons manifold why it ought to be withdrawn from the Society's catalogue. It is, in truth, a decidedly party-spirited and historically-unjust work. We do not, of course, mean that the author has knowingly falsified; but he has so constructed his story that it conveys false impressions to the reader. There was good and bad in the Puritans, and there was good and bad in Laud; but the proportions are so unfairly stated by Mr. Le Bas that his whole narrative is a violation of truth. Every thing that is "enthusiastic," "disgusting," and "rabid" with "Calvinistic fanaticism" (we might cull a large posy of such choice epithets), is imputed to Laud's opponents; while he himself is eulogised wherever there is the slightest apology for panegyric; and where there is not, his faults are dressed in holiday vestments, and made to look almost like virtues. The Puritans confounded various decent rites and observances with Popery, and the friends of political liberty preferred being rebels to martyrs; of which crimes Mr. Le Bas speaks with due indignation; whereas he constantly palliates the offences, ecclesiastical and civil, of Laud, which mainly led to these results. He always tells us Laud meant well; his motives were good; and his conduct was excusable, though often misapprehended. Inconvenient stories he narrates briefly, and in select words, as a child would reluctantly allude to the mistakes of a parent; and lays the chief blame of them upon others. His passionate and revengeful speeches, he admits, are unhappy; but the sun is not without spots; and thus Laud—though a bigot and a tyrant—shines in his pages as a man whose evil deeds were but an emanation from his virtues. To detail passages in proof, were to transcribe the comment on almost every debated fact in the volume. Laud's Jefferies-like virulence of speech in the Star Chamber and elsewhere, is called, three times within three pages, by the soft name of "infirmity" of temper; and, instead of being rebuked for it, "the courtiers" are rebuked as "base" for "contradicting him," so as to try it, and to "betray him into some excess of passion." Even his giving only an answer which Mr. Le Bas himself is obliged to admit was "strangely ambiguous and faint," when he was offered a cardinal's hat, is not admitted to prove that either Laud was, or Rome considered him, a lax Protestant. But the most decisive way in which Mr. Le Bas gets over difficulties, is by quietly taking for granted that the statements of deponents, whether Puritan writers, ecclesiastical or political, or even witnesses upon oath and concurring in their testimony, are fabrications; and giving Laud's own ex-parte account of the matter as indubitable evidence to disprove them. What should we think of a Judge saying, "The witnesses concur in deposing to such and such facts, but the prisoner assures us that the affair was quite otherwise?" Yet this is Mr. Le Bas' constant style of reasoning. For example, in the very matter of consecrating St. Catherine-Cree Church, he says "Laud is charged [he omits to add upon solemn oath, and by concurring eye-witnesses] with having followed the Roman pontifical, instead of observing the simplicity appropriate to Protestant worship;" but "his answer to this despicable charge may be seen in his own history of his trial; and the statements of his enemies, when compared with his, are almost enough to make one ashamed of human nature." This is an easy way of trying and determining causes.

We will give but one more specimen. When Felton, the assassin of Buckingham, was examined before the Council, Laud, in order to find out whether he had any accomplices, brutally threatened him with the rack; but was unhappily unable to carry his threat into effect, as, whatever might have been the practice in the good old days of the Star Chamber, the judges unanimously declared that the horrible practice was illegal. Mr. Le Bas, in his usual tone of studied palliation instead of just displeasure, says, "Felton was examined before the Council: Laud, of course was present" [he cannot offer an alibi, as is pretended in Leighton's case, and therefore calmly says "of course"—in the mere routine of office]; "and it will scarcely be thought surprising that he should be *betrayed into some passionate expression* of his grief and horror: but it is *deeply to be lamented*" [rather, it is to be execrated] "that he was utterly unable to over-master these emotions.....and that he *so far forgot the statesman and the bishop*" [mild words] "as to threaten Felton with the rack," &c. But, adds Mr. Le Bas, "a Churchman might well be excused for *a mistake* upon a question which required the decision of all the judges of the land." Mr. Le Bas offers no such palliation for Puritan "mistakes."

We are not, however, about to plead the above remarks upon unreasonable historical scepticism as an apology for ourselves, when we alluded to popular historical statements, as if we were "ignorant," as Mr. Newman and the Bystander are pleased to assert, of the original authorities which relate to the doctrines and writings of

Laud or Sacheverell *. We are ignorant enough of things innumerable, but on this particular matter we had amply sufficient reason for what we asserted both respecting the case of Leighton and respecting Laud's conduct at St. Catherine-Cree church.

* If the Bystander's own knowledge had gone much beyond the perusal of Mr. Le Bas' "popular" narrative, he would have discovered by some of our incidental allusions, though we avoided quoting title-pages, that we were not unacquainted, as he supposes, with what he calls "the original records of Laud's trial." It so happens, for example, that in our very last Number, when writing upon quite another subject, at the foot of page 349, in refuting Mr. Newman's assertion that our Church receives not the Thirty-nine Articles on the authority of their framers at the Convocation of 1562, but of the Convocation of 1571; after referring to the Declaration before the Articles, to the Canons of 1603, to the Act of Uniformity, and to the subscriptions of the clergy, we added: "Nay, Archbishop Laud himself, in reply to the charges of his enemies, did the same; affirming that 1571 did nothing anew, but only renewed 1562." Now the Bystander might search through a hundred works which refer to Laud's life and times, but would not find the passage to which we incidentally referred, unless he went to those "original records" which he is pleased to say we were "unacquainted with;" and our "ignorance" of which we ought to have enlightened from Mr. Le Bas' "popular biographical works of the day." The passage to which we alluded we are not aware ever happened, by any chance, to be quoted; and our own allusion to it, in reply to Mr. Newman, was merely as an argumentum ad hominem in reference to another matter. Laud says, in his elaborate Star Chamber speech in 1637, at the "censure," as he is pleased meekly to call it, of Bastwick, Burton, and Prynne, who were cruelly "censured" to an execrable punishment, which Mr. Lawson, in his apologetic affection for Laud and the Star Chamber, "does not hold severe, except the cutting off of the ears;"—Laud, we say, remarks in that speech: "The (39) Articles, you see, are fully and fairly agreed to, and subscribed, in the year 1563.....'Tis plain, after all the stir about subscription in the year 1571, the Articles were settled and subscribed unto at last as in the year 1562." The Bystander would have detected by such incidental allusions, if he had himself been acquainted with "original authorities," that we must have had recourse to them, though we gave our readers only results, without troubling them with an unnecessary parade of references. Yet he ventures to accuse us of retailing "falsehoods," without taking the trouble to search for truth. The facts do not justify his assertion. If, for example, we were to sum up our opinions upon Sacheverell in the words of Bishop Burnet, it would be from concurrent conviction, and not from blind obedience to authority. Burnet says, and very justly in our opinion: "Sacheverell was a bold, insolent man, with a very small measure of religious learning, virtue, or good sense; but he resolved to force himself into popularity and preferment, by the most petulant railings at Dissenters and Low-church Men." So again, when we said that the Oxford Tract writers, in pretending that Protestantism, which they are pleased to identify with Calvinism or Zuinglianism, leads to Socinianism, were refurbishing an old rusty Romanist weapon; though we quoted only a modern, the Abbé Gregoire, as agreeing with them, yet we had our eye upon much older allies. The Oxford Tracts tell us to look at the present heterodox state of Geneva; and the argument sounds very plausibly to those who do not know that it has nothing to do with the questions at issue; for, unhappily, it was forestalled more than two hundred years ago, when Geneva was professing those orthodox opinions in which all the Reformed churches agreed. For example: Prynne, in one of his powerful though scurrilous works on Laud ("Canterbury's Doom," published in 1646), cites the book of a Jesuit, published in 1636, as panegyrising Laud, and propounding him "as a pattern to all others in England," and particularly in that he had "prohibited the sale of books tending to *Socinianism*, which he interprets to be *Protestantism*." Among these quasi Socinian prohibited books none were more eagerly sought out, and their authors more cruelly punished, than those which taught that men ought to keep holy the Sabbath day; whereas Laud induced the King to revive the profane "Book of Sports" of 1618, and exercised his severest tyranny upon those of the clergy who felt unwilling to promulgate the anti-Christian edict in their churches. Mr. Le Bas' garbled account of the Book of Sports and Sunday Observance, and of the trial and punishment of Prynne for his Histrio-mastyx, and of his second trial and punishment with Burton the clergyman and Bastwick the physician, is a party-spirited apology for Laud, under an affected air of historical calmness and a candid weighing of evidence; whereas the selection of facts and arguments leans grievously out of the perpendicular. If Sir Andrew Agnew had lived in the days of Laud, he would probably have long ago stood in the pillory, lost both his ears, been hugely fined, and been sent to prison for life; and Mr. Le Bas would perhaps have called him a "turbulent fanatic." We abhor the scurrility of Prynne and his associates; and nothing in these our days can appear more narrow-minded and bigoted than their denunciations of things indifferent—such as decent ecclesiastical vestments, and bowing at

Our object therefore in the foregoing remarks, is not to lay the groundwork of an apology for ourselves, for we have nothing to retract or qualify; but only to oppose the party spirit which, under the abused name of elaborate, but one-eyed, investigation,

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the name of Jesus (against which Prynne, among others, published a laboured treatise); or more intolerant than their exclusiveness in matters of doctrine, not allowing that any person could be a true member of the Church of England who did not soar to their own ultraism. But, seeing that such men as Laud had led the nation to blend Arminianism with Popery, crosses with crucifixes, and communion-tables placed altar-wise with the sacrifice of the Mass; and were perverting the Church of England into an instrument for reducing the nation to civil and ecclesiastical slavery; we can at least account for, without palliating, their violence.

Mr. Le Bas has not quoted the judicial information against Prynne for his Histrio-mastyx; and we should like to know whether the Bystander has ever chanced, in his antiquarian readings, to light upon that remarkable legal document, in which it is alleged that the said wicked doer, Prynne, "hath railed, not only against stage plays, comedies, dancings, and all other exercises of the people, and against all such as behold them; but further, and particular, against hunting, public festivals, Christmas-keeping, bonfires, and May-poles;" "notwithstanding," adds the information, "such recreations are sinless, and so published to be by a book printed in the time of his Majesty's Royal father." But what Prynne chiefly railed against was Sabbath breaking, which it was the object of the Declaration to promote, with a view to keep the people as far as possible from Puritanism. We never heard of any may who doubted that this was emphatically Laud's measure; but to screen the Archbishop, Mr. Le Bas makes the Society for promoting Christian Knowledge father it upon the King. Mr. Le Bas says, "The King gave orders to the Archbishop that the Declaration of lawful sports should be reprinted." To be sure he did, just as William IV. issues an ordinance for collections for the National Schools, or the Church-building Fund; but no person historically supposes that the King on such occasions initiates the measure, while the bishops sit idle. Mr. Le Bas adds: "The appearance of this Declaration was the signal for a general outcry from *the more rigorous Sabbatarians*. No better names could be found for it than a profane edict, a toleration for dishonouring the Lord's-day, an unhallowed sacrifice of God's glory to the power of the King"—rather, of his adviser. We know of "no better names for it," than these, which Mr. Le Bas makes the Society for promoting Christian Knowledge so strongly reprobate; and we trust that some of "the more rigorous Sabbatarians" in that Society will mark the way in which they are by implication alluded to. The Christian Sabbath has now been so long nationally and legally regarded as a day to be kept holy by Divine appointment, that "popular" readers are not aware of the extent of desecration to which Romanists, and their Protestant allies, would subject it, under the pretext of not making it Judaical. Our firm belief is, that if the doctrine of Laud and the Oxford Tracts should ever prevail among us, people will go to church as the Papists go to Mass; and will then spend the rest of the day as Papists usually spend it. Indeed, some recent speeches and facts have come within our knowledge which have caused us considerable apprehensions in this matter. Some of the Puritan writers, it is true, strained the bow to breaking; and their rigidness, which far exceeded the bounds of New-Testament liberty, led to a revulsion; but the chief danger in modern times, and in all times, is not on the side of moroseness, but of unscriptural laxity. The Laud party in the days of Charles I., and the Cavaliers in those of his son, ridiculed the strictness of the Puritans; but many of their stories are mere burlesque and banter. As our correspondent the Bystander is fond of original records, we will indulge him with one of these stories, from a scarce pamphlet (a copy of which he will find in the Bodleian Library) published in 1634, being a translation of a Latin discourse delivered at Oxford by the Regius Professor of Divinity, Dr. Prideaux, afterwards Bishop of Worcester—of course not the celebrated Humphrey. In the translator's preface we read, that, so horrible was the state of things where Puritans had influence, that he affirms—"In a town of my acquaintance, the preachers there had brought the people to that pass that neither baked nor roast meat was to be found in all the parish for a Sunday's dinner throughout the year!" "These," adds the writer, "are the ordinary fruits of such dangerous doctrines, and against these, and such as these, our author in this following treatise doth address himself." It was high time that Laud should step forth to prevent such atrocities. Only think of the wickedness of a whole parish dining on cold meat on a Sunday, in order that man-servants and maid-servants might rest as well as their employers, and go to the house of God.

We request our readers to pardon this long and desultory note; but we find that to give the rein to such topics is like ascending in a balloon—you know whence you set out, but cannot always tell how many places you will pass over, or where you

sceptically sports with the best-established truths of history, if they happen to wear an aspect not pleasing to the objector. It would be ludicrous, if it were not morally distressing, to observe the self-sufficient flippancy with which some younger men now-a-days get rid of historical evidence. They have perhaps heard that some scholar of large reading, like Mr. Maitland, has discovered here and there an error in some references or minute facts in Milner's History of the Church, or in Fox's Acts and Monuments, or some other valuable work; and, without weighing the mass of wheat against a few grains of chaff, they furnish themselves with the ever-ready reply, "Oh, I never believe any thing on the authority of Milner; he was one of a party:" or, "I never listen to Fox; he was sadly Low-church, and ultra-Protestant." And in like manner the veracious denouncements of history against Laud are to be set aside as Puritan falsehoods; while Protestantism is to be loaded with all the offences which Papists or Oxford Tracts can lay upon it. This party scepticism is highly injurious to the progress of truth, as we will shew in the two cases respecting which we are challenged. We quoted popular facts, fully believing them to be veracious; we indulged not in authoritative quotation, because we did not think that the subject required it; but, being requested to prove what we said, we will do so.

We are charged, it seems, with two distinct offences against Laud; first, in the matter of Leighton; and, secondly, in that of St. Catherine-Cree Church; and the witnesses brought against us are not any old writers, but two recent ones, Mr. Lawson and Mr. Le Bas. We will take both cases, refute both witnesses, and establish our allegations.

First, for the case of Leighton. Whatever might be the extent of his offence, no person now dares to deny that his sentence was cruel in the extreme. Mr. Lawson and Mr. Le Bas do not dispute this. In the case of Prynne, Burton, and Bastwick, which Laud's own published speech upon their "censure" notoriously connects him with, his admirers cannot deny that he approved of the proceeding; indeed, he strongly expressed his gratitude to his fellow-inquisitors for their barbarous conduct upon the occasion. The only palliative, therefore, for Laud in that case, is to aggravate the offences of the prisoners, and to argue that their sentence was not too severe—except, indeed, that Mr. Lawson thinks the cutting off of their ears (or, to use Mr. Le Bas' flippant word, as applied to Leighton in the Christian-Knowledge book, the "*cropping*" of their ears) might possibly have been spared: But in the case of Leighton, as the cruelty cannot be denied, the only resource is to extricate Laud from his share in the offence; and the only way of doing so is by pleading an *alibi*, that last refuge of criminals; which failing, a jury always considers their guilt presumptuously confirmed. Our readers have seen Mr. Lawson's reiterated assertions in the passages quoted by our correspondent M.; and Mr. Le Bas follows in the same track, remarking, that, though "heaven and earth were ransacked for matter of impeachment;" though "the repair of St. Paul's Cathedral, the setting up of some square feet of stained glass at Lambeth Palace, the rummaging of an old crucifix from among the regalia—all these worthless shreds and remnants of evidence his persecutors were not ashamed, in their contemptible exigency, to collect and patch together, in order to make up a show of plausible arraignment;" yet "not one syllable occurs respecting the monstrous punishment of Leighton;" his pretended connexion with the transaction not being heard of "till half a century after his death, and then only on the authority of an anonymous pamphleteer, who assumed the name of Ludlow." We have no need either to "rummage" far upon earth, or to attempt the "Christian-Knowledge" boldness of "ransacking heaven," in order to give such a reply to this *alibi* as shall not only identify Laud, but, we lament to add, shall convict his biographer, Mr. Lawson, of a most nefarious falsification of a document, in order to blind his readers, and to make them believe that Laud had no share in this wicked transaction, when the very document which he falsifies proves that he had, and the studied falsification proves that Mr. Lawson was conscious of it. Mr. Le Bas has followed Mr. Lawson in asserting the *alibi*, without either alluding to Laud's own declaration, or to Mr. Lawson's alteration of his words. We have merely used the strong terms which the facts, upon the face of them, call for; but we shall most cheerfully receive any explanation of them which we may be favoured with; though we do not see how any that is exculpatory can be offered. But, before we proceed to disprove the *alibi* by direct testimony, we would ask, what are the the antecedent probabilities of the case? When Leighton

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shall descend. However, that we may alight in safe company, we will close our note with the following passage from one of the letters of the venerable Thomas Scott the Commentator. "The tree of liberty," he says, "sober and legitimate liberty, civil and religious, under the shadow of which we in the Establishment, as well as others, repose in peace, and the fruit of which we gather, was planted by the Puritans, and watered, if not by their blood, at least by their tears: yet it is the modern fashion to feed delightfully on the fruit, and then revile, if not curse, those who planted and watered the tree."

was condemned, Laud was in the full bloom of his Star-Chamber and High-Commission power: he was the very life and soul of such proceedings; and what shadow of reason is there, therefore, to suppose that he would not be assisting at the trial of Leighton, as much as at those of numerous other victims of his severity? His absence would have been a much more remarkable circumstance for history to have recorded, than his presence. It would have been as strange as if Mr. Wilberforce had been absent from his place in the House of Commons when the abolition of the slave-trade was carried. An *alibi* was therefore so unlikely, that nothing but a determination to exculpate Laud could have devised it.

Then, again, as to the story of his taking off his hat, and thanking God: it was in perfect keeping with his character; for though he was despotic and bigoted, yet he conscientiously believed that he was doing God service, and working out his own salvation; and so far from the conduct alleged on this occasion being remarkable, we cannot see how, with his distorted views, he could have acted otherwise. Why should he not thank God for the "censure" upon Leighton, as much as thank his colleagues, as he did in his published speech, for that upon Prynne, Bastwick, and Burton? The statement which Mr. Lawson and Mr. Le Bas wish to prove to be a party-spirited invention, is so morally and dramatically consistent with probability, that it is not to be wondered at that it should have been universally credited both by friends and foes. At least we never heard of any scepticism till now upon the subject.

To buttress up this improbable *alibi*, Mr. Le Bas says that the story was not heard of till it was published in 1692 by Ludlow, from whom Neal copied it. Now, this is a negative which no man is warranted, more than two hundred years after the event, in asserting. Every person acquainted with the political and controversial pamphlets of the seventeenth century, knows that many remarkable events in them are not recorded in historical works. We are far from admitting as proved the wide-sweeping negative, that the statement is nowhere to be found, even in print, before the publication of Ludlow's narrative. If Neal in relating it had given no reference to Ludlow, it might have been equally affirmed that there was no mention of it before the time of Neal; for it was very possible that Ludlow's pamphlet, which is on another subject, might have escaped the researches of Laud's modern biographers. Besides, even if it were never in print before its publication by Ludlow, it might be a well-known, and not improbable, traditional anecdote. What literary or political man is there who is not familiar with many remarkable facts which he heard, upon good authority, in his youth, but which have never been fixed in types?—and this was much more the case before the modern practice of "reporting," and the familiar use of the press in recording contemporary events. When Hannah More's Life came out, what a mass of facts was communicated to the public which had slept for nearly as long a time as Ludlow's statement respecting Laud is alleged by Mr. Le Bas to have done; yet would it be tolerated that a party-writer, a century and a half hence, should deny a well-alleged fact, more especially one which bore internal evidence of truth, just because he did not happen to find it previously recorded, and did not wish it to be true?

But let us carefully look at Ludlow's narrative; and in doing so, we discern no marks of fabrication. The story comes in incidentally, among other matters: it is given at great length, and with conversations and circumstantial details, which there is not a shadow of reason for saying were invented for the occasion. The writer does not introduce the narrative as if he were relating any thing new, but rather as it were a well-known story. He also mentions several particulars, which, if we recollect rightly, are not in Neal—(we have not Neal this moment at hand); as, for instance, that Dr. Leighton was coming out of "St. Blackfriars' Church" when he was seized, and that he was, in the first instance, "dragged to Laud's house." And to whom does he address his narrative? His pamphlet is a bitterly controversial letter to Dr. Hollingsworth, an acute and zealous disputant, and an ardent admirer of the principles of Laud. And what says Dr. Hollingsworth in reply? Does he assert, with Mr. Le Bas, that Ludlow's account of Laud's taking off his cap, and giving God thanks, was fabricated; that no man had ever heard of it before; and that he did not believe it? Or did he, with Mr. Lawson, plead an *alibi*? No; he, by necessary implication, admits the facts; for he goes on sedulously to excuse Laud for his share in the business. He allows that Dr. Leighton "suffered a hard fate," and that he (Dr. Hollingsworth) would not, "with his present sense of things," have consented to it; but Leighton, he says, "was a great transgressor, and deserved a severe punishment." Would he have thus palliated Laud's criminality, if he could have pleaded for him an *alibi*? Would he have so calmly admitted the truth of the facts, if they were a novel invention? Assuredly not: and, besides, Dr. Hollingsworth stood not alone; there were several hot controversies, theological and political; and yet in no one pamphlet of the day that we ever met with, or heard of, was there the slightest attempt to disprove Ludlow's statement.

Now we cannot think that Mr. Le Bas has written with perfect candour in this matter. He says that the statement rests "upon the authority of an anonymous

pamphleteer, who assumed the name of Ludlow." The fact of the pamphlet's not being from the pen of General Ludlow, let us grant him; though, as his only reference is to a surmise of Dr. Hollingsworth's, we do not consider that he has proved the point. We will, however, help him to an additional proof; for Dr. Long, in a pamphlet published shortly after, entitled "Dr Waller's true, modest, and faithful account of the Author of Icon Basilike demonstrated to be false, impudent, and deceitful," affirms that the books which passed under General Ludlow's name were written "by a knot of republicans," whose names, however, he does not specify. Now the absence of perfect candour which we reluctantly impute, is in reasoning from the assertion that Hollingsworth denied that Ludlow was the author, to the conclusion that the story about Leighton is not true, but omitting to inform his readers that Dr. Hollingsworth himself did not deny its truth, but treated it as if the matter were perfectly well known. We are giving no personal credit to the regicides or republicans; it is not their testimony we appeal to; but our argument is, that the story was perfectly credible; that it is circumstantially detailed; and that the opposite party did not attempt to contradict it, but reasoned upon it as being authentic.

But, to cut the whole matter short, what becomes of the *alibi*, if Laud himself has left upon record that he was present at the trial, and took a prominent part in it? Mr. Lawson says that he has consulted three hundred volumes; but how is it that neither he nor Mr. Le Bas, though they must have read over and over again Laud's speech at the censure of Prynne and his fellow-prisoners, from which Mr. Lawson in particular quotes very largely, and with warm panegyrics upon it, has noticed the following remarkable and prominent passage:—"And a great trouble it is to them that we maintain that our calling of Bishops is *jure Divino*, by Divine right. Of this *I have said enough, and in this place, in Leighton's case*, nor will I repeat." (See Laud's Speech delivered at the Star Chamber, June 14, 1637, and printed in the second volume of his Remains, 1700, p. 68.) Here, then, is Laud's own declaration, in his speech at the condemnation of Prynne and his colleagues, that he did not enter upon one portion of his subject simply because he had said enough upon it on a similar occasion, and in the same place. Yet, says Mr. Lawson, "In all the accounts which I have been able to examine, *I do not find him mentioned in this case.*" "Not one of the writers of that age, Peirce excepted, asserts that in this he had any concern; nor has he ever been upbraided, except by the enthusiasts of modern times." We do not see why the evidence of Peirce, or any other man, is to be thus summarily disposed of; or that it is an argument in full against a solemn averment, that the deponent is a Calvinist or a Non-conformist; so that Baxter and Owen are liars by profession. But it is directly false to say that none but the enthusiasts of modern days have ever upbraided Laud with this affair; for all parties acknowledge that the whole story is extant in full at least as far back as Ludlow's work, printed in 1692; and we have now adduced Laud's own words to prove, what all Mr. Lawson's researches in three hundred volumes have not discovered, that the Archbishop did take a part in Leighton's case. But of this more hereafter.

We have asked how Mr. Lawson and Mr. Le Bas came to overlook this prominent passage, while they are perfectly familiar with the speech from which it is extracted. But we have now to state that Mr. Lawson has *not* overlooked it, but has actually falsified it; and that Mr. Le Bas, though constantly making use of Mr. Lawson, and adopting his plea of an *alibi*, has yet omitted to discover that Mr. Lawson has falsified Laud's own declaration, in order to prevent its refuting his statement. Mr. Lawson, as our readers have seen, argues that Laud "had no concern at all" in the business; he vituperates Dr. Symmons for asserting that he had; he twice says that there is "not the slightest evidence that he was present at the trial;" and concludes with affirming that he had not the least concern in this affair, either as a judge or a member of the Star Chamber, and that he has never been "mentioned in the case," except by modern enthusiasts. What, then, says Mr. Lawson to his own declaration, that he was not only present when Leighton's affair came on, but that he delivered a speech, which he appeals to seven years after, as containing arguments which he presumes could not have been forgotten; and which were probably delivered in a long and artfully-studied oration, like that in which he records the fact, and which forms a considerable pamphlet? What, we ask, says Mr. Lawson to this speech, *which wholly disproves* his *alibi*? Why, he professes to quote it accurately between inverted commas, but he alters this stringent passage as follows:—

Laud's own words.	*Mr. Lawson's quotation.*
"Of this I have said enough, in this place, in Leighton's case."	"Enough has been already said in Leighton's case."

Mr. Lawson here drops the Archbishop's "I," and "in this place," and substitutes as vague generality. The speech runs in the first person; Mr. Lawson himself give the "I" a few lines before, and a few lines after; but sinks it here. This mutilation appeared to us so extraordinary—we might say so unparalleled—that we thought there must surely be some mistake, and that it was just possible that in Laud's original speech, as published separately in 1537, from which Mr. Lawson professes to quote,

giving the very paging, the words might be as Mr. Lawson has quoted them; and that thus, although he had the speech before him in the second volume of Laud's Remarks of 1700, as given to the world by his zealous advocates the Whartons from the Archbishop's own papers, yet that there might, by some rare chance, be a various reading, and that he had availed himself of the discrepancy. Even this would not have been honest, as the publications of the Whartons were authoritative; and Mr. Lawson himself constantly cites Laud as given by the Whartons, in reply to Prynne's mutilations and comments. But, not willing to condemn if even this plea could be substantiated, we determined if possible to get a sight of the original pamphlet of 1637. In our research we happened to take up a heavy folio, published in 1681, by a zealous Loyalist, a warm admirer of Laud, entitled "Annals of the Reign of James I. and Charles I.," in which we found Laud's speech copied; and the words are, "I have said enough, and in this place," just as they appeared nineteen years after in the "Remains;" and since they must probably have been copied from the pamphlet of 1637, we might perhaps have rested contented with his evidence. We did, however, afterwards find a copy of the pamphlet itself, in the British Museum, and there the words are identically the same. What will Mr. Le Bas, or the "Bystander," say to this? Where now is Mr. Lawson's *alibi?* We do not ask, where is his fairness, his conscience, his veracity?

But, in addition to the reference to the original pamphlet of 1637, we observe that Mr. Lawson refers also, by volume and page, to Rushworth's Historical Collections. Was it possible, then, that Rushworth had tampered with the passage? It was not likely; but we turned to him, and there it stands as in all the other publications. We will not allow ourselves to describe in befitting words the wickedness of thus affecting to quote by volume and page passages which no reader would be likely to turn to for minute collation, unless he was either going over the same ground, as Mr. Le Bas was, or was forced in self defence, as we have been, by being most unexpectedly and unjustly accused of "falsehood."

While Rushworth is in our hands we may as well remind our readers of another passage. In the tabular account of the proceedings in the House of Commons we find, under date of April 21, 1641, that "Mr. Rouse reports (to the House) the case of Dr. Leighton; upon which it was resolved"——here follow eight Resolutions, declaring the illegality of his arrest, imprisonment, trial, and punishment. The eighth is as follows: "Resolved, that the Archbishop of Canterbury, then (in 1630) Bishop of London, ought to give satisfaction to Dr. Leighton for his damages sustained by fifteen weeks' imprisonment in Newgate, upon the said Bishop's warrant." This incidentally confirms Ludlow's account, which Mr. Le Bas, without a shadow of evidence, treats as a fiction. Ludlow says that Leighton was seized "by a warrant from the High Commission Court, and dragged to Laud's house;" which tallies with the official House-of-Commons statement of his having signed the warrant for his seizure. He was thus early concerned in the business; and his own words shew that he prosecuted it with zeal and vigour. There is not the slightest proof that he dissented from the punishment awarded by the court: the presumption, from the nature of the case, is rather that he may even have aggravated it, since he did so in other instances, when he thought his colleagues were too lenient: for, to use his friend Lord Clarendon's pregnant remark, he was resolved that "the discipline of the Church should be felt, as well as spoken of." Mr. Lawson alleges that the Commons' Resolution about his giving satisfaction to Dr. Leighton for imprisonment under his warrant, proves that he had no concern in "the trial:" but this proposed mulct was something superadded to his general liability, in common with his colleagues, for his concern in the remaining transactions, which were also declared to be illegal. Such Parliamentary "Resolutions" were no jest; for in the case of Bastwick, Burton, and Prynne, the Archbishop and the other Commissioners were mulcted 16,000*l.* among them, as compensation to the sufferers. But the proceedings in Parliament had reference rather to matters of illegality than cruelty. It might even be that Laud did not actually give his vote upon Leighton's trial; for he did not do so even in the case of Prynne, Burton, and Bastwick; for which alleged moderation he is of course highly applauded by Mr. Lawson, and Mr. Le Bas takes up the argument. But in this he only imitated the conduct of the Papal ecclesiastical courts, which convicted their victims, but in their tender mercy would not pass sentence upon them, but delivered them over to the secular power to be tortured. Thus Laud, on various occasions, artfully aggravated the offences of accused parties, and inflamed the minds of his secular colleagues; and then, with hypocritical candour, added (we quote from his speech on Prynne, Burton, and Bastwick): "But because this business hath some reflection upon myself, I shall forbear to censure them, and leave them to God's mercy and the King's justice." "Both myself and my brethren," he adds, "have been very coarsely treated by the tongues and pens of these men; yet I shall never give your Majesty any evil counsel: I shall rather magnify your clemency, that proceeded with these offenders in a court of mercy, as well as justice; since, as the Reverend Judge then declared, you might have justly called the offenders into another

court, and put them to it in a way that might have exacted their lives, for their stirring, as much as in them lay, mutiny and sedition." Could any thing be more artful and inflammatory than this? And as far as the hypocrisy of it, Mr. O'Connell was a very trumpery plagiarist upon Laud when he said, "Such and such persons have behaved very shamefully; but I do not tell you to pump upon them." The penalty inflicted on this clergyman, physician, and lawyer, besides being degraded from their professions and treated with studied inhumanity, was a fine on each of 5000*l.* (an overwhelming sum in those days); to stand in the pillory; have their ears cut off; and to be imprisoned for life, and this in all the horrors of solitary confinement, even pen, ink, and paper, being expressly prohibited. Yet Mr. Lawson and Mr. Le Bas praise Laud for his affected charity! His speech, says Mr. Lawson, "is perhaps unequalled for its masterly eloquence and temperate spirit." To our ears it sounds, from beginning to end, as an incitement to vengeance. The insidious intimation that the King might justly have condemned them to death, and the lauding his clemency for not doing so, was the strongest possible recommendation to inflict every severity short of putting them out of their misery. Mr. Lawson labours very hard, by bold assertions, to disprove Prynne's unrefuted statement, that the Archbishop was from first to last the chief instigator of the proceedings, and that, with all his affected meekness, he was "the cause and contriver" of the sentence "before it was given." The concluding Tertullian-like words of his speech, which Mr. Lawson cites as exculpatory, are to our minds artfully and basely aggravating: "I humbly crave your Lordships' pardon," said he, "for my unnecessary length, and give you all hearty thanks for your noble patience, and *your just and honourable sentence* upon these men, and *your unanimous dislike of them*, and defence of the church."

This particular speech happens to have been preserved, because the King ordered it to be printed: and from it we may reasonably gather the nature of the speech which he acknowledges himself to have made "in the same place" in the case of Leighton. He possibly, as we have said, did not vote—just as the trumpeter did not fight; but the trumpeter's battle-note slew more men than the soldier's sword. But to pretend to exculpate him from all share in the trial, from even being present on the occasion, or having in it "the least concern, either as a judge or a member of the Star Chamber," is as gross a party-spirited falsification of history as Rome herself ever devised to uphold the cause of civil or ecclesiastical intolerance. How comes it to pass that historians and biographers of all classes have been unanimous upon the subject, till Mr. Lawson and his Christian-Knowledge Society copiest (for if they had any predecessors in their opinion, we are not acquainted with them) arose to break the catena? We say historians and biographers of all classes; not of any one caste or creed. We have already quoted several, and might quote more; but we have not cited modern Nonconformist writers, such as Bogue and Bennett;—we have not referred to the heterodox Aiken, who adduces, in his Biographical Dictionary, Laud's conduct to Leighton as a striking illustration of Lord Clarendon's remark above-cited;—or to the democratical historian, Catherine Macaulay, who attributes the light manner in which so many of the historians who preceded her had passed over Laud's conduct to Leighton to tenderness for the government, or abhorence for Leighton;—or to various other writers, down to the Roman-catholic historian, Dr. Lingard, who attributes the whole affair to the Archbishop. We do not adduce these writers as "authorities;" but it is too much to assert that they have all conspired to falsify history in order to malign Laud and please "modern enthusiasts."

We never saw a copy of Leighton's book; but that it was mischievously libellous and inflamatory we presume is as little doubtful as that the punishment inflicted upon the author was savagely cruel and disproportioned to the offence. But whatever might be the character of the book, or its author, we do not think that it becomes the Christian Knowledge Society to deal in such phrases as "fanatical Presbyterian"—"lunatic"—"fitter for Bedlam than the Fleet"—"a crazy rebel;" and much less to inculcate, in the nineteenth century, the unjust and revengeful doctrine, that, "although he was nearly a maniac, it was necessary to suppress by a severe example all such provocatives to murder and insurrection." Is this the way that the Christian Knowledge Society thinks an enlightened and Christian Legislature ought to deal with "lunatics" and "maniacs?" Martin, the incendiary of York Cathedral, was perhaps very much such another man: he dreaded Popery, and thought he saw Popery in cathedrals: but he was quietly placed out of harm's way, so as neither to commit nor excite to "murder and insurrection;" whereas Leighton's judges would have sentenced him to agonizing and protracted tortures. These tortures we briefly alluded to; but even here, as our narrative differed from Mr. Le Bas', we suppose that the "Bystander" imagines we penned falsehood, without taking the trouble to examine into the truth. We will therefore give, side by side, Mr. Lawson's account with Mr. Le Bas'; more especially as Mr. Le Bas' suppressions furnish incidentally another specimen of the gross unfairness—and we now lament to say, actual falsity—of this book for promoting "Christian Knowledge."

Mr. Lawson.

"He was accordingly sentenced to be imprisoned in the Fleet prison during life; and to pay a fine of 10,000*l.* to the King.....Being degraded from his ministry, he was brought back, and sentenced *to be placed in the pillory* at Westminster during the sitting of the court, and there *whipped*: after his whipping, to have *one* of his ears cut off; his nose slit; his forehead branded with S. S. for seditious slanderer; and *then* conducted to prison. *At another time* he was to be *placed in the pillory* at Cheapside; *his other ear cut off; again whipped*; and then conducted to prison, till his Majesty should be pleased to set him at liberty."

Mr. Le Bas.

"He was sentenced to imprisonment at the King's pleasure; to a fine of 10,000*l.*; to degradation from his ministry (and yet this process must have been well nigh superfluous, in the estimation of Leighton's judges; for it does not appear that he received any other than Presbyterian ordination); to *the loss of both his ears*, and the slitting of his nose: and to branding on his forehead with *the initials* of the words seditious slanderer."

Here Mr. Le Bas as deliberately mutilates one document as Mr. Lawson did another. If he wished either to spare words, or to spare feelings, he might have described it generally as a very cruel punishment; but to pretend to give the exact details, and yet to suppress the aggravations—such as the barbarity of the inflictions by instalments, first, only one ear, and another time the other;—to suppress also the two brutally-severe whippings, inflicted also by instalments, and the incurable effects of which Leighton said be felt to his dying day; and to suppress also the pillory, twice inflicted; is a mode of writing history which, though it may promote party-spirit, will not promote truth, or further the cause of religion, or of the Church or Society that tolerates it. But the worst is, that it is not one passage here or there that is thus made to convey incorrect impressions, for the general complexion of the book is thus warped.

So much for the case of Leighton; but that case is only a fraction in Laud's life; just as the consecration of St. Catherine-Cree * church, which we now turn to, is but one instance out of many of his predilections for Popish ceremonies.

We really know not whether it is necessary, in so plain a matter, to confirm what we asserted; but as there seems to be a determination upon the part of some recent writers to misrepresent many of the best-authenticated facts of history, in order to accredit Laud and his party, and to revive certain of those doctrines and practices which, by their re-action upon the infuriated people (for large majorities have seldom much conscience), led the ill-judged Prelate and his Royal master to destruction; it may not be superfluous to reply to the Bystander's accusations; though, to speak the truth, they are as absurd as they are supercilious.—He says, in reference to our remarks, "You *prudently* gave no authority"—that is to say, we wrote what we secretly knew we could not substantiate. Authority! why we thought that the circumstances which we mentioned of Laud's gestures before the communion table at St. Catherine-Cree's, were so generally known, and so well authenticated, that any reference to "authorities" would have been mere idle pedantry. We did not state the matter controversially, but alluded to it as an historical fact. But forthwith the Bystander contradicts himself, by adding, that we *did* give an authority, namely, the

* Some old writers call it St. Catherine (or Katharine) Creed, and others St. Catherine at Creed; but we believe that the more ancient reading, St. Catherine-Cree (as the church is still called), is the true one. The affix was to distinguish the church in Leadenhall Street from St. Katharine Coleman, Fenchurch Street, and from the collegiate church of St. Katharine's near the Tower, which has now been swallowed up by the Docks of that name, the chief ornaments being removed to the gem of a chapel in the Regent's Park, where the antiquary may gratify his recollections of that royal establishment by the restored gorgeous tombs, and gaze on the escutcheons of a long line of Queens, from Stephen's Matilda to William's Adelaide, the next vacant shield waiting the name of Victoria; or admire the quaint carvings of the antique pulpit, while he reads on its scroll, in black-letter characters, the appropriate inscription from Nehemiah viii. 4, 5: "Ezra the scribe stood upon a pulpit of wood, &c." Maitland follows Stow in attributing the name St. Catherine Cree "to the epithet of Christ, corruptly Cree, from its vicinity to the conventual church of the Holy Trinity, originally denominated Christ Church." The name of our Redeemer used formerly to be pronounced by the people nearly as they heard it in the Latin service, only without the termination; or perhaps Italianized, with the vowel *e* for *i*; or vernacularly Normanized; by which "Christ," to an uneducated ear, would sound very nearly "Cree," the *i* being turned to our *e*, and the final consonants being nearly sunk. "Chris-cross" is not yet quite obsolete among the populace, to describe a Latin cross.

historian Hume. We have chosen, he says, an infidel "ally," and made him our "authority for facts." What a careless or prejudiced reader the Bystander must be, to say so. We never gave Hume as our "*authority;*" though, had we done so, the admirers of Laud would have had no cause to complain; for Hume has been very generally, and justly, accused of making the best of that Prelate's case, and he certainly shews no disposition to exaggerate his faults *. And as to his being an infidel, this would not interfere with his historical impartiality in this particular matter, since he greatly preferred the ceremonies of Laud to the rigours of the Puritans. In quoting Hume, even if we *had* quoted him for "authority," which we did not, we should have quoted Laud's own "ally;" for Mr. Lawson cites him as saying, "Whatever ridicule, to a philosophical mind, may be thrown upon pious ceremonies, it must be confessed, that, during a very religious age, no institutions can be more advantageous to the rude multitude, and tend more to mollify that fierce and gloomy spirit of devotion to which they are subjected. Even the English Church, though it had retained a share of Popish ceremonies, may justly be thought too naked and unadorned, and still to approach too near the abstract and spiritual religion of the Puritans. Laud and his associates, by reviving a few primitive institutions of this nature, corrected the errors of the first Reformers, and presented to the affrighted and astonished mind some sensible and exterior observances, which might occupy it during its religious exercises, and abate the violence of its disappointed efforts." To this defence of Laud, Mr. Lawson adds, "I agree with Mr. Hume." Who, then, are the allies? and how worse than idle to affect a sneer at us, as availing ourselves of an infidel ally against the man who was raised up "to rescue the English Church from the greatest danger —the danger of following Geneva, from the errors of Zuinglius to those of Socinus †;" when we purposely selected—not as authority, but for the annunciation of a few well-known facts—Laud's own zealous defender. If we had quoted Prynne, or Ludlow, or Neal—to say nothing of such partizans as Brooks, or Bogue and Bennet, or twenty other writers, who express their full belief of the facts—the Bystander might have reasonably talked of our going to prejudiced authorities; but in copying a few lines from Hume we were, at least, on the safe side.

But, be Hume's "authority" in the matter what it may, we never adduced it; and we stated most explicitly that we did not do so. We did not use the word "authority;" we expressly said that we quoted the historian only for "facts," not as the

* We well remember, in Howell's State Trials, a note which shews, by a statement of facts, that Hume was not justified in saying that Laud's severity was not extreme; but we forget whether the compilers adduce among their instances that Prelate's illegal endeavour to have the lunatic Felton racked; in order, as Mr. Lawson himself innocently lets out, "to draw from him a confession whether the Puritan faction, through their leaders, had suborned him to commit the crime." Mr. Lawson and Mr. Le Bas both admit that the "Puritan faction" had not the slightest concern in the matter; and Mr. Le Bas says that Laud's "honest persuasion" on this subject "was unfounded:" but though Felton, to use Mr. Lawson's words, "resolutely denied that they (the Puritans) had any knowledge of his intentions," this did not prevent Laud's threatening him with the rack "if he did not confess;" and Felton owed his escape from torture, which Laud's "honest persuasion" was preparing, to the justice and humanity of the other judges. Mr. Le Bas says, in very meek words, that "*it must be admitted* that such a proposal ought never to have fallen from a father of the church;" and then proceeds to urge all the palliations he can think of to extenuate his conduct. Is this the manner in which an Englishman, a clergyman, and a Society for promoting Christian Knowledge, ought to write upon such a subject? The Dublin Christian Examiner has very justly remarked that Laud is Mr. Le Bas' client. To any man who knows how to weigh evidence, one such phrase as the above "it must be admitted," indicates the animus of a whole volume; and such phrases constantly occur throughout this "Christian-Knowledge" work. Any offence of a Calvinist or Puritan is denounced roundly and vehemently; but let the beloved Laud threaten a madman with the rack, to induce him to accuse the Calvinists, whom he had resolutely declared innocent, and then, as the disgraceful fact cannot be denied, it is presented, not in the just form of abhorrence and indignation, but with the softening reluctance of "It must be admitted;" as if it were an exception to the good man's general habits, and a mere spot in the sun; evidently shewing that the writer is not impartially detailing historical facts, but defending an accused friend. If this be not unfair and party-spirited writing, we covet to know what is.

† Did the Bystander get this from the Oxford Tracts; or did he refer to the "original authority" of the Jesuit who said the same two centuries ago? To assert that Protestantism tends to Socinianism, is a calumny, let who will say so. The religion which adopts the Bible, and the Bible only, as its authority, cannot lead to a rejection of the doctrine of the Trinity, which pervades the Bible. The Socinian is obliged at once to expurgate or mistranslate the Bible.

authority upon which we believed them. Hume does not give the facts as his own, but referred for "authority" to Rushworth and others: he merely cited, as a compiler, what he believed to be true; and we, fully crediting the facts, availed ourselves of the convenience of his volumes for a brief passage, in which he cites them, without troubling our readers with a detail of "original authorities" in so plain a matter. It was not an affair of Jesuitical "prudence," but of common sense and convenience. Rapin and other historians state the same facts.

But what historians call facts, the Bystander is pleased to call "fiction," and "notorious falsehood." Does he venture thus to assert merely upon the strength of having read Mr. Le Bas' "popular narrative?" Or had he really examined "original authorities;" and, to go no further, had he carefully collated Heylin's narrative and Laud's "Diary," and his "Troubles and Trials," and the second volume of his "Remains," with Rushworth, and Prynne's "Canterbury's Doom," and some of the chief pamphlets of the times, as well as the regular historians who treat of them? If he had not, he was not authorized in urging against us (directing his letter to an individual by name) the charge of retailing falsehood; if he had, and fairly weighed the evidence, he must have perceived that what we quoted we could prove.

In the first place, our readers must have observed that we did not cite, even for facts, the whole of Hume's account of Laud's alleged superstitious doings, which is taken chiefly from Rushworth; nor does Hume quote the whole statement given by that and other authors. The mass of facts and depositions which were urged against Laud at his trial, and in the writings of his accusers, as proofs of his Papal predilections, would occupy a volume. We had two reasons, besides brevity, for not quoting the whole of Hume's summary. The first was, that portions of the words and ceremonies objected to, though offensive to the Puritans, were not in our view improper, but, on the contrary, were becoming and edifying; were in the main taken from ancient rituals, antecedent to Popery; and were such as our own Prelates still use on similar occasions, as steering a safe middle course between the superstitions of Romanism and the bareness of Puritanism. It were a calumny, as absurd as base, to feign that when, upon Laud's approach to consecrate the church of St. Catherine, "a loud voice cried, 'Open ye the everlasting doors, that the King of glory may come in,'" there was any thing superstitious in the recital, or that a compliment was meant to be paid to earthly dignity. The words were highly appropriate in a spiritual view to the occasion; and they are, we believe, still employed; and the setting apart the building for holy uses was a Scripturally-sanctioned solemnity, however much the Puritans, in their dread of Popery, might object to it. Nor, again, was there any thing intrinsically superstitious in the use of decent ecclesiastical vestments, or of fonts, or stained glass (provided the subjects were proper), or in many other things which were currently objected against Laud; though, as the nation connected these matters with Popery, it was, to say the least, injudicious to awaken ill-timed associations. There is nothing abstractedly wrong in wearing a red or blue ribbon; but if a person chooses ostentatiously to exhibit one in the streets at the time of an election, he is supposed, both by friends and foes, to connect himself by this token with a particular party. Such comparatively unimportant matters were eagerly seized upon, at that period of excitement, as corroborating evidences of Laud's affection for the doctrines and ritual of Popery; and being considered as party badges, however innocent in themselves, they inflamed the minds of the people against him. They were viewed as among the overt acts by which a constructive charge is often proved. Mr. Lawson makes it a merit in Laud that "he hated the Puritans;" and Mr. Le Bas admits that "he shewed occasional [rather, habitual and grossly partial] indulgence to the Papists." Can we then wonder that even ceremonies unexceptionable in themselves—nay, perhaps edifying—were looked at with suspicion, as visible indications of this hatred and indulgence?

A second reason why we omitted a portion of Hume's recital was, that some things are enumerated in it which Laud denied upon his trial—such as casting dust into the air at the consecration of St. Catherine-Cree church, and uttering curses and imprecations against those who should to the end of the world desecrate the place which he had hallowed. We did not quote these charges, because the facts were denied by him, and are not even yet cleared up; and, far from wishing to press upon his memory with "falsehoods," we wished to abstain from penning any thing that he himself did not directly or virtually admit;—a forbearance which the Bystander, in his hastiness of accusation, has overlooked.

As, however, these charges of scattering dust and uttering anathemas are thus brought before us, we will offer a few remarks upon them. Some of the ceremonies deposed to by the witnesses, and these among them, closely resembled those in the Roman offices; and as the people of that age had never seen a Romanist consecration of a "Mass-house," as it was called—nothing of the kind having been permitted in the land during their time, or that of their parents—it is certainly extraordinary, that, if Laud did not go nearer to the Popish forms than his defence asserted, they should have sworn that they witnessed ceremonials which they could not have in-

vented, and which it did so happen tallied with those of Rome. If they deposed falsely, they must actually have been tutored, and with great assiduity, for the purpose, out of the Pontifical. We know not how gratuitously to impute such horrible depravity as this even to "Puritans" and "Calvinistic fanatics," more especially as the Archbishop was upon trial for his life, these alleged Papal ceremonies being urged to swell out the proofs that he had systematically endeavoured to subvert the whole constitution in church and state. On the other hand, though the self-exculpations of an accused person must be looked at with caution, especially when weighed against the depositions upon oath of many witnesses, we cannot think that the Archbishop would have penned deliberate falsehoods. So that, between the conflicting accounts, we know not exactly where runs the boundary of truth. The Archbishop's defence, though only the word of the accused, appears to us clearly to disprove some of the charges; and it takes the sting out of others, by shewing that what he did was not only done conscientiously, but that it was innocent in itself, and conformable to ancient custom. But when specific facts are solemnly deposed to—such, for instance, as scattering dust at the consecration (an unnecessary but not a culpable ceremony)—we know not how to reconcile the contending statements. It is very easy to affirm that the charges were "ridiculous;" or to "lump the matter," as the Bystander does, by saying in mass that "he refuted *them*" in his auto-biographical statement; but assertions are not proofs *. The virulence and revengeful spirit with which the trial was conducted, and the folly and fanaticism of some of the accusers and witnesses, must dispose every right-minded man to sift the evidence severely, and to throw away as much of it as possible: but, with regard to large portions of the testimony, Laud does not so much as notice them; and in many cases he merely evades them; and sometimes, we think, he equivocates, or uses mental reservation. In the matter, for instance, of scattering dust, two witnesses depose to it, and he solemnly denies it; but in the Romanist office the scattering of ashes is a portion of the ceremonial. We need not go to Laud's accusers for this, as we happen to have before us, while writing, a copy of the "Pontificale Romanum Clementis VIII." (Amsterdam, 1627), in which, among the numerous implements to be provided for the long, pompous, tawdry, and superstitious Popish ceremonial of consecrating churches and altars, one is, "Vas cum cineribus;" and there is a vast store of fuming, censing, lustrating with holy water, burning candles, and other observances, among which one is that of scattering ashes: "Unus ex ministris spargit cinerem per pavimentum ecclesiæ in modum crucis," &c. No person can doubt that such a ceremony might appear to Laud very decent and edifying; and the only solution we can give of the discrepancy between his statement and the depositions of the witnesses is, that he employs some equivocation, or mental reservation, when he says that he did not scatter dust. Either it might not be himself, but "unus ex ministris" by his direction; or, what appears to us the probable truth, that he availed himself of the equivocal word "dust," which the witnesses used, they not knowing that the substance employed was ashen dust; the Archbishop making a convenient distinction between dust and ashes. Having two men's oaths; and the circumstance to which they deposed being a visible action; and happening to agree with the Pontifical office, though there is no proof that they had ever read that office, or seen it administered; it is a less violent supposition that Laud availed himself of some ambiguity to ward off the charge, than that the whole statement was "pure fiction."

We may say the same of the anathemas, which are solemnly sworn, by unimpeached witnesses, to have been recited upon the occasion against those who should desecrate the sacred edifice. There was no antecedent improbability in Laud's having followed the Papal practice of anathematizing church desecrators; whereas it is improbable

* Mr. Le Bas' words are, "It turned out that the throwing up of the dust and the curses were pure fictions." It turned out no such thing. The reader of the Christian-Knowledge publication will naturally suppose that Mr. Le Bas would not have asserted this without proof, and will be surprised to learn that he has not one syllable of proof to offer; that he has nothing to set against the depositions of the witnesses but Laud's own denial. We would not use an offensive comparison; but suppose that two witnesses swore that they saw a man put another to death; and that the prisoner wrote in his own account of the trial that he did not do so; would any Society publish, upon such authority, that the accusation "turned out a pure fiction?" We will yield to Laud's exculpatory statement far, very far, more than it is legally worth; but it is too much for the Christian-Knowledge Society to assert, upon his bare word, whatever moral credit we may give to it, that hosts of witnesses against him were perjured, and that their depositions "turned out to be pure fictions." Why did not the Christian-Knowledge Committee ask Mr. Le Bas what he meant by the phrase "turned out?" It merely means, "I would believe Laud's word against a score of Puritan witnesses." We repeat, that we do not charge Laud with direct falsehood; though, as he was making a defence for his life, his statements must, according to all rules of evidence, be weighed with caution.

that witnesses should have specified various particulars of the anathemas said to have been uttered, if the whole was a fiction. We see no way to reconcile his defence upon this subject with the ordinary laws of evidence, except by supposing (for we cannot think he would have penned direct falsehoods) that he used some reservation, or ambiguity; as, for instance, that the anathemas were not uttered at the precise time of the service, or in reference to the exact place, whether church, "altar," or church-yard, which the witnesses specified. The number of witnesses brought against him during his trial was nearly a hundred and fifty; and it is monstrous to suppose that all, or half, or a tithe of them, could have been suborned to swear positive falsehoods. There was exhibited towards him much harshness, prejudice, unfairness, overbearing (though less, perhaps, than he himself had exhibited towards many a prisoner); but to imagine that the whole affair was a perjured conspiracy, and that the unsupported assertion of the accused sets aside the united attestations of so many witnesses, is utterly irrational. But our belief is that in many particulars he does not so much contradict as evade their testimony; that he does not falsify, but equivocate. His own argument, and that of his defenders, is, that many of the witnesses were "more than suspected sectaries and separatists" (such are his own words); but a man might be not only "a suspected," but an actual, sectary or separatist, and yet not a perjurer. Laud's argument, that it was his duty to punish schismatics, and that therefore they disliked him, was a good reason for carefully sifting their evidence, but must not be allowed to blot it out without examination. It might, indeed, as he said, be "law" that "no schismatic might be received against his bishop;" but there is no moral reason for saying that such a law was equitable, or that, because a man believed in the doctrine of election, or scrupled to conform to some ceremony which he considered Popish and contrary to the doctrines and discipline of the Church of England as well as of the Bible, he must necessarily violate his oath in a court of justice.

But, be these matters as they may, we repeat, that our reference to Hume did not touch upon them. The Bystander's words are, "The equally notorious falsehood of his supposed Popish ceremonies in consecrating St. Catherine's church, which was advanced and refuted in his own life. For this latter fiction you quote—what grave authority? what impartial historian? what serious Christian? what zealous Protestant?—David Hume." Now, the *only* portion of these "supposed Popish ceremonies in consecrating St. Catherine's church" which we even so much as alluded to, was Laud's conduct "at the communion-table:" it is therefore either very careless, or very unfair, for the Bystander to use the general expression "Popish ceremonies," as if we had included that portion of the rites which was consistent with the principles of the Church of England, or even that portion (namely, the dust and the anathemas) which Laud denied; whereas we mentioned only what he did not and could not deny. So far from the statement which we quoted respecting his gestures at the "altar" being "a notorious falsehood," and "refuted in his own life" (even if an accused person's bare denial were to be dignified with the name of a "refutation" of judicial depositions), he admitted and justified them. The passage which we cited was the following:—"As he approached the communion table, he made many lowly reverences; and coming up to that part of the table where the bread and wine lay, he bowed seven times. After the reading of many prayers, he approached the sacramental elements, and gently lifted up the corner of the napkin in which the bread was placed. When he beheld the bread, he suddenly let fall the napkin, flew back a step or two, bowed several times towards the bread; then he drew nigh again, opened the napkin, and bowed as before. Next he laid his hand on the cup, which had a cover upon it, and was filled with wine. He let go the cup, fell back, and bowed thrice towards it. He approached again, and, lifting up the cover, peeped into the cup. Seeing the wine, he let fall the cover, started back, and bowed as before. Then he received the sacrament, and gave it to others."

This statement the Bystander has the boldness to say is "notorious falsehood," and that it was "refuted" in Laud's life. The only difficulty of dealing with such assertions is to find space for the mass of confutation.

Take, first, the antecedent probabilities of the case. If the Bystander is as well acquainted with Laud's works as we happen to be, he must know that the whole tenor of them vindicates such mummeries. But he needs go no further than his Star-Chamber speech against Prynne, Burton, and Bastwick, which is so much applauded as an unanswerable defence of his principles and proceedings, to find him trying to aggravate the punishment of offenders who had objected to those very ceremonies. Persons ought, he says, to make a bow to the "altar" at coming into church, because "the altar is the greatest place of God's residence upon earth;" it is "the throne *where his body is present;*" so that "idolatry it is not to worship towards his holy table." Was it unlikely that a man who wrote thus Popishly should act out his own principles?

Turn, then, from probabilities to judicial depositions. In Prynne's "Canterbury's Doom" we find a detailed account of these various bowings at the communion-table

at St. Catherine Cree's, which we reckon up to be about five-and-twenty; one here—three there—and so forth, throughout the service. Truly may Rapin, no unfriendly historian, say, "It must be owned that it was a piece of affectation in the Bishop, both in consecrating the church and administering the sacrament, to use a different form from that of the Church of England, and to choose one so very like the Pontifical." Laud did not deny, what one of the witnesses on this occasion flippantly called, the "bowing and cringings"—meaning, we suppose, by the latter, the gestures used on approaching the bread and wine. He rather evades the precise charge, under the general term of "reverence." He says (thirteenth day of his trial), that as he "did begin with prayer," so he did throughout the service "proceed with reverence;" adding, "I did but my duty in that, let him scoffingly call it cringing, or ducking, or what he please." Nay, so far from his having "refuted" what the Bystander calls the "notorious falsehood" which we copied, even Mr. Le Bas is not satisfied with this portion of the Archbishop's defence, and he substantially corroborates every syllable of that which we copied, but which the Bystander asserts to be fiction. Mr. Le Bas says, speaking of Laud's defence on this occasion: "He contends that there is a *derivative* and *relative* holiness in places, as well as vessels and other things, dedicated to the service and honour of God. He avers that he used no bowings (or cringings, as they were called) but such as were demanded by the solemnity of the place and the occasion.....From this statement it may be collected, that, even if the proceedings of the Bishop were in any respect open to objection, it was only in the introduction of some irregular and superfluous gestures, and to what extent, if any, this indiscretion was actually carried by him, it is far from easy to ascertain." "With regard to the manner in which he approached the bread and wine on the communion-table, the averments of Laud are, undoubtedly, somewhat less explicit than his denial of casting up the dust. But, even admitting for a moment the representation of his enemies respecting this fact to be correct, the very worst which, in that case, could justly be urged against him, amounts to no more than this, that he was betrayed into some transgressions of the rigid letter of the ritual, partly by the fervour of his own devotional feelings, and partly by his disgust at that sordid slovenliness which of late years had rendered the Protestant worship contemptible.....The fanatics swaggered into the church with their hats on, and frequently so remained during the whole of the Divine service. Laud, in his anxiety to correct their almost brutal irreverence, was desirous," &c.....". It is not, indeed, impossible that his zeal in these reforms may have stepped some few paces beyond the boundaries of prudence."

We have quoted the above passage from Mr. Le Bas only to shew the opinion of Laud's own "advocate," respecting the Archbishop's gestures at the communion table; but we cannot pass it by without lamenting that the Society for promoting Christian Knowledge should be committed to such statements. The members of the Church of Scotland, and many English Dissenters, still walk into their places of worship with their hats on; but, much as we disapprove and reprobate so unseemly a custom, it is not fair to call it "swaggering;" nor is it Christian to charge "brutal irreverence," where, possibly, none was intended. The assertion that the Puritans wore their hats during the whole service, including of course prayer, is, we believe, sheer calumny.

The two accusations urged against us—the first in reference to the case of Leighton, the second in regard to that portion of Hume's account of the consecration of St. Catherine's Church which we extracted—we have now endeavoured to reply to, so far as the rapidity of a passing paper in a periodical work in answer to a correspondent allowed. A few days' leisure for research would have enabled us to collect additional evidence; but we think we have said quite enough to shew that we did not throw out charges against Laud in that ignorant and reckless manner which it is the habit of the defenders of the Oxford Tracts to impute to persons of "a certain class." The Bystander, confining his charge against us to what he calls "notorious falsehood" respecting St. Catherine-Cree church, has not noticed what we added—namely, that Hume mentioned also the accusations against Laud of causing the communion-table to be called an "altar," transferring pictures from the Mass-book to the temple of God, and using crucifixes.

With regard to the "altar" there is no doubt upon the subject.* With regard to

* Mr. Lawson says: "It is unnecessary to notice the charge of Laud's accusers against the furniture of the altar. It is too ridiculous to be received for a moment." This is abstractedly true, provided all things were done "decently and in order;" but Laud went far beyond decency and order; many things, indifferent in themselves, were in that age so closely connected in the minds of the people with the superstitions of Popery, that their introduction was considered as facilitating the return of that unscriptural system. Neal writes neither unfairly nor intemperately where, speaking of Laud's measures, in his History of the Puritans (anno 1631), he says, "The like reparations of paintings, pictures, and crucifixes were made in the King's chapel at Whitehall,

pictures from the Mass-book, Laud admitted that he had repaired some portions of stained glass at Lambeth, which had been formerly broken on account of their containing delineations which were accounted superstitious; but he said that he made out the story from the fragments, and not from the Mass-book. And so with regard to crucifixes: he had caused one at Lambeth to be mended; but he denied that he caused it to be made, for it was there, he says, in his predecessor's time. We doubt not the truth of his statement in either case; but the supposed outrage upon the Reformation was just as great in restoring old pictures or crucifixes, which had been purposely broken as superstitious, as in making new ones; and it caused an alarm, as seeming to evince a determination to revive Popery. In those rude days, such pictures and images were popularly regarded as objects of religious veneration, not of mere taste; and the Homilies had strongly denounced them, as leading to Papal idolatry. Laud defended the use of pictorial exhibitions in churches; and argued that images in windows were not illegal. His own statement, that he had never approved of "pictures of God the Father," shews that he was not scrupulous as to less gross representations. Mr. Le Bas is not justified in saying that the affair was a dispute about "the repairs of St. Paul's Cathedral, the setting up of some square feet of stained glass at Lambeth Palace," &c.; any more than he would be in saying that the battle of Waterloo was a contemptible quarrel to decide whether the French soldiers should wear white or three-coloured cockades. Infidels have written in the same strain of many of the regulations enjoined in Holy Writ, treating them as substantial matters of legislation, instead of indications or adjuncts. To the uneducated, pictures are books. There is no public outcry at present against surplices, or stained-glass windows, or the consecration of churches, or placing the communion-table "altar-wise," and railing it in, because the popular associations which linked such things to Popery have long been broken; but let the Oxford Tract doctrines come to prevail, and we shall have a revival of the same scruples. If a knot of Jesuits in disguise wished to endanger the Church of England, there is no way in which they could more probably effect their object than by agitating such inflammatory questions. Thousands of persons kneel with solemnity, and with a clear conscience, at the Holy Communion, who would revolt at that becoming attitude if they considered it as grounded upon the doctrines of Laud, the Non-jurors, and the Oxford Tracts. We especially include the Non-jurors; for though Mr. Newman is pleased to accuse us of writing about those remarkable men without understanding their principles, it so happens that many years ago, from our admiration of portions of their devotional and practical writings, we actually endeavoured to collect materials for some new and interesting notices respecting them; but we desisted, because we could not separate what was good in them from their doctrinal and practical errors. Their leaders were, for the most part, devout men, who made great sacrifices for conscience' sake. Some of their descendants—as, for instance, a gentleman of Bath, who bears the respected name of Hickes—possess valuable documents, which deserve to be collected. But our reverence for the conscientious scruples of individuals must not blind us to the errors of their creed. Dr. Hickes, for example (who of course was a zealous defender of Laud, see his preface to his "Two Letters on the Christian Priesthood"), writes thus Popishly upon the subject of the sacraments in the above-named work (1707, pages 56, 57): "I speak this," he says, "to let the Reformed world see that they need not be afraid of believing the holy Eucharist to be *a proper sacrifice or offering*, and the ministers of it to be proper priests." "No man that was of a religion where sacrifice was used (a Pagan), and that should chance to see the sacrifice of the holy Eucharist," but would "take the bread and wine for an offering or sacrifice, and the whole action for a sacrificial entertainment." "To see bread, and wine *mixed with water*, so solemnly brought by the Deacon, in manner of an offering, to the *Liturg* or Minister, which he also, taking in his hands as an offering, sets up with all reverence on the table," added to the rest of the solemnity, which the writer describes throughout in the same strain, "would make any uninitiated heathen," he says, "conclude that the bread and wine" are, as he before stated, an actual sacrifice. To the same purport speak Laud and the Oxford Tracts. Now, as Protestants acknowledge but "one sacrifice, once offered"—except indeed the Evangelical sacrifice of the heart, and of "praise and thanksgiving"—it follows, that, if by any part of the ceremonial which Dr. Hickes describes we do really express our own belief, or lead even a Heathen to believe that we actually offer again a material sacrifice, then what was otherwise a reverent ceremonial would justly become a stumbling-block of offence. We have heard that certain of the Oxford Tract divines are trying to bring back their flocks to some of the old superstitious vanities in this matter. The bread and wine must not be placed in the usual manner upon the

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Westminster Abbey, and both Universities, as was objected to the Archbishop at his trial, where the reader will meet with his Grace's defence of the lawfulness and antiquity of church painting." "The Puritans," continues Neal, "apprehended that these paintings and decorations of churches tended to image worship, and were directly contrary to the Homily of the Peril of Idolatry."

communion-table before service by a layman, but upon a shelf, or recess, for the "Liturg" to take it thence, or to receive it from the assisting Deacon, in order to place it as "a sacrifice," as Dr. Hickes describes, upon "the altar;" that being, as Laud and the Papists and the Oxford Tracts teach, "the greatest place of God's residence upon earth," and "the throne where his body is present."

We are not alarmists, but we are constrained to say that we see in these beginnings the seeds sown for a wide-spread crop of revived Puritanism. Our Church very wisely rejected the word "altar" throughout its services, because the appellation offended the scrupulous and encouraged Romanist superstition. In process of time, when old habits were broken, it came to be currently used, without much offence or ambiguity, in a figurative sense, by many sound Protestant divines; but if the Laud and Non-juring exposition should again be pressed upon the people, they will revolt, not only from what is really superstitious, but from the becoming solemnities of our own moderate and Scriptural church. We wish that, at the consecration of some of the new churches, the preachers would place these matters upon a right footing to popular apprehension, in order that all men may know where we stand between Rome and Geneva. What was the great harm, Laud's defenders will say, of erecting a canopy of state over the "altar" in his chapel at Lambeth, any more than in placing a sounding-board over a pulpit? The harm was, that a canopy was a well-known emblem; and that when the people saw it, they considered it as intimating that more than wine and bread were beneath it. But if the innovations insisted upon by Laud were merely matters of ceremony, and not the weighty matters of the law, why did he so despotically and cruelly enforce them? Why did he fill the jails, and wear out stocks and whips, with his victims? Why did he suspend, fine, imprison, degrade, pillory, and ruin, so many of his Reverend brethren, because they could not in conscience comply with some of his injunctions; believing as they did, that, though the precise place and position of the communion-table were in themselves a matter of no great consequence, yet that the real question at issue was, whether the nation was to be covertly brought back to Popery? And why, to mention only one of his victims among many, did he for such trifles, if trifles they were, harass Dr. Williams, the Bishop of Lincoln, with a series of long-continued and cruel persecutions, scarcely to be paralleled in the annals of ecclesiastical tyranny, till he succeeded, under various forms, in getting him fined, first 10,000*l.* and afterwards 5,000*l.* (of which 3,000*l.* was to go to the Archbishop), with suspension from all his preferments and offices, and imprisonment during the King's pleasure—that is, during Laud's sway over his Royal master—so that Williams did not emerge from his prison till his oppressor's downfall, when he was released by an order of the House of Lords, and restored to his place upon the bench of Bishops, the King afterwards commanding the record of the proceedings against him to be taken off the file and cancelled.

The ready answer to these matters, upon the part of Laud's admirers, may be summed up in the words of Mr. Lawson: "The elevation," he remarks, "of the place where the table stands, is of little consequence, and the arguments against it are lame and objectionable. Persecutions, no doubt, followed against those who refused compliance, and it is admitted that in some instances they were severe; but it must not be forgotten, that this severity originated from the obstinacy of the parties in fault. If they were so violently opposed to the Church, why did they not leave it?" "Archbishop Laud, it may be safely alleged, acted in no way which he was not warranted to do by Scripture and the practice of the primitive church."—We never saw more false principles and exceptionable statements comprised in a few sentences. If the "elevation of the place where the table stands is of little consequence," what excuse was there for Laud's tyrannical conduct in enforcing a matter of such indifference? The arguments against it were "lame and objectionable" (except so far as the position was considered symbolical); but Laud had no right to nail clergymen by the ears to the pillory for using lame arguments. The severity, adds Mr. Lawson, arose from "the obstinacy of the parties in fault;" and so say the Papists, and with equal truth, of the Marian massacres at Smithfield. The excuse for Laud is an excuse for Bonner.

The interrogation, "If they were so violently opposed to the Church, why did not they leave it," may be answered three ways:—First, they did not consider themselves opposed to the Church, but only to Popery, which they thought Laud was preparing to force upon it; and they had no wish to leave it, but to live peaceably in it, as they had done in the days of Archbishop Abbot. Secondly, that it was unjust to make them give up their country, and all their hopes and prospects in life, because they could not conform to Laud's dictates; though many did leave it, and went to America, and unhappily cast off, not only Star-Chamber tyranny, but Episcopacy, and the discipline of the Church of England, which had no necessary connection with it. Thirdly, they were not allowed this alternative; for Mr. Lawson knows full well, that, when eight ships had been chartered, at great expense, to convey a large body of these sufferers to the shores of New England, an Order of Council was issued to forbid their embarkation; which was followed up by a prohibition declaring that no clergyman should

go to America without the approbation of Laud, or his subservient tool the Bishop of London. Thus they were tortured at home, and not allowed to go abroad: so that Mr. Lawson's interrogation is as hypocritical as it is hard-hearted. We wish also that Mr. Le Bas, especially as writing for a Society for promoting Christian Knowledge, had spared the contemptuous remark, that these intended emigrants were "a collection of enthusiasts," who said that "Old England had been deserted by liberty and the Gospel, and they were determined to follow those heavenly exiles to the shores of New England." They were a misled band, but among them were men of whom England might have been proud.

The reader will see in such passages as the above, written in these our own days, how necessarily the principles of Laud lead to intolerance, and the subversion of civil and religious liberty. Would any man entrust his rights of conscience in the hands of Mr. Lawson, after such an exposition of his doctrines as the above? Or take the following, relative to another of Laud's domineering transactions, his endeavour to subdue foreign churches to his yoke. "In the Visitation," says Mr. Lawson, "which the Archbishop performed by his Vicar-General, Sir Nathaniel Brent, the French and Dutch congregations were taken under his cognisance, and those members of them who were born in England were enjoined to attend the parish churches, being English subjects; while those who were foreigners, whether ministers or laymen, were enjoined to use the (Anglican) Liturgy translated into their respective languages. But among them also, perverseness had its influence, and many of them, rather than comply, quitted the kingdom. Now, though such an interference would be injudicious in the present day, it was not so in the reign of Charles I." "If these congregations of native foreigners were of the Protestant faith, why not of the Church of England? and if they used a liturgy, as they professed to do, why not the Liturgy of the Church of England? But if they were not of the Church, then unquestionably some account was to be taken of them." "In Archbishop Laud's conduct, then, there was both reason and prudence." "If foreigners were not pleased with the terms by which they were to be protected, why did they come to this country at all; or why did they not take their departure? The enthusiasm of the times, however, which required to be especially restrained, induced the Archbishop to make certain inquiries respecting these congregations."....." The Bishop of Norwich vigorously enforced his Metropolitan's injunctions; but we have only the authority of Roger Coke, a violent Puritan, for the assertion, that by them many thousands of families were frightened, and induced to emigrate to New England, to the ruin of the trade of Ipswich and other places. Certain it is, that the Puritan faction secretly abetted the turbulent foreigners, who seem not to have comprehended the Archbishop's intentions, and whose obstinacy afforded considerable grounds for suspicion. So unsettled, however, were the people, and so much had the leaven of Puritanism increased their opposition, that all the wise designs of Laud were in many cases frustrated by the remissness of those who managed the parochial matters. If the foreign congregations were eventually broken up, it was not so much the fault of Laud, as of themselves; and one thing at least is certain, that they did not depart from the kingdom until they had been enriched by successful trading. The grand design of the Archbishop was peace and unity."

Mr. Lawson can see nothing but "perverseness" and "turbulence" in foreigners not choosing to change their religion to please an intolerant man, whose proceedings on that disgraceful occasion, he says, were not "injudicious," but united "reason and prudence." There is in the above-quoted interrogation a straightforward simplicity of intolerance not often avowed in modern days. Why, he says, if these French and Dutch religionists were Protestants, were they not members of the Church of England? why, if they used a liturgy, did they not use ours? This is a neat way of dealing with men's consciences. The insulting remark, that, though their congregations were broken up, and they were obliged to relinquish their worldly concerns and leave the kingdom, they had been enriched by successful commerce, forms a good warp to Laud's weft. But, says Mr. Lawson, "the grand design of the Archbishop was peace and unity!" And so was the grand design of Dominic; and of the Inquisitors of Spain and Portugal; and of the Marian persecutors in England. But if peace and unity were his object, never was a scheme more signally frustrated; for he brought war upon the Church, and was the chief instrument of overturning both the Altar and the Throne *.

* So, then, the Christian Observer can use the word "altar" upon occasion!—To be sure we can; and so can any man, either metaphorically, or in that loftier sense in which the Apostle says, "We have an altar." We cherish no Puritanical squeamishness; nor have we the slightest objection that the Lord's table should be figuratively called an altar, as reminding us that we there commemorate the sacrifice of Christ; or even in an accommodated sense, since there we "present ourselves, our souls and bodies," and offer a "sacrifice of praise and thanksgiving." But Mr. Le Bas well knows that Laud meant far more than this; and hence, and not about a mere word, arose the contests between him and the bishops and clergy of the school of the

The historian May (whom we have alluded to in the note just penned) most truly remarks: "The Archbishop, by the same means which he used to preserve his clergy from contempt, exposed them to envy; and, as the wisest could then prophesy, to a more than probability of losing all."

Reformation. In our recollections of "original authorities," we remember a very remarkable, eloquent, and for the most part judicious, speech of Sir Benjamin Rudyard, delivered in Parliament November 9, 1640, upon the grievances of the country; in which he says, with much point: "we know how the whole church, the whole kingdom, hath been troubled *where to place a metaphor*—an altar." Rudyard called it a metaphor; but Laud, in stickling for its locality and elevation, meant to divest it of its metaphorical character, and to give to it such a sacrificial appearance, that, as Dr. Hickes says, even a Pagan could not doubt, from familiarity with his own rites, that the officiator is literally a priest, and the bread and wine not a commemoration of a sacrifice, but an actual sacrifice, as the Papists vainly talk.

No; the disputes between the Laud party and the divines of the Reformation (for it is wholly unfair to resolve the matter into a question of Puritanism) were not about mere metaphors; and this Rudyard knew full well; for he added, "We have seen ministers, their wives, children, and families, undone, against law, against conscience, against all bowels of compassion, about not dancing on Sundays." "What," he asks, "do those sort of men think will become of themselves, when the Master of the house shall come, and find them beating their fellow-servants?" There was no metaphor in these confiscations and imprisonments; it was not figuratively that ears were cut off at the pillory, and stripes inflicted at the market-places, "about not dancing on Sundays." Laud's modern defenders contrive very adroitly to keep out of sight the aggravated character of these unchristian prosecutions. The Puritanical party, as they are called, but which in these questions included the old Reformation divines and those of the people who were religiously attached to the Protestant faith, are represented as waging war with innocent amusements, and of making the Christian Sabbath a Jewish burden. Now this is as if some party-spirited historian, two hundred years hence, should say that Sir A. Agnew wished to deprive the people of the innocent amusement of seeing the living wonders of the Zoological Gardens. Sir Andrew's argument was not against the exhibition, but the day of exhibition; and much that is quoted against the Puritans about wishing to restrict the sports of the people, is unfairly quoted, because it is not added that their argument had reference chiefly to Sabbath desecration. Laud's advocates forget to tell their readers, that under the Declaration of Sports even plays were acted on the day of sacred rest; and we think we may safely state the fact, though we cannot at this moment find time to search for a reference for it among "original authorities," that the Queen encouraged scenic entertainments at court on that day. The two questions ought to be kept distinct. Some of the popular sports were laudable, or at least innocent, upon week-days, which were highly improper on the Christian Sabbath; and many of the clergy who objected to read the Declaration for Sunday Sports, would themselves readily meet their parishioners, according to the custom of the times, upon the bowling-green or the archery ground; nor did they, in the first instance, preach much, we believe, against Wakes and Whitsun-ales, or Morris-dances, only arguing that excess should be restrained. The greater strictness which ensued originated in the previous discussions, which, beginning with the day, went on to the deeds; and at length confounded a rustic game of cricket with the profligacies of the theatre.

The following passage from the Royal Injunction of Sports will corroborate the preceding remarks. "Our pleasure likewise is, that after the end of Divine service our good people be not disturbed, letted, or discouraged from any lawful recreation, such as dancing, either men or women, archery for men, leaping, vaulting, or any harmless recreation; nor from having of May-games, Whitsun-ales, and Morris-dances, and the setting up of May-poles, and other sports therewith used;" only, it is added, "we bar from this benefit and liberty all such known recusants, either men or women, as will abstain from coming to church or Divine service, being therefore unworthy of any lawful recreation after the said service, that will not first come to church and serve God." This was not a very Apostolical method of bribing men to "come to church and serve God."

As we have touched so far upon these subjects, we will take the liberty of extracting a monitory remark from another "original authority," now little known,—Thomas May, who—though first a Royalist, and afterwards secretary to the Long Parliament—is, upon the whole, a faithful narrator; and of whom Warburton says, in one of his letters to Hurd, that he wrote with "much judgment, penetration, manliness, spirit, and candour, and according to the just rules of history;" and whose "History of the Parliament that began in 1640, with some Years precedent," Lord Chatham recommends in his Letters to Lord Camelford, as "a much honester and more instructive book than Lord Clarendon's." May says, speaking of Laud's party: "The like unhappy course did the clergy take to depress Puritanism, which

We have not time or space to enter into many topics which press upon our minds; but we feel bound in duty to deprecate the manner in which both Mr. Lawson and Mr. Le Bas speak of those who were opposed to the proceedings of Laud and his party, as if they were all fanatics and sectaries. Has any reader forgotten that even Bishop Hall, because he encouraged "forward and painful" clergyman, and "orthodox and peaceable lectures," was maligned at court, and was forced to go three several times on his knees before the King to answer the criminations against him; till at length he says, "I plainly told the Lord Archbishop of Canterbury, that, rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rochet?" And why should Archbishop Abbot be loaded with reproaches, just because he was "a Calvinist?" Why is the Society for promoting Christian Knowledge to take part with Laud against him, because "one favourite principle of his government," complains Mr. Le Bas, "was liberality and moderation towards the men whose consciences were afflicted by the ordinances and ceremonies of the Church?" And why is such a Society to use such unfairly controversial language, as that "he was by no means disinclined to throw the gates of the Church open to a tumultuary garrison of lecturers and preachers;"—whom, of all nuisances, Laud accounted one of the worst; and some of whom, besides their Calvinism, Mr. Le Bas makes the Society say, "were inflamed by a rancorous spirit of sedition"—that is, they did not approve of the party violence and tyranny of such men as Laud and Buckingham.

But there is good reason why Laud's advocates should be a little hard upon Abbot and Hall, and indeed upon all those Bishops who adhered to the principles of the Reformation, which Laud wished to reform backwards. The two Abbots (the Archbishop, and his brother, Dr. Robert Abbot, Bishop of Salisbury) both come in for their full share of vituperation; and well they may, when we remember, besides many other misunderstandings, how graphically Dr. R. Abbot described Laud from the University pulpit (for, though he spoke generally of a class, all eyes were fixed on

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was to set up irreligion itself against it—the worst weapon which could have been chosen to beat it down;—which happened especially in point of keeping the Lord's-day, when not only books were written to shake the morality of it—as that of 'Sunday no Sabbath'—but sports and pastimes of jollity permitted to the country people." We wish, as May's book is not easily met with, we had space to quote a longer passage, for the whole narrative is pregnant with ominous instruction; and, as the Bystander asks for original authorities, we should feel great satisfaction in pouring out some of the sweepings of our pocket-book upon him.

We will, however, add one curious fact, which we happened to discover in our Laudean readings. Sunday newspapers are accounted a modern invention; and we remember saying, when the John Bull was projected with the Bible and Crown unblushingly stamped upon its face, that that was the first instance in which they had been employed on the "Church and King" side, the former Sunday newspapers being avowedly on the side of Radicalism and ungodliness, which was their appropriate sphere. But we find that we were mistaken; for among Dr. Burney's collection of rare, and many of them unique, pamphlets, we have discovered a copy of the Mercurius Aulicus, dated "Jan. 5 to Jan. 12, 1644, *Sunday*." A sort of newspapers, which were originally small pamphlets, began in the reign of Queen Elizabeth, in the year 1588, the first being the "English Mercury;" but they did not assume their single-sheet character till the publication of Sir Roger L'Estrange's "Public Intelligencer," in 1661. During the reign of Charles the First there were several periodical news-pamphlets; but a still larger crop sprang up at the time of the Rebellion, professing to give the intelligence of the day, especially the proceedings of Parliament. The copy of the Number of the Mercurius Aulicus in Dr. Burney's collection of rarities, probably escaped destruction in consequence of its containing a detailed account of the affecting circumstances of Archbishop Laud's death, with his memorable address, and other particulars, in substance as afterwards recorded by his biographer Heylin, probably with this very document before him. Whether the conductors dated their paper on Sunday in order to shew that they were free from Puritanical scruples, we cannot say. There was a rival paper, the Mercurius Britannicus; Number 68 of which, dated Jan. 27 to Feb. 4, is very hot upon its contemporary, which it accuses of having had the account of Laud's death altered and dressed up at Oxford. The Britannicus is written in a style of gross virulence and vulgar abuse; and the snarling, captious, and bitter remarks upon Laud, are a disgrace to the writers, whose religion certainly had not taught them to bridle their pen. Whatever might have been the Archbishop's arbitrary proceedings, the injustice exercised towards him, and his meek, devout, and saint-like deportment in his last hours, might have melted a heart of stone. Ferocity is an invariable accompaniment of popular passion; but the yellings of a mob around a scaffold would not now find an echo, we might hope, in even the most bitter newspaper; though, when we remember how Cobbett and Lord Byron spoke of the suicide of Lord Londonderry, we would not be over sanguine.

Laud), as "a mongrel compound of Papist and Protestant," "a Protestant by ordination, a Papist in point of free-will, inherent righteousness, and the like; a Protestant in receiving the sacrament, a Papist in the doctrine of the sacrament." Bishop Hall also said, in a letter to him, when they were both young men at the University, "I would I knew where to find you; then I could tell how to direct arms, whereas now I must pore and conjecture. To-day you are in the tents of the Romanists; to-morrow in ours; the next day between both, against both." Hall goes on to remonstrate with him, and tells him he had better go over to Rome at once than "halt in this indifferency." "Cast off," he says, "either your wings or your teeth, and, loathing this bat-like nature, be either a bird or a beast. To die wavering and uncertain yourself will grant fearful." Bishop Hall is of course rebuked by Mr. Lawson, "as labouring under the enthusiasm of the times."

So much for Laud's Right Reverend brethren, and in general the clergy who truly adhered to the Anglican Reformation. But we will go further; for we will boldly assert that even many of the more obstreperous Puritans, much as we deplore their bigotry and violence, and horrified as we are at the excesses to which they at length resorted, and which ended in the destruction of the British Constitution both in Church and State, were very unlike their portraiture as presented by Mr. Lawson and Mr. Le Bas. When we hear Mr. Lawson calling the works of Samuel Rutherford a mass of "blasphemy, obscenity, and nonsense," we see clearly how little favour any man will find, from the thorough-going friends of Laud, who espouses those Scriptural "doctrines of grace" which Laud endeavoured to exterminate both in England and Scotland. We are not concerned to defend Rutherford's taste, or the taste of his age, or his high Calvinism, or his zealous covenanting, or his Presbyterian intolerance; but we shrink not to say, that we well remember, when we read his Letters, that they drew from our eyes many tears, and we hope from our hearts many prayers; and that, if they did not draw us nearer to God and heaven, it was our sin and guilt; for never did we read any writings that seemed more to open up the full spirit of the inspired declaration respecting Him whose "name is as ointment poured forth;" that "to them that believe he is precious." The love, the grace, the power, the indwelling of the Redeemer with the soul of the Christian, breathe in every line; and we pity equally the head and heart of the man who can discern in the pages of Samuel Rutherford nothing but "blasphemy, obscenity, and nonsense." If to say, from the overflowings of his soul in his gratitude to his Redeemer, "My Beloved is mine, and I am his," be blasphemy, obscenity, or nonsense, the St. Andrew's Professor of Divinity was indeed a culprit beyond the limits of ordinary delinquency; but, remembering the tastes and circumstances of the age, we may read with delight and edification many passages which we would not propound as models for modern imitation.

The reader may judge of Mr. Lawson's notions of historical justice from the spirit in which he describes those of his own contemporaries who do not approve of the doctrines or practices of Archbishop Laud. They are, he says, "affected and self-styled *Evangelists* of that church" (the Church of England); "modern Evangelicals, adopting a certain phraseology, which they believe to possess a talismanic charm;" men led away by "dangerous enthusiasm;" "visionary zealots of Evangelism;" men who "patronize all the fanaticism exhibited at missionary and other meetings," where they "meet merely to sound each other's praise, to pay fulsome compliments, to talk bombastic jargon, and to be seen of men;" "Gospel ministers, who whine about the women, and flatter them with compliments on their spiritual perfection;" men "who rest more on visionary themes about faith and other doctrines," than on the Laudean notions of sacramental virtue; "wandering and prejudiced zealots, who mistake a certain phraseology for religion;"—with much more to the same effect. Now, if Mr. Lawson's prejudices so greatly mislead him in reference to his own contemporaries, whose characters he might easily study from the life, we must decline listening with implicit deference to his account of those of the contemporaries of Laud, whom it falls in with his plan to vituperate. In truth, nothing can be more unfair than his statements; and we are sorry to say that Mr. Le Bas too often echoes them. We might take even the case of Prynne, Burton, and Bastwick themselves, those "dogged enthusiasts" and "brave fanatics," as the Christian Knowledge volume calls them, and shew how exceedingly party-spirited and unjust is the account which Mr. Lawson gives of them, by stating the counter facts: but so clear to our mind is the case, that we will venture to give a portion of his own narrative of their sufferings, as a specimen; leaving our readers to form their own opinion upon the subject. The reader will perceive, amidst the pertness of Mr. Lawson's narrative, a constant effort to render the poor men as ridiculous as possible: yet, even in this garbled and unjust account, it is impossible to hide the obvious truth, that, libellous as were their ventings against Popery and Prelacy, they were sufferers for conscience' sake. As an introduction, we will quote Mr. Le Bas' brief account of Prynne's Histrio-Mastyx, as illustrative of that work, and of the works for which he afterwards suffered with Burton and Bastwick, whose books were of a similar character. "It would nearly occupy," says Mr. Le Bas, "a small volume to enumerate the works in which his

ravings found vent. At last the phials of his fury were poured out [we wish Christian Knowledge writers would not parody Scripture] upon the anti-Christian recreations of the theatre, and all abominations of the same pernicious family and kindred—[Does Mr. Le Bas speak seriously, or ironically?]. He had for some time been heaping up incredible stores of useless learning, both sacred and profane, with a view to the demolition of 'these inventions of the devil' [does the Christian Knowledge Society mean that these things are of God, and *not* of the devil?]; and in 1632 the whole collection was discharged, under the title of Histrio-Mastyx, or a Scourge to the Players; which, however, he retracted in 1649 [this is not the whole truth]. In this book, says Heylin, who was employed to analyse it, 'he seemed to breathe nothing but disgrace to the nation, infamy to the church, reproaches to the court, dishonour to the Queen, and some things which were thought tending [mark this: thought tending: which is worse than even the French revolutionary "suspected of being suspicious characters"!] to the destruction of his Majesty's person.' The music of cathedrals, the Christmas festivities of the gentry, the gallantries of the court, the maskings and dancings of the King and Queen—all were mercilessly assailed by the lash of the avenger. The Calvinists glorified him [why this constant light use of Scripture language?], as a scourge in the hand of God; and the court thought it highly expedient that he should enjoy the honours of martyrdom." [Why does the Christian Knowledge Society write so flippantly, upon what is no joking matter?]

We have quoted Mr. Le Bas' indictment against Prynne, though we protest against its unfairness; of which it is evidence enough that he cites in proof only the account of Heylin, Laud's subservient instrument, who was set to do the dirty work of culling the obnoxious passages for the Attorney-General, and who is never to be relied upon where he can gloss over any matter in favour of his patron, or against the Puritans. Justly did Bishop Barlow (of Lincoln) call his books "Peter Heylin's angry, and, to our church and truth, scandalous writings;" and with equal justice does Bishop Burnet accuse him of writing so that "one would think he had been secretly set on to it by those of the Church of Rome." Burnet also complains that he was either "very ill informed, or very much led away by his passions; and that he wrote much for which he gave no authority: so that, in regard to his statements, many in their guesses are not apt to be very favourable to him." We had almost as soon the Society for promoting Christian Knowledge should quote Prynne himself as an authority, as Heylin, who had the audacity to call our youthful Josiah, Edward VI. "ill-principled."

We will now copy Mr. Lawson's account of the punishment of these men, which is quite as unfair (particularly in respect to the prisoners' speeches) as any Puritan account could be on the other side; but we leave our readers to supply the real facts, and the true comments.

"On Friday, the 30th of June, 1637, those 'three libellers,' as the Archbishop terms them, underwent their sentences; and, as their behaviour exhibits a strange compound of fanaticism and obstinacy, their speeches are worthy of notice. The punishment took place in the presence of a vast concourse of spectators, for though, as the noble historian writes, 'none of them was in interest or any esteem with the worthy part of their several professions, having been formerly all looked upon under characters of reproach,' yet, 'when they were all sentenced, and for the execution of that sentence brought out to be punished, as common and signal rogues, exposed upon scaffolds, to have their ears cut off, and their faces and foreheads branded with hot irons, men began no more to consider their manners, but the men.' To the same effect Heylin has an appropriate remark. 'It was a great trouble to the spirits of many moderate and well-meaning men, to see the three most eminent professions in all the world, divinity, law, and physic, so wretchedly dishonoured in the persons of the malefactors, as was observed by the Archbishop himself, in his epistle to the King.' It appears from the account in the Harleian MSS. already referred to, that the multitude 'came with tender affections to behold those three renowned soldiers and servants of Jesus Christ, who came with undaunted and magnanimous courage thereunto, having their way strewed with sweet herbs, from the house out of which they came to the pillory, with all the honour that could be done unto them.'

"Bastwick appeared first, and, meeting with Burton, he embraced him, rejoicing that they had both met at such a place, and on such an occasion. Their enthusiasm, as may be easily conceived, amounted almost to madness, and they really imagined themselves elevated among the saints and martyrs of old; so easy is it to make enthusiasm subservient to prejudice, and to assume a merit for suffering even in a bad cause. Prynne appeared last, and was saluted by his two companions in the same manner. Bastwick's wife attended him, and, kissing her when he mounted the scaffold, 'Farewell my dearest,' said he, 'be of good comfort. I am nothing dismayed.'

"Bastwick commenced a most singular speech. 'There are many,' said he, 'that are this day spectators of our standing here as delinquents, though not delinquents. We bless God for it. I am not conscious to myself wherein I have committed the least trespass, to take this outward shame, either against my God or my King. The

first occasion of my troubles was by the Prelates for writing a book against the Pope, and the Pope of Canterbury said, I wrote against him, and therefore questioned me; but if the press were as open to us as formerly it has been, we would shatter his kingdom about his ears. But be ye not deterred by their power, neither be affrighted at our sufferings. I know there are many here who have set many days apart for our behalf (let the Prelates take notice of it), and they have sent up strong prayers for us to heaven: we feel the strength and benefit of them at this time. In a word, so far I am from fear, base fear, or caring for any thing they can do, or cast upon me, that had I as much blood as would swell the Thames, I would shed it every drop in this cause. This plot of sending us to remote places was first consulted and agitated by the Jesuits, as I can make it plainly appear. O see what times we are fallen into, that the Lords must sit to act the Jesuits' plots. For our own parts, we owe no malice to the persons of any of the Prelates, but would lay our necks under their feet to do them good as they are men, but against their usurpations, as they are bishops, we do profess ourselves enemies till doomsday.'

"In this seditious speech, the latter part of which is so opposite to Bastwick's sentiments, as expressed in the Litany, about the persons of the prelates, where he advises the King 'to hang them all,' he is truly nothing daunted by the punishment: in his way of reasoning, however, to hang a man for being a bishop was no crime. Prynne followed next, and he professed to lay down the law of libel, as it was punished in the reigns of Mary and Elizabeth. He then began to abuse the church, and attack the *jus divinum* of the Episcopal order. 'I make the challenge,' said he, 'against all the prelates in the King's dominions, and all Christendom, to maintain that their calling is *jure divino*. If I make it not good, let me be hanged up at the hall gate. You all see there be no degrees of men exempted from suffering. Here is a reverend divine for the soul, a physician for the body, and a lawyer for the estate. I had thought they would have let alone their own society, and not been misled with any of them. Gentlemen, look to yourselves, if all the martyrs that suffered in Queen Mary's days, are accounted and called schismatical heretics and factious fellows, what shall we look for?—and such factious fellows are we, for discovering a plot of Popery. Alas! poor England! what will become of thee, if thou look not the sooner into thine own privileges, and maintain not thine own lawful liberty?'

"The executioner having come to Prynne to inflict the sentence, 'Come,' said the enthusiast, 'come friend, come: hew me: cut me. I fear not. I have learned to fear the fire of hell, and not what man can do unto me. Come, scar me, sear me. I shall bear in my body the marks of the Lord Jesus.' So close were his ears cut by the savage executioner that a part of his cheek was taken away. Nevertheless, this intrepid man flinched not. 'The more I am beat down,' said he, 'the more I am lifted up.' He was courageous from his nature, while Bastwick was so from obstinacy, and Burton from fanaticism.

"Burton conducted himself in a similar manner. On account of his sacred profession, his censure was exceedingly unpopular. At his punishment there was great murmurings among the spectators. He made a very long speech, extremely incoherent, and abounding in rhapsodies, the chief design of which was to establish a parallel between his sufferings and those of our Saviour. There were three pillories set up, and his happened to be the centre; before he was brought out, looking from the apartwe are condemned to be? Surely, if I be a rogue, I am Christ's rogue, and no man's ment into the Palace-Yard, he said, 'Methinks I see Mount Calvary, where the three crosses, one for Christ, and the other two for the two thieves, were pitched.' This was the height of enthusiasm: here he compares himself to Christ in language bordering on profaneness: his allusions, however, to the two other pillories, crosses, in his opinion, destined, in his religious allegory, for the two thieves, was no great compliment to his two associates in suffering, Bastwick and Prynne, more especially, if we observe his farther expressions: 'If Christ,' said he, 'was numbered among thieves, shall a Christian for Christ's sake, think much to be numbered among rogues, such as we are condemned to be? Surely, if I be a rogue, I am Christ's rogue, and no man's.' Turning to his wife, he said, 'Wife, why art thou so sad?'—'Sweet heart,' replied she, 'I am not sad.'—'No,' said he, 'see thou be not; for I would not have thee dishonour this day by shedding one tear, or fetching one sigh; for behold there for thy comfort, my triumphant chariot, on the which I must ride, for the honour of my Lord and Master. And never was my wedding day so welcome and joyful as this. And so much the more, because I have such a noble Captain and Leader, who hath gone before me with such undaunted courage, that he saith of himself, 'I gave my back to the smiters, my cheeks to the scoffers, they pluckt off the hair. I hide not my face from shame and spitting, for the Lord God will help me.' When he was put into the pillory, he exclaimed, 'Shall I be ashamed of a pillory for Christ, who was not ashamed of a cross for me? Good people, I am brought hither to be a spectacle to the world, to angels, and men, and howsoever I stand here to undergo the punishment of a rogue, yet, except to be a faithful servant to Christ, and a loyal subject to the King, be the property of a rogue, I am no rogue. I glory in it.' A bee happening to

alight on a nosegay he held in his hand, 'Do you not see this poor bee?' he exclaimed; 'It hath found out this very place to suck sweetness from these flowers, and cannot I suck sweetness from Christ?' He then proceeded in a strain of enthusiasm to compare himself with Jesus Christ. One asked him if the pillory were not uneasy for his neck and shoulder. 'How can Christ's yoke be uneasy,' he replied: 'this is Christ's yoke, and he bears the heavier end of it.' At another time, on calling for a handkerchief, he said, 'It is hot, but Christ bore the burden in the heat of the day.' With numbers of his friends he held conversation, who seem to have been all imbued with the same enthusiasm, and to have exulted in his extravagant expressions. One of the guards had a rusty halberd, the iron of which was fixed to the staff with an old crooked nail. 'What an old rusty halberd is that,' exclaimed one: to which Burton replied, 'This seems to me to be one of those halberds which accompanied Judas when he went to betray his Master.' A friend asked him if he would have gladly dispensed with his suffering, 'No, not for a world,' was his reply.

"After their sentence, those three unfortunate men were removed to prison. Prynne, on the 27th of July, was sent to Mount Orgueil Castle, in the Island of Jersey, where he continued till he was released by the Long Parliament in 1640. Bastwick was sent to St. Mary's Castle, in the Island of Scilly, and Burton to Cormet Castle, in Guernsey. They both remained prisoners till the same period, when they were released by the said Parliament; their sentence reversed; reparation and damages awarded to them for their punishments; and 5000*l.* voted to Bastwick, and 6000*l.* to Burton, out of the estates of the Archbishop, the Bishop of London, the Earl of Arundell, the Earl of Pembroke, Sir Henry Vane, Sir John Cook, and Sir Francis Windebank, who had all signed the warrant in the Star Chamber. The ensuing disasters, however, prevented the payment of the money."

Such is Mr. Lawson's account. To get at the full truth, our readers should collate it with the speeches of the sufferers, as detailed at length in a volume published in 1641, entitled "A new Discovery of the Prelates' Tyranny, in their late Proceedings," &c. &c. The volume, which is anonymous, but was written by Prynne, gives a copious narrative of the incidents attending the cruel punishment of the three sufferers, and of the sympathising behaviour of the populace upon the occasion, who listened with great reverence to their speeches, and uttered prayers on their behalf, calling them martyrs for Christ's cause, and expressing in no equivocal manner their displeasure at Laud, as the chief instigator of the proceedings. The volume, though ex-parte, is valuable, as containing a considerable number of official documents, and among them Prynne's petition to Parliament, setting forth the harsh and illegal manner in which he had been treated. Could Mr. Le Bas have read the statements in this volume, when he set forth, as a strong proof of the heinousness of their crime, that no lawyer would sign their answers; so that they were not admitted by the court, and the prisoners were treated as self-convicted? whereas Prynne complains of this as one of the extreme hardships of their case. He had been himself shut up in prison, without the use of writing implements; his servant also had been confined in another prison, to sift out matter against him: so that he had no person to employ to carry messages or procure an advocate for him; and, indeed, he had no money in his prison to pay fees. The court did at length send him an advocate, and some papers were drawn up; but he could not in the end get them professionally signed. From the circumstances it would seem that the lawyers were not without fear of the consequences to themselves if they moved in the affair. Prynne truly argued, that it was unjust that prisoners should be considered as acknowledging by silence the truth of the charges, when they had drawn up defences, and it was not their fault that the court would not receive them. The injustice was the greater, because in Leighton's case, though the lawyers declined putting their names to his plea, he was tried, and not condemned *ex confesso*. Mr. Le Bas mentions nothing of all this.

The above-named volume being in our hands, we would transcribe, if we had room, a few additional passages from the speeches. One might serve for all: "I stand here to undergo the punishment of a rogue; yet, except to be a faithful servant to Christ and a loyal subject to the King be the property of a rogue, I am no rogue; but yet, if to be Christ's faithful servant, and the King's loyal subject, deserve the punishment of a rogue, I glory in it; and I bless God my conscience is clear, and not stained with the guilt of any such crime as I have been charged with." It is deeply to be lamented that milder means had not been employed in dealing with such men. We share not their Puritanical scruples; but we abhor the oppression that made them scrupulous, in order to avoid, as they considered, being Popish. When Burton said, in one of his books, that altars under the Christian dispensation are only figurative, Heylin replied in an elaborate treatise, in which he asserted that the altar in our churches is "a real, and not a metaphorical altar." This was the right way of settling such controversies, and not with whips and pillories. Heylin might as justly have been pilloried for his own mischievous book against the Christian Sabbath, in which he maintained that there was no Sabbath in Paradise, the mention

of the Sabbath being only by anticipation; that the Patriarchs had no Sabbath; that the observance was never heard of till Moses, and then that it applied only to the Jews, not being of moral obligation; that there is nothing in Scripture touching the keeping of the Lord's-day (so that Heylin commits the crime which the Oxford Tracts unjustly accuse "a certain class" of, not observing the gentle indications of our Lord's will); and that it stands only like the ecclesiastical fasts and festivals, on "custom," which "the authority of the Church has tacitly approved," and "Christian princes have confirmed and ratified." The issuing of the Declaration of Sports, he says, was a "pious and religious," a "pious and princely" act, "nothing inferior unto that of Constantine!"

Having quoted from Mr. Lawson the above account of Laud's victims, we will return to the Archbishop himself, with whom we wish to part in all charity. We have throughout given him ample credit for good intentions, and a conscientious use of his power to promote what he considered the welfare of the Church of England; and his hard usage and unjust sentence make one almost forget his own harsh and illegal proceedings, which drew down upon him public vengeance. The affecting account of his execution, with his address to the people, and his dying prayer, must be in the hands of all our readers, otherwise we should be truly glad to quote largely from them. There is, however, one passage in the prayer which we have always accounted among the most truly evangelical and thrillingly affecting dying supplications upon record; and not a shadow of doubt can we feel, that he who thus renounced his own virtues, and reposed upon the sacrifice of his Redeemer, was that day with him in Paradise. He said—(we copy from Mr. Le Bas, who differs in some passages from Mr. Lawson, but it is not necessary to collate either with the original authorities):—"O eternal God and merciful Father! look down upon me in mercy; in the riches and fulness of all thy mercies, look down upon me: but not till Thou hast nailed my sins to the cross of Christ; not till Thou hast bathed me in the blood of Christ; not till I have hid myself in the wounds of Christ, that so the punishment due unto my sins may pass over me. And since Thou art pleased to try me to the utmost, I humbly beseech Thee, give me now, in this great instant, full patience, proportionable comfort, and a heart ready to die for Thine honour, the King's happiness, and the Church's preservation. And my zeal to this (far from arrogancy be it spoken!), is all the sin (human frailty excepted, and all the incidents thereunto) which is yet known to me in this particular, for which I now come to suffer. I say, in this particular of treason. But otherwise my sins are many and great: Lord, pardon them all; and those especially (whatever they are) which have drawn down this present judgment upon me! And when Thou hast given me strength to bear it, do with me as seems best in thine own eyes; and carry me through death, that I may look upon it in what visage soever it may appear unto me. Amen."

Thus does death soften down animosities; or rather, we should say, would that it did so! In the two newspapers which we above quoted, published immediately after the afflicting scene, we observe the commencement of the very controversy which was afterwards carried on, and which Mr. Lawson and Mr. Le Bas have revived, respecting the conduct of Laud and the Puritans on the scaffold on that occasion; particularly in reference to the conduct of Sir John Clotworthy. The Mercurius Aulicus says that Clotworthy persecuted him with ill-timed and fanatical interrogations; the Britannicus defends the questions as necessary, in order to learn what the Archbishop really meant. The account of Clotworthy's intrusion is found in all the biographies. Mr. Le Bas says of it: "The coarse fanatic began to harass the dying Prelate with impertinent and insidious questions. He asked, what was the most comfortable saying for a man at the point of death? The Archbishop meekly replied, 'I desire to be dissolved, and to be with Christ;' (Cupio dissolvi, et esse cum Christo). But then, 'What was the fittest speech with which the departing Christian could manifest his assurance?' The reply was, that such assurance was to be found within, and that no words could fitly express it. 'The assurance, however,' Clotworthy still insisted, 'was founded upon a word; and that word should be known.' 'It is founded on the knowledge of Jesus Christ,' says Laud, 'and on that alone.' How much longer this insolent catechizing might have lasted, it is impossible to say. But Laud naturally grew weary of it, and turned away from his inquisitor to the executioner, as the gentler and discreeter person of the two."

We feel as acutely as Mr. Le Bas can do the pain which the Archbishop must have felt in being thus addressed; but in speaking of Clotworthy fair allowance ought to be made for his motives; for, however obtrusive, or ill-judged, or apparently harsh, his conduct, it might be honestly dictated by what he considered true charity. The statement, we must remember, is given by Laud's friends; and in a conversation with a dying person the very turn of an expression, and the manner of uttering it, may materially alter its complexion. It would seem to us that Clotworthy had a notion that Laud was reposing his hopes elsewhere than alone upon the sacrifice of the Redeemer; whereas his dying prayer, which he must have heard, ought to have satisfied him that the aged Prelate renounced all his own virtues as a ground of the pardon

of his transgressions, and desired to be bathed in the blood of Christ, to hide himself in the wounds of Christ, and for his sins to be nailed to the cross of Christ; language so decisive as to his feelings, that Clotworthy, even upon his own principles, ought to have congratulated him that he thus "renounced all self-righteousness," and died a penitent at the foot of the Cross. As the question is not uninteresting, we have referred to the number of the Mercurius Britannicus above-mentioned, to see what was the Puritan reply at the time to the charges against Clotworthy. It is too long for quotation, but a short passage will sufficiently shew its drift: "They call Sir John Clotworthy also inhumane, and say that he laboured with malicious nonsense to disturb his meditations. You see how they interpret a Christian duty as inhumane and nonsense; this is prelatical doctrine; for all that Sir John desired was an account of the hope that was in him, which the Apostle wished us always to be ready to give; and therefore it was expected that he would relate some comfortable text of Scripture whereon his hope was grounded ..... only in general he made use of some *plausible expressions.*"

It would seem from this that the Puritans did not consider Laud's statement explicit, and that Clotworthy wished to learn what he really meant. He might well have been satisfied with that prayer, which went far beyond "plausible expressions."

We have been a little severe upon our reprover the "Bystander; but, upon the whole, we thank him for furnishing us with an opportunity of refreshing our recollections of the life and times of Laud. We hope he will, mentally, withdraw his charge that we penned notorious falsehoods without ever having given ourselves the trouble to examine into their truth. With regard to our remarks on the publications of Mr. Le Bas and Mr. Lawson, we again request it to be remembered that we did not volunteer our critique, but were forced into it, in self-defence, those works being urged as authority to prove that we had penned "fictions" and "falsehoods."

Since writing the above remarks, we have made some researches at several of the chief repositories of national records, to ascertain whether any documents are in existence relative to Leighton's trial, but without hitherto finding any thing. In the State Paper Office there are numerous papers respecting Laud; but they are not arranged, or indexed, so as to be readily accessible. The minutes of the Star Chamber in the reign of Charles I. are not there, nor among the manuscripts in the British Museum. At the Chapter-House at Westminster we find the civil records of the Star Chamber during the reign of Charles I.; but the criminal matters were a distinct department, and these have not been discovered, and are supposed to have been mislaid, or destroyed. Should we ever find Laud's speech, or any of the proceedings in Leighton's case, we shall be glad to rescue such curious documents from oblivion. Not indeed that we consider this necessary in order to shew that we did not carelessly re-echo exploded falsehoods. We have proved (as Leighton stated in his petition to Parliament) that Laud signed the warrant, and that Leighton was taken to London-house to be examined;—that Laud confesses having made a speech at the Star Chamber in the case; which confession Heylin omits, Mr. Lawson finds it necessary to falsify, and Mr. Le Bas passes over;—that we have the circumstantial and detailed account by Ludlow, which, so far from being contradicted, was admitted and reasoned upon by Laud's advocates;—that we have the re-statement by Neal and others, which was not contradicted;—and that the account, even to the taking off of his cap and thanking God, bears such internal and external marks of truth, that it has been related as veracious by historians, biographers, and compilers of State Trials:—to oppose all which we have merely Mr. Lawson's disproved *alibi*, and Mr. Le Bas' assertion. We ought to have added, that when Heylin, though he has given what Mr. Le Bas correctly calls "a copious abstract" of Laud's speech upon Prynne, Bastwick, and Burton, omitted Laud's allusion to his speech in the case of Leighton, we fear that the omission was not accidental, but was wilful, in order to keep posterity in ignorance of the part which Laud had taken in Leighton's case; for Heylin in his abstract says that Laud "spoke next touching the calling of Bishops, which he mentioned to be *jure Divino*:" whereas our readers have seen that he expressly excused himself from speaking upon this topic, having spoken of it, he said, in Leighton's case; so that he would not "repeat." Heylin must have been well acquainted with that speech: how is it, then, that he contrives to make no allusion to it himself, and even to keep back Laud's own allusion?

An impartial Life of Laud still remains to be written; most of the compilations being founded mainly upon Heylin, who was his friend and panegyrist. Much explanatory matter might still be recovered from original papers. But it must not be forgotten, that it is probable many facts, which would have been recorded in print, were never committed to paper for that purpose, on account of Laud's having procured the tyrannical Star-Chamber decree of 1637, which made himself and his subservient friend the Bishop of London the arbitrary licencers of the press; so that no new book, nor even any new edition of a book already licensed, could be printed

without their permission. Heylin says that he did it "to prevent all abuses of that excellent art of printing, to the disturbance of the Church:" that is, he determined that all men should conform to his opinions, and those who would not do so he accounted rebels against God, fit only to be nailed by the ears to the pillory, whipped through the streets, and shut up for life in prison. Can we wonder that the people revolted against such tyranny?

ORIGINAL POETRY.

For the Christian Observer.

THE PASSING CLOUD.

When light and shade with hues alternate stain
Autumnal hill, and dell, and wavy plain,
To him who stands where darkness hides the beam
The gloomy cloud will stationary seem:
While eyes at distance from the clouded spot
Can with a glance perceive that it is *not*;
For they can see, how dark soe'er it spread,
That cloud in act of moving o'er his head.
And so the sorrows in the Christian's way:
Though unbelief may whisper their delay;
Though eyes of sense, by present views confined,
Be to their transitory nature blind;
Yet shew they to an angel's distant view
Like clouds in motion o'er the concave blue,
That stain the landscape with a transient hue.
The Christian too, by Faith's *far-seeing eye*,
O'er his own head will see those shadows fly;
Will ken, by aid of Hope's *perspective glass*,
How fleetly those black clouds of sorrow pass,
And leave his joys behind them in their flight,
By contrast dress'd in colours still more bright.
Oft have I spied, when days were bright and still,
The white-robed group upon the sun-lit hill,
And traced the cloud slow stealing o'er the plain,
Until it did the hillock's base attain;
Still watched its upward progress, till it reached
The fleeces by the sun and dew-drop bleached;
And, winding round them its impervious shroud,
Hid in its misty folds the gentle crowd.
The harmless band, methought, may haply dream
They ne'er will catch again the sunny gleam.
Scarce had I spoke, when on their white array
Burst out anew the sun's suspended ray:
The cloud had pass'd, and left the robes they wore,
By force of contrast, brighter than before.
The moving shade I still pursued, until
It gained the glossy summit of the hill;
Where it at length was ravished from my eye,
And seemed to melt into the balmy sky.
So 'tis with those who range the holy hill;
The flock who follow the Good Shepherd's will;
Each sorrow of those sheep whom he befriends,
Each cloud that up their holy hill extends,
Is but the passing harbinger of light,
Which leaves each fleece behind it still more bright;
Leaves every robe in blood of Jesus dyed
To shine with hues of still more glowing pride:
And every shade the sacred slope that dyes
Will end in joy: 'tis mounting toward the skies!

H. L. W.

"HE SAVED OTHERS; HIMSELF HE CANNOT SAVE."

TRUE was the scornful word they spake:
Himself the Saviour cannot save:
Yet not as when men taunting say,
Physician, 'scape the mocking grave.

But as the chief, midst iron shower,
Rescues his host, while foes o'erwhelm;
As on the wreck, escaped the crew,
The captain sinks, nor quits the helm:—

As faithful friend, whose generous heart,
Scorning mean bribe of lucred pelf,
Bides the harsh bond of suretyship,
Unbars his friend, and dies himself:—

Thus Jesus gave his life.—But vain
Earth's brightest deeds to pictureheaven
True was their jibe: Omnipotence
Breaks not the pledge itself hath given.

He could not, for the word had passed,
And love was stronger than the grave:
He could not; for to save himself
Were man, half-rescued, not to save. S. C. W.

A SABBATH-DAY'S JOURNEY.

SHORT was a Sabbath's journey: emblem meet
To tell its toils how few, its joys how sweet;
And still each Sabbath shines so full of heaven,
Though short all days, 'tis shortest of the seven. S. C. W.

TEACHING A LITTLE CHILD.

LOOK not so meek, my little child;
List not so mutely, I beseech thee:
So docile beams thine eye and mild,
'Tis terror to my mind to teach thee.

Men school'd will frown, and school again,
Or pause, each doubtful thought recalling;
If, warned, they err, 'tis not my pen
Or word shall answer for their falling.

But thou so fondly drink'st my lore,
With reverend awe, and eyelid weeping,
Thou seem'st my wisdom to adore,
And yield'st thy conscience to my keeping.

I speak; thy faith submits resigned,
Nor eloquence nor reason misses;
And when I probe thy artless mind,
Thy answer is a shower of kisses.

Then mine the blame if harm betide;
'Tis not enough to smile and bless thee:
Well may I faltering turn aside,
To weep and pray, ere I address thee.

Not thousands thronged, where speech is free
To laud or spurn my poor suggestion,
Weigh like one infant on my knee,
That loves, confides, and asks no question.

Saviour! who didst not scorn the speech
Of babes, when ruder tongues denied Thee;
Once Babe! oh, teach me babes to teach:
Yes; Bethlehem's Babe, my child, will guide thee. S. C. W.

OLD AGE TO THE LOOKING-GLASS.

WHAT do I behold?
My once bright locks of gold
Are turning now to sad unsightly grey.
Oh, with a wise and good man might I say,
Wrinkled thou art, and wan,
Yet "Welcome, thou, Old Man."

How say that age is dull?
The head and heart are full,
Musing the scenes that now are drawing near.
To seeking eyes what brightness shall appear!
Oh, not the dismal tomb,
Not the sepulchral gloom;

The trees of Paradise,
And living streams shall rise—
The living stream of life, that ever flows;
The gates of costly pearl, that never close;
A day that hath no night!
Oh, glorious prospect bright!

Wherefore shouldst thou mourn?
Thy senseless years are gone:
All, all is new—old things are pass'd away—
"To-morrow to fresh scenes," and brighter day!
My heart within me burns:
Oh, more than youth returns! E. L. A.

WRITTEN IN A LIBRARY.

THE glow of gladness from my heart has fled;
For there is something in this silent room
That fills me with strange awe, as of a tomb:
So little of the living, all seems dead.
I mark the labell'd piles, tier upon tier,
As they were funeral urns. Gone thou art;
And thou, and thou.—Oh, lay it close, my heart!
Swifter than passing clouds was their career.
Each page I look on speaks from out the dust.
Methinks I could not in this cemetery
Laugh at a dead man's tale, and make me merry.
I would feel only what is wise and just.
None can delude me now. The moralist, Death,
Makes them all preachers of most eloquent breath.

E. L. A.

"THE HOPE OF THE RIGHTEOUS SHALL BE GLADNESS."—(Prov. x. 28.)

HOPE, the waking man's dream,
As the night vision vain:
And yet we still love it,
And would so dream again.

Oh, most foolish dream,
When this world gives it birth!
Oh, most foolish dream,
When born of the earth!

Awake, then, thou sleeper,
From this dream of the day,
And turn to the hope
That fades not away;

The bright hope of gladness,
To the Christian heart given:
Rejoice in that hope—
It dies but in heaven. E. L. A.

OBITUARY.

THE REV. ISAAC CROUCH.

HAVING concluded our memoir of our late venerable Cambridge friend, Mr. Simeon, we have much satisfaction in laying before our readers some account of another eminent servant of God, his contemporary in the sister University of Oxford: we mean, the late Rev. ISAAC CROUCH, for many years Vice-Principal of St. Edmund Hall, which post he resigned in the year 1806, when the present Bishop of Calcutta, the Rev. D. Wilson, his much esteemed friend, and former college pupil, was appointed to succeed him. Mr. Crouch was taken to his heavenly rest in October, 1835; but the residence in a distant land of one from whom we hoped to learn some particulars respecting him, has prevented our sooner presenting our intended notice to our readers. That highly valued friend has furnished us with an interesting and edifying account, which we shall insert in his own words. Our East-India readers will recognise the substance of the narrative as having been already communicated by him to the Calcutta Christian Intelligencer.

We ought to premise, for the sake of those who are not old enough to remember Mr. Crouch's academical labours, that his influence at Oxford was such as to claim special notice in reviewing the moral and religious history of the University. A transition-time, as it may be called, was approaching in both Universities: Mr. Simeon was an eminent instrument under God of promoting that religious improvement, which had in some measure already begun at Cambridge; while the exertions of Mr. Crouch were of eminent service in aiding that revival of *sound* doctrine and Scriptural piety which has happily taken place at Oxford. These servants of Christ began their public career within a few months of each other; Mr. Simeon preaching his first sermon at Trinity Church, Cambridge, in January 1783, and Mr. Crouch entering on the office of Vice-Principal and Tutor at St. Edmund Hall, Oxford, the same year. Their spheres of

labour were, however, very different from each other; and the Great Master had accordingly fitted his labourers for the work which he entrusted to them. The warmth of temperament, and the power of moving others, which were possessed by Mr. Simeon, were brought into efficient action at Cambridge, much earlier than they could have been at Oxford. To commend vital godliness to the regard of the members of the latter University, required, humanly-speaking, that it should be seen embodied in a man of a different temperament and order from Mr. Simeon. Such a man was Mr. Crouch: his ripeness as a scholar and a divine, his meekness of spirit, his retired habits, his strict regard to discipline, his unwearied assiduity, his unimpeachable piety and holiness, his constant enforcement of Church doctrines and principles in all their spiritual savour—these things won for him, by slow degrees, the respect and esteem of many persons, of all ranks, in the University.

He obtained this footing, however, but slowly; for he had strong prejudices to contend against. The Principal of St. Edmund Hall, the Rev. Dr. Dixon, was a man of sincere piety, and a portion of the students of the Hall were men of piety. Some of these students had recourse to means of mutual edification not strictly within the bounds of academical discipline: nor were they so willing to yield in this matter, as they would have been under a just view of the relation in which they stood to the University; and occasion was thereby given for the exercise of undue severity; and the extreme measure was resorted to of obtaining, in the Vice-Chancellor's court, the expulsion of these young men from the University. This sentence was very displeasing to the meek and pious mind of Dr. Dixon; but, determined to afford in his Hall an asylum for such young men as might desire religious help in their studies, he appointed Mr. Crouch to succeed the Vice-Principal and Tutor, with whom the expelled students had been unhappily in collision.

It is obvious that such a state of things rendered Mr. Crouch's situation difficult; and required those very habits of mind and conduct which were found in him. By the blessing of God on a steady and unflinching, but mild and considerate, declaration of Scriptural Truth, in his college instructions, in his intercourse with the other resident members of the University, and whenever he was called to occupy the University Pulpit, vital piety, as seen embodied and set forth in the spirit and life of this holy man, commended itself to the consciences of many. Men of piety and learning coming forward in various parts of the University, the state of things began rapidly to improve. It were earnestly to be desired, indeed, that the intelligence, sound judgment, and accurate knowledge and right use of eclesiastical history which characterized Mr. Crouch, had restrained all who followed him within the boundaries of sound orthodoxy.

But we restrain our observations, and will now introduce our friend's communication.

To the Editor of the Christian Observer.

On Friday, the 30th of October 1835, died in the Lord, the Rev. Isaac Crouch, Rector of Narborough near Leicester. He was in the 80th year of his age, and had been incumbent of the above living about twenty-two years. But he was better known by nearly thirty years of previous labour in the University of Oxford, where he had been matriculated about the year 1773, and was appointed Vice-Principal and Tutor of St. Edmund Hall about 1778. From this latter period to the year 1806 he filled this important post; and there are few parts of the kingdom where one or more of his pupils did not carry the impression of his kindness, piety, truly evangelical doctrines, ecclesiastical knowledge, and attachment to the Church of England. I should suppose that two hundred pupils must have had the advantage of his eminent qualifications in the discharge of his office during that period; for there were generally about thirty undergraduates under his care at a time, who, of course, remained each three years and a half, or four years. It was in the month of May 1798 that the writer of these lines was first introduced to him; and from that time to the last hours of his honoured Tutor's life—more than thirty-seven years—he continued receiving, from time to time, kindnesses, advice, assistance, example, prayers, encouragement, from his wisdom and piety.

There have perhaps been few men more remarkably adapted for the sphere in which they moved, than this excellent person. His course of solid, quiet, unobtrusive labours, precisely met the circumstances of Oxford and of his own Society, during the period that he was called to fill the arduous post of public Tutor. To maintain a spirit of vital piety, in union with modesty, good order, humility and diligence in their studies, amongst a number of young students, is at all times a most trying task. Every sincere Christian Minister when pursuing studies immediately connected with theology in the secret of his private abode, knows the difficulty in his own case, of preserving the heart in the faith and love of the Lord Jesus. Nearly sixty years, then, from the present time, it may be readily conceived that the attempt in a great University was most doubtful. Mr. Crouch, however, made it in the strength of God; persevered in his one great object; overcame prejudice gradually by his consistently holy life; gained the affection of his pupils; acquired the confidence of the Heads of the University saw new opportunities of useful influence

continually opening before him; witnessed the rising tone of Christian doctrine and feeling in his own Society; and retired, as his health declined, after nearly thirty years' service, with the universal benedictions of the young and the respect of the aged resting upon him.

One of the leading qualities of his mind was *Wisdom*—the meekness of wisdom, in the highest sense of the term—founded on Christian principles, and sanctified by Divine grace. His pupils received early an instinctive impression of his knowledge of times and circumstances, of his address in replies, his choice of fit means for attaining his ends, his prudence, his better insight into things than most could pretend to, his management of the minds of others. He had read much, and thought much, and meditated much; and the result was, that he not only "behaved himself wisely," but taught others to do the same. I believe all Christian Ministers who have succeeded, after a number of years, in establishing a character and extending their salutary influence, have done it in this way. Folly, heedlessness, rashness, however redeemed by piety, can never generate confidence.

Quietness, combined with activity in his particular province, was another element in his ultimate success. He did more and said less, than most men. His cast of mind was not towards a great deal of talking. He shrunk before the violent and noisy. But words spoken in secret were his delight. He meekly went on his way. Diligence and activity seemed his natural element. I believe, during the busy part of each term, he was seldom at work less than twelve hours, even when he had no evening parties. From five in the morning he was either with pupils, or reading prayers (which he commonly did twice at St. Edmund Hall, and twice at Merton College daily), or delivering public Lectures, or superintending the accounts of the Hall as Bursar, till the same hour, or late in the evening.

Great sweetness of natural temper, elevated and controulled by the grace of God, was a very attractive part of his character—as it is in most eminent persons placed as he was, in a private, but most difficult circle of duties amongst the young—I mean private in reference to the smallness of the college. Every pupil loved and reverenced him as a father. An amiable, gentle spirit inspired love in return, softened the severities of authority, doubled the force of advice, induced cheerful compliance with his wishes. I have scarcely known an example of such permanent friendships, lasting through life, and extending to almost all the successions of his pupils for twenty-five or thirty years, as in that of our excellent friend.

A firm Disciplinarian he undoubtedly was; and I am not sure whether this part of his character, united with his preceding qualifications, did not increase the love of his young men to him—undoubtedly it was essential to his success in the university. He was fond of Ecclesiastical Antiquities. It was one of the most instructive pleasures a student could enjoy, to hear him converse on the subjects of Church History, the Fathers, the Leaders of the Reformation, or on any great works of Theology; and especially when any of the company happened to be nearly of his own standing, and could draw him out, or if some incident lighted up his own mind. His library was the best collected, and the best used, I ever knew; each volume full of papers of reference—though the chief matters of most books lay ready in his tenacious memory for constant use. Well read was he, more especially, in the history of the Reformation of religion on the Continent and in our own country. He knew his ground here; and nothing gave him more joy than to see the increased regard to its genuine doctrines which marked the clergy of our Church during his own long life. I remember he used to say, when speaking of our Thirty-nine Articles, that it was a good test of a person's understanding them thoroughly and agreeing cordially with them, if he could say, that, supposing the 9th, 10th, 11th, 12th, 17th, &c. were now to be drawn up, he would gladly write them himself without the alteration of a word.

Milner's Church History was among his favourite authors. The strange attempts lately made in England to discredit this great work would have deeply distressed him. Let there be errors—so there are in all large historical works. Let the particular case of the Paulicians have been mistaken—I know not whether it be, or not. Let many of his authorities be what is termed second-hand, that is, the Centuriators, Dupin, Cave, Allix, Butler, Collier, &c. But let his own grand design be first fully understood, the plan of his history, his avowed purpose of bringing out the traits of evangelical piety and leaving the secular parts of ecclesiastical affairs to other writers; and then, upon that footing, and no other, let the talent, the grasp of mind, the unaffected and enlarged charity, the sound impression of commanding faith and love, the vigour of judgment, the superiority to party prejudices, the manly attachment to our Episcopal platform of church government, be weighed; and thus let it be determined, what position Milner should continue to occupy amongst our practical writers. It is usual to endeavour to depress the whole of this laborious history, by insinuations against Joseph Milner's portion of it, and concessions of the talent displayed in the Dean's—as if the Dean's were an inconsiderable portion, and of a different tone. But let it be remembered, that the portion of the latter distinguished person is about one-third of the whole

performance, and written entirely in the same spirit of sound evangelical piety with the other. To call Milner "a man of feeble powers and limited views, conscientiously but bigotedly attached to certain opinions, and quite resolved to find or make them every where," is, in my judgment, a most cruel and unfair statement. Mr. Crouch's opinion was, only in common with that of all the first men I was acquainted with during the period of the publication of the successive volumes (1791 to 1798 or 1799), that Milner's History took the highest rank amongst the vigorous, devotional (critical he pretended not to be) writings of our age. Nor do I think that many of those who have for forty years been recommending it on all hands, will soon allow that it "has no intrinsic value," and is about to "sink into merited neglect."

But I must remember that these remarks were introduced in order to illustrate the disciplinarian character of my old and excellent friend. He loved the University, he upheld its discipline, he inculcated upon his pupils cheerful submission to its regulations, he laboured to restore or uphold its studies, and the pure conduct of its members; and when he held the office of Pro-Proctor (which he did several times), he was acknowledged to have been amongst the most firm, and yet conciliatory, persons who had ever discharged that responsible function.

His anxiety to seize every opportunity to promote the spiritual good of his pupils, was apparent to all of us, on all occasions. He was not obtrusive—he could not be; it was not in his nature—but he was observant to lose no favourable moment for inculcating those peculiar doctrines of Christianity which alone produce holiness of heart and life. He was perfectly convinced that it was in vain to look for men of real holiness and virtue, who were inimical, or even indifferent, to the fundamentals of the Gospel. Sometimes one of these doctrines, and sometimes another, constituted the topic of his conversation; but whatever it was, it implied and involved by just connection the whole of godliness, even though that connection might not be understood or relished in every part by all persons of true piety. He used to say that Ministers who apologized for not making the person and sacrifice of Christ prominent in their instructions, by saying that they could not always dwell on that one subject, were generally found never to dwell on it. His lectures on the Greek Testament, delivered twice a week, commonly embraced each an entire chapter; so that every pupil had the advantage of going through the Testament during his residence. He omitted, however, the prophetical parts of the book of Revelations, on the ground that he had never seen a thoroughly satisfactory scheme for the interpretation of them. Pole's Synopsis was before him whilst he lectured, with Whitby, and a volume or so of any other author from whom he designed to make quotations. His Lectures were read from a written copy, which he was accustomed to prepare during vacations. I never knew him, either in the lecture-room or the pulpit, deliver a line that was not carefully written down previously. There was a judicious admixture of critical and practical matter in his observations, which, without being wearisome by over minute details, tended to nourish the important habit of interpreting Scripture soundly, logically, and faithfully; together with a supreme regard to that personal and deeply seated piety, without which all the learning in the world is vain. I never knew any one more truly solid, moderate, devotional, and instructive, in his views of Christianity. His pupils left the lecture-room animated to run the race to heaven, emboldened to struggle against the world, quickened to confess a crucified Saviour, abased under the perception of their small attainments, and aroused to more fervent prayer for the grace of the Great Sanctifier and Comforter. All new works of merit he availed himself of as they appeared; but it was observed that he seldom adopted any new interpretations: he again and again and again avowed his conviction that modern writers, when they were not plagiarists upon earlier interpreters (which was usually the case, he thought), were too often unsafe and capricious. When some novelty has been broached at Oxford in the pulpit, and reported to him, I have heard him say, what a pity it was, men left their common sense behind them at the foot of the pulpit stairs.

His own sermons before the University, as well as at Cairfax Church (where he was one of the Lecturers) and elsewhere, were grave, judicious, thoroughly studied out, respectful in their manner, in a manly academical style (perhaps a little less free than might have been desired), full of evangelical truth, and closely applied to the conscience. He published one, and I believe only one, of those delivered before the University, where he was a very frequent preacher; on the important topic of the Eternity of future punishments: the text was Rev. xxii. 11. But it would be a matter of exceeding delight to his surviving friends, if a volume or two were found in a state prepared for publication.

But besides his lectures and sermons, he was accustomed on Sunday evenings to have readings in his family, when six or eight of his pupils in turn were invited. Selections from some great theological author were then made, or some course of practical Divinity read, concluded by Evening Prayer. The admirable Scripture Characters of the late Rev. Mr. Robinson of Leicester formed one of these series.

On other occasions also, and those fre-

quent, he invited his pupils to his house, at dinner, or in the evening—generally once a term (four times in each academical year) to dinner, and two or three times in the evening. Thus he kept his young men about him, established a footing of affection in their minds, relaxed from the tutor into the friend, gave a tenfold weight to his more public and direct instructions, and occupied with his talent to the utmost amongst the young, just at the time when their minds were most susceptible of impression.

In the conduct which he held towards his pupils (for it was during this part of his life that I knew him most intimately), *the purity of his conversation* occurs to me as deserving notice. He was especially guarded before the youth around him, not to introduce topics, mention books, join in applause, assent to opinions, or pass compliments, which might have the effect of incidentally contaminating the mind, or leading to acquaintances not favourable to spiritual improvement. He allowed of no conversation in his presence on subjects of a loose, careless, ambiguous tendency. The impression is even now strong upon my mind of his reserve on these dangerous matters, which the world treat with such levity and unconcern. Newspapers, trials for unfaithfulness in domestic life, anecdotes, poetry, never seduced him for a moment. I remember his observing once, at Greek-Testament Lecture, that when the Apostles speak of the grosser lusts of the world they commonly subjoin the caution, "Let no man deceive you with vain words;" because it is by extenuations and fair terms that the enormity of these pollutions is veiled, and the conscience and habit of the unwary ruined.

His tenderness, however, in labouring to restore the fallen, was as remarkable as his previous caution not to do or say any thing that could lead to a departure from God. I never knew more of the wisdom and compassion of the Apostle Paul exhibited than by this eminent Christian. His private advice, his affectionate letters, his honourable silence, his joy in receiving again the returning penitent, his readiness to restore him to his former position, were most exemplary. He wrote once on an occasion of this kind to a pupil, who expressed his fears that he had lost for ever his Tutor's good opinion, to assure him of the contrary. "Who am I," he added, "to refuse my esteem to a returning penitent, who have myself, perhaps, more to be forgiven me by Almighty God?"

The interest he continued to take in his young friends after their period of pupillage had ceased, and they had entered, or were about to enter, the Ministry of the Church, is fresh on the mind of his surviving friends. I say nothing of his anxiety to find them suitable curacies; but his affectionate advice, his solemn cautions, his recommendation of the best books (he commonly made a present to each of some valuable work in theology), his answers to letters of inquiry, his joy at receiving visits from them if they were passing through Oxford, marked the father and friend. He especially advised us to read and pray over our Ordination Vows at stated periods of every year, of which one should be the anniversary of the day when we undertook them.

A spirit of loyalty in Church and State was then so uniformly held to be connected with hearfelt piety, and was considered so inseparable from the Christian character, that it will surprise many young readers of the present day, as something antiquated and strange, to be told, that he strongly insisted on it, and would allow of none of the theoretical and hazardous innovations, now, alas! so prevalent, to pass without his decided censure. All his pupils in my time imbibed so thoroughly their Tutor's Scriptural sentiments (as indeed the University, I am happy to observe, as a body, still do), that the madness of the first French Revolution, and all its disorganizing principles, were ranked, where they ought to be, with the deeds of the great adversary. The noble stand made at that period by Bp. Horsley was then the topic of universal admiration. In a Greek-Testament Lecture Mr. Crouch once remarked, that it was not merely "for fear," but also "for conscience sake," that we were to "submit ourselves to every ordinance of man;"—that "honour" was enjoined, as well as obedience; and honour involved respect, deference, and inward esteem for the person and office of those placed over us.

It would be injustice to omit the example he set his young men *in his circumspect and affectionate behaviour as a master of a family*. I think I never knew a more amiable, tender, and considerate husband. The evident confidence and repose of mind which appeared between Mrs. Crouch and himself on all occasions; their mutual consideration for each others wishes; the respect, the harmony, the attentions even in little things, which they exhibited, constituted a bright pattern of domestic piety. Nor did Mrs. Crouch fail to render most essential aid to him in his high duties. The small society at Edmund Hall admitted of its being considered like a family; and her own long experience gave her, when I had the pleasure of being there, many occasions of consulting the health and comfort of the young men; of giving suggestions concerning tradesmen, and the means of furnishing their rooms; and of throwing in kind hints, where the interference of Mr. Crouch might have been out of place. The ready sacrifice also of her whole time, and the resources of her leisure, to the great object of his public duties, shewed the excellent wife. As

she had no family herself, she had more time to devote to the college. In short, she lived for her husband's honour, which I take to be about the highest commendation that can be bestowed on a wife. She entered into his plans, consulted his wishes, fell into her post of duty under him, and eminently conduced to his comfortable and effective discharge of his numerous duties. I may here add, that, Mrs. Crouch dying some few years before my aged friend, he contracted a second marriage, after a suitable interval of time, in a wise and considerate manner. I had not the opportunity of learning details, but when I saw the marriage announced in the newspapers I recognised the name of the lady as an old, tried, and pious friend, in the decline of life; and I said to myself, This is another instance of the truly Christian and elevated piety of my revered Tutor. He marries, though far advanced in years, because his long and debilitating indisposition renders continual assistance indispensable, and he conceives it to be more becoming his character to have these attentions paid him by a wife than by a stranger. He disregards, therefore, the opinions of those unacquainted with the circumstances, and acts on the highest principles of the religion he has so long adorned.

Consistency indeed, and continual growth in grace, marked this devout and humble man throughout life. If ever there was a consistent Christian Minister, it was he. He was always the same, always the man of God, always the meek and affectionate friend, always the diligent steward of his Master's talents. Wherever he was, in whatever part of his course of duty, in whatever company, he was the Gentleman, the Scholar, the Friend, the Christian, the Tutor, the Presbyter of the Apostolical Church in which he delighted to minister. His principles had been well considered and deeply fixed—his views of Christianity were evangelical, simple, and spiritual—his love to his Saviour warm and fervent—his attachment to our Reformed Church devoted and sincere—his line of duty chosen with wisdom and pursued with unvarying delight and diligence. He had nothing to change: what he was when I first knew him (in 1798), that he had been for twenty-five years previously, as I learnt from my senior friends (some of whom are now living, and will probably supercede, by some detailed account, these hasty and imperfect recollections), and such he continued to his dying day. A mild and gentle piety, with academical habits ingrained into all his associations of thought, gave the particular cast of character which distinguished him throughout his long life. But growth in grace was evidently attending his advance in years. He spoke with more love of his Saviour—he expressed his conviction of the fall and corruption of our nature with more strength—he was more and more persuaded, that "the glorious Gospel of the grace of God" was the only remedy for the guilt and misery of man—he honoured God the Holy Ghost more and more in his illuminating and sanctifying grace—there was more heartfelt humility and lowliness of soul before God, more delight in devotional exercises, more of that fervent "charity which covereth a multitude of sins," more present tastes and anticipations of the heavenly joys, and more ardent desires to depart and to be with Christ.

But I pass on to the closing scenes. It pleased Almighty God that the last twenty or twenty-five years of this honoured Minister's life should be spent under the depression of sickness. After retiring from the Vice-Principalship of St. Edmund Hall, in part 1803 and finally in 1806, he continued for some years to reside in the University as one of the Chaplains at Merton College and a Lecturer at Cairfax Church. His health began, however, soon after to decline, by the appearance of dropsy in the chest. He was so much reduced in strength in 1812, that when the living of Narborough, near Leicester, was offered him, some hesitation arose as to the expediency of presenting a clerk who was not likely to hold it even for six months. He survived, however, for more than twenty-two years; and regained for considerable intervals so much of his former health, as to enter with zeal and activity into the care of his parish, and to superintend personally the discharge of its duties. The writer of these lines, living in the Metropolis, had only once the opportunity of visiting his respected Tutor at Narborough. He was then just able to attend public service at church, and to converse for a few minutes at a time—and only for a few minutes—with a friend. Those minutes were precious. The impression of his remarks on the Gospel of Christ, on entire resignation of will to God, and on the care and tenderness of his Saviour, will never be effaced from my memory. It must have been about the year 1828. His last letter to me was dated May 1832. My last accounts of his state of health, of the date of June 7, 1834, were not from his own hand. He was then very weak, and suffering much from a troublesome cough; which was considered to be occasioned by a return of the dropsical tendency in the chest. He could scarcely sit up for a few hours in the day. He had, however, struggled to reach the parish church twice on the Sunday, during all the preceding spring, though the fervent devotion with which he entered into every part of the service, and the consequent excitement, were more in the opinion of his friends, than his feeble frame could bear. He continued to take up a book for reading, which had always been his delight, almost to the last; but this was ultimately beyond

his strength; his head was so soon gone. His submission, however, to God's will, his resignation of spirit, his peaceful, contented, cheerful frame of mind, never forsook him. The pleasure also which he derived from hearing from his former pupils, or receiving copies of any of their publications, was by no means diminished. He had relinquished letter-writing from the period of a second and alarming stroke of paralysis, with which he was visited in May 1832; but on the gradual recovery of his mind he rejoiced again to receive tidings from those whom he had trained, thirty or forty years before, for their actual scenes of usefulness; he treasured up their letters, placed them in due order, and was fond of pointing out any volumes in his library which he had received as memorials of their gratitude.

The termination of his long life was rather sudden, in the sense in which almost all deaths are so: that is, the gradual decline of strength had been going on long so imperceptibly, that the immediate approach and seizure of death were unexpected. Things had assumed their usual course. The day and the hour when the Son of Man came were precisely when neither himself nor those around looked for him. It is in this view that unceasing watchfulness is so indispensable. All the deaths almost which I have witnessed, have been, practically speaking, sudden. It was on the 30th of October 1835 that the summons arrived. The venerable man had been out in his carriage a few days previously. He retained his senses to the last. He had long been accustomed to observe to his friends that God was letting him down gently to the grave. Now that his end was evidently at hand, he remained in the same calm and holy peace as before. A clergyman saying to him, on taking leave on the Sunday evening, "The Lord be with you, dear sir; His peace be with you;" he replied with much emphasis, his countenance brightening up, "Yes, sir, I have no reason to distrust God's goodness to me: I have no cause for fear." And to another friend, who said to him, "Christ is the resurrection and the life," he replied in broken accents, "He is, He is—absent from the body—and to be present with the Lord—an abundant entrance into his everlasting kingdom." When reminded at another time that Christ was interceding for Him; he answered, "Yes, surely he is." Towards the last struggle, he was for many hours in apparently earnest prayer and communion with his heavenly Father, repeating many long sentences of devotion aloud, but not sufficiently articulate for more to be understood than such words as these, "My God and Saviour"—"I am going to my Lord" — "Rejoice" — "Ready."

I mention these dying circumstances merely as matters of grateful recollection, so far as Almighty God was pleased to afford him self-possession in the last moments. No stress is to be laid upon them. It is the testimony of the long preceding life of faith, love, and holy obedience to the Gospel, and not the few feeble, broken sentences of the dying hours, when memory fails, that we are to value, in our own case and that of others.

Such was the peaceful departure of this holy man; in his 80th year, as I have already stated. In figure he was rather below the middle size, but with an amiable and intellectual expression of countenance. His habits tended to preciseness. His neatness and punctuality in all that related to his person, his abode, his furniture, his manner of address, and his observation of his engagements, were remarkable, and exact to minuteness. No one ever surprised him in a garb or under circumstances of hurry unbecoming his station. No one ever complained of his being a single minute after his time. No one ever saw in his house, or at his table, any marks of disrespect to his guest or negligence of proper appearances. His cheerfulness, however, and kindness of heart, threw such a charm over his little particularities, that they were soon forgotten.

His conversation was winning and instructive. His retentive memory lost nothing ever committed to it; and his deeply-seated and intelligent piety turned all to the best account. His maxims of prudence, anecdotes, short and pointed remarks, and prompt rejoinders remained in the recollection of his pupils to the close of life. A specimen or two may not be unpleasant. He once said, on hearing of the elevation of an old friend to an important post in the university, "Promotion lessens the usefulness of so many, that I shall not congratulate him till I see how he conducts himself." Upon an objection being once raised by a Bishop to the admission of a young man, on Mr. Crouch's recommendation, to a particular curacy, on the ground that he feared a discrepancy of doctrine might arise between the incumbent and curate, Mr. C. replied, "That he was assured, from his long acquaintance with his pupil, that he would himself strictly adhere to the doctrines of the Articles, Homilies, and Liturgy of the Church, and that to prevent discrepancy, he was persuaded his Lordship had only to have the goodness to see that the incumbent adhered to the same standard." When asked his opinion, in confidence, of individuals, he would generally reply in a pithy, striking manner, without details. "Does he understand," would he say of a Minister, "two things, justification and regeneration?—if he does, every thing else will follow." His character of a young and pious person was thus given: "You are aware, he does not say much; but his heart is tender, and he prefers his Saviour to the world."

At other times, he would illustrate his meaning at large. A gentleman asked him his opinion of Archbishop King's celebrated work on the Origin of Evil. He replied, "It is an able treatise undoubtedly, and full of various kinds of instruction; but as to the object of the inquiry, his Grace accomplishes no more than a servant would, who, professing to come to you on purpose to deliver an explanation on an important and difficult matter, should enter the room, walk round and round it, — make several profound obeisances; and go out without uttering a word."

He imposed, to use a College phrase, on a young gentleman of rank, whom, as Pro-Proctor, he had found committing some irregularity, a chapter of one of the Prophets, I believe Isaiah, to be learned by memory. The high-spirited youth was extremely indignant, and complained that he was treated like a child. "Then sir," replied Mr. Proctor, "you should not have acted like a child." Another young man, whom he found in the streets very turbulent and noisy, was being conducted by him to his college, which he had represented to be Queen's. As they were proceeding, the young gentleman said, "Sir, you will have a long way to go." "Did you not," replied the Proctor, "tell me you were of Queen's?" "Yes, sir, but I meant Queen's, Cambridge." "I am happy, rejoined Mr. Crouch, at the instant on leaving him, "that our University is not disgraced with such a member."

This sort of promptitude never forsook him, and rendered his company and conversation doubly interesting. But it is on the higher parts of his character, of course, that his mourning friends delight to dwell. Here they are never weary of reflecting on the long, uniform, and bright example of usefulness and piety, which for more than sixty years he exhibited. The grace of God was indeed in his life and death displayed in its most pleasing and attractive forms. He filled up the particular station allotted him, and occupied to the utmost with his talents in that station, in a manner which few have equalled, and still fewer surpassed.

The chief reflection indeed, which occurs to my own mind in drawing to a close these recollections, is, *how greatly Almighty God is pleased to vary the gifts and modes of usefulness of his servants, according to His own infinite wisdom and the exigencies of the Church.* All have not the same post to fill, all live not in the same circles, all meet not with the same classes of trials and difficulties, all are not endowed with the same cast of natural talent, all form not the same judgment on a variety of subordinate matters, all have not equal measures of apparent and instant success. How important is it for each of us, therefore, to extend his view beyond his own particular range of judgment and observation, and to recognize and admire and love the persons and qualifications of his brethren of every description. What delight is it to reflect that ministers of Christ may vary almost indefinitely from each other, and perhaps for a time be ignorant of each other's excellencies, and yet may be equally acceptable to the great Lord of all, and equally contributing to the one grand result—the glory of God, and the salvation of mankind! Academical men especially seem to have a peculiar walk of their own. Parochial duties, visits to the sick and well, administration of sacred offices, instant and continual composition of sermons, and much public impression on assembled auditories—with the consequent habits—are not the province of the College Tutor. But is he therefore less useful, less honourable in the eyes of the Almighty, less acceptable to his Saviour, less important in his position in the mystical body of the faithful? By no means; we are imperfect judges of comparative and ultimate usefulness. Many of "the last," we know on the highest authority, "shall be first, and the first last." Such a character as my late friend, though if transplanted into a populous parish, he would have been perhaps as much out of his sphere, as the parochial priest would, if recalled after twenty years of village duties to the habits of a College—yet such a character shone *in his own sphere* brightly and steadily to the glory of Christ: — he was propagating truth amongst those who were to teach others—he was forming ministers—he was increasing the amount of his real usefulness by every youth whom he sent forth as "a workman that needeth not to be ashamed" —his Greek Testament Lectures, recurring twice in each week, were upholding spiritual doctrine and nourishing the spiritual life in his pupils—in the course of twenty or thirty years he had been multiplying himself, as it were, a hundred fold, and was preaching by the numerous voices and labours of his young disciples in almost every part of the kingdom. At last, during a long course of patience and resignation, under suffering, and silence, and incapacity, he was permitted to confirm all he had done in the vigour of life, by his love to his Saviour, and his testimony to his truth and compassion, in his declining years. As nature sunk, grace gathered strength. He lived more and more evidently by the faith of the Son of God. He exhibited the blessed influence of the doctrines he had taught, in his own long period of necessity and dejection. Finally, he died in extreme old age, in the faith of the Saviour whom he had loved and served from his youth. How fine a character is this! How honourable! How useful! I dwell on it the more, because from the quietness and meekness of his spirit, and from his great age, he is likely

not to be duly known by the present generation. However, his record is with his God; and so far as regards him, all beside is now of no value.

May more such men be raised up for similar usefulness, as well as all the other classes of ministers for their several spheres! The gentleness, and taste, and learning of Melancthon cannot do the work, or stand in the position of Luther, but are yet quite as essential for the particular position they occupy in the universal church. Let the same love which united these two eminent Reformers unite also our college tutors and parochial clergy, our teachers of missionaries, and missionaries themselves, our chief pastors and bishops, and their brethren, in the more active details of spiritual duties. May the same pure, evangelical, sound, practical Christianity animate all classes—the same doctrine of the grace of God—the same view of the fallen and corrupt state of man—the same reliance for justification and acceptance with God on the alone obedience unto death of the divine Saviour—the same strong perception of the need of the regenerating, sanctifying influences of the Holy Spirit—the same firm adherence to the moral law as the rule of life—the same conviction of the necessity of an unworldly, unselfish, retired, spiritual, devout, meek, interior walk with God—the same high esteem for the platform of ecclesiastical polity and discipline which Christ hath ordained for all these ends in his Church—and the same humble reliance on God's blessing and Holy Spirit to accept and employ their several services, according to their talents and opportunities, to the glory of his name and the salvation of souls!

I am, &c. ——— ———.

Such is our correspondent's account of this excellent man. We have not space left to add a single remark *, though there are topics connected with the University of Oxford which would suggest many. We hope next month to return to the sister University, and to furnish a sketch of the life of Professor Farish; and afterwards to present a memorial of that bright ornament of Oxford, the late Bishop of Salisbury.

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* It ought to be mentioned, in honour of the late Rev. Mr. Spencer of Winkfield, a clergyman of great piety, and highly venerated in his day and generation, that Mr. Crouch was educated and trained by him for college, and that he owed much to his pious and judicious instructions.

ANNIVERSARIES OF RELIGIOUS SOCIETIES.

WE trust we may truly say of the Anniversaries of the Religious Societies, that for the most part they not only retain, but increase in interest and importance. They present warm friends, enlarged funds, new openings for usefulness, and the blessing of God upon their labours. Still however little is done compared with the responsibilities of Christians and the necessities of a sinful and perishing world. The fields are white to the harvest, but the labourers are few; and we ought not only to pray that the Lord of the vineyard would send forth more labourers into his harvest; but also to use much diligence and self-denial to increase their numbers and to aid their exertions.

The Funds of the Society for promoting Christian Knowledge, have exceeded 80,000*l.* this year: its issues of Bibles and Testaments have been about 187,000; and of books and tracts more than two millions. Many valuable publications have been added to its catalogue; but the work of expurgation is beset with difficulties, and advances slowly. The Rev. Mr. Dodsworth, abetted by the out-of-door advocacy of the John Bull Sunday newspaper, wished to eject the Rev. J. W. Cunningham from the Tract Committee; but the Society marked its reprobation of a proposition so groundless and unhandsome, by an overwhelming majority. Mr. Dodsworth is reported to have made a speech upon the Sacraments, as explanatory of his notice for susbtituting the name of the Rev. R. Wilberforce, instead of Mr. Cunningham; though what sound connexion the conclusion had with the premises we are yet to learn. The current rumour was, that the young clergyman who was to be placed over Mr. Cunningham's head has taken up the notions of the Oxford Tracts; and that Mr. Cunningham, in the Tract Committee, disapproved of some statements in Bishop Wilson on the Lord's Supper. But what has the Society to do with current rumours? All committees ought to be periodically renovated, in whole or in part, by election or rotation; but invidiously to single out a particular name upon a list, or to allude to ex-parte reports of what passes in the confidential intercourse of a Committee, ought not to be allowed.

The receipts of the Church Missionary Society have increased to 71,727*l.*; but its openings for usefulness have expanded still more widely; and God is abundantly prospering its labours.

Of the Bible Society anniversary we need say nothing, as the speeches, and an abstract of the Report, will appear under our cover. There was a little episode re-

specting the Baptist question which might have ended controversially, but it passed off. We must however say that the Anti-Pædobaptist body is not acting with justice, charity, or good temper. Our readers will find a candid and Christian view of the question in a pamphlet by Elihu—a Baptist minister, who deserves the respectful thanks of his fellow-Christians, and, we may add, of his own brethren in particular, though he certainly has not received them. The proceedings were appropriately closed with an address of affectionate eloquence by the Bishop of Chichester, who a quarter of a century ago vindicated the Society, at the time of the Cambridge controversy, in a publication which Mr. Owen characterized as eminent for "closeness of reasoning, perspicuity of diction, and candour of spirit." Among the other speakers was a West-Indian Minister, who was once a slave, but whose addresses at several of the public meetings were characterized not only by their zeal and piety, but by such powerful intellectual ability and eloquence as makes one shudder to think, even as a matter of history—alas! in the United States of America, and elsewhere, it is not *past* history, but an appalling and heart-rending fact—that such men should ever have been worked like cattle under the lash.

The Naval and Military Bible Society has issued 10,874 Bibles during the year. We regret to find that the Society is not in as flourishing a state as its importance demands, and that its meeting was not so well attended as many others. This may be in part owing to an opinion that the Christian-Knowledge Society and the Bible Society could do its work without a special institution for the purpose; but the chief cause is doubtless the change in its constitution. We opposed that change, first, as being unnecessary; and secondly, as being inadequate, if necessary; for if a test is adopted to exclude Papists and Dissenters, consistency requires tests to exclude every other heresy; and where must we end, till we come each one to the pale of our own particular communion? Still, though we thought the measure ill-judged, there is nothing in such a constitution that is sinful; and as the Society acts peacefully, without attacking other institutions, or making such unjust and uncharitable "stand-by" speeches as are still poured forth by the Trinitarian-Society speakers, we see no reason why any Christian should stand aloof from it.

The Prayer-book and Homily Society has enlarged its constitution, so as to allow of its printing any services, or portion of services, issued by authority. It purposes printing the Coronation Service. It might also cull a valuable collection of prayers and thanksgivings from the forms issued on various occasions. Some of the prayers and addresses issued during the visitation of Plague and Pestilence, would have been highly seasonable at the time of the Cholera.

The Lord's Day Society, with a pittance of only 55*l.*, has issued during the year 206,900 publications, and been the means of effecting much good, by correspondence, public meetings, and private solicitation, as well as by its efforts to obtain legislative aid to its great object. It ought to be better supported by pecuniary aid.

The Pastoral-Aid Society has received during its first year 7,363*l.*, and it already supports fifty-eight clergymen, and thirteen lay agents; and large demands are being made upon it. We doubt not it will continue to prosper and increase.

Another institution, entitled the Church-Aid-Society, is formed under the patronage of the Archbishops of Canterbury and York, and with the general concurrence of the Episcopal Bench, which we trust will be enabled to raise large funds, for the supply of clergymen in parishes where aid is needed.

The Society for the Conversion of the Jews has opened a Sunday-afternoon Service in Hebrew at the Episcopal Chapel, Bethnal Green, London; and is making arrangements for the erection of a church, so long projected, in Jerusalem.

VIEW OF PUBLIC AFFAIRS.

The House of Lords has postponed the second reading of the Irish Municipal Bill to the ninth of June, wishing to have the Irish Tithe Bill before it, in order to judge of the probable workings of the two measures before disposing of either of them. The House of Commons, in order to frustrate this object, has postponed the Tithe Bill to the same day. It would seem, that as the House of Lords is not likely to pass a tithe bill which not merely mulcts the clergy of 30*l.* per cent. of their property, but also asserts the alienation principle by taking away 10*l.* per cent. more at the death of the present incumbents, to maintain parochial schools, his Majesty's Ministers prefer being ejected from office upon the Municipal Bill rather than upon the Church Bill; having hitherto had greater support upon the former than on the latter; the former carrying with it a *primâ facie* air of "justice

to Ireland," and not so directly attacking Protestantism and the principle of the Church Establishment as the latter. We do not, however, think that they have strengthened themselves by this procrastination; for they would have acted more magnanimously by boldly prosecuting their church measure than by shrinking from it: besides which, every passing week is weakening them upon the whole question of ecclesiastical policy. Their already small majority upon their scheme for abolishing Church Rates by an unwise, unjust, and impracticable arrangement of cathedral property, has dwindled down to five; which being a defeat, they have abandoned the measure, and procured in its stead a committee of inquiry, which we hope may lead to considerable improvement in the management of church lands, and the promotion of church objects for the spiritual welfare of the people, without confiscating ecclesiastical property to pacify discontented rate-payers.

This defeat upon the English question must have seriously damaged the Irish Church-spoliation scheme; but it has been still more endangered by the strong tide of national feeling in regard to the general policy of the Cabinet on Church questions; of which the re-election of Sir Francis Burdett for Westminster, and the public acclamations upon that event, are striking indications. We trust, therefore, that the effect of the postponement of the Irish Tithe Bill will be to enable the House of Lords the more easily to reject the obnoxious portion of its provisions.

The re-election of Sir Francis Burdett is allowed on all sides to be a strongly marked event. The contest was avowedly between the conservation of our national institutions, especially our Church Establishments, and those extreme opinions which threaten their destruction. Some deduction must, indeed, be made from the amount of healthy Conservative indication, in consequence of the unnatural aid which Radicalism is giving to Conservatism, in spite, and not upon principle; not because the present Government goes too far for it, but because it does not go far enough; and especially on account of its salutary, but unpopular amendment of the Poor Laws, on which question Sir F. Burdett gained some Radical votes by taking the declamatory side. But, after making this deduction, we still believe that a determination to preserve our national institutions in Church and State—judiciously improving them, but resisting rash innovations—is a settled feeling in the country, and that every day is adding to its strength. During the heat of the debates on the Reform Bill (see, for instance, our remarks in 1832, p. 558, 559, &c.) we ventured to hope, that, after the first effervescence of newly acquired power and romantic expectation had passed away, the majority of respectable voters would sober themselves down to the accustomed good sense and right feeling of Englishmen, and rally around our venerated institutions. The alliance of Popery with political Dissenterism, and of both with Radicalism and Infidelity, has lamentably delayed this consummation; but we do not despond. We see no reason to alter the opinions we then expressed, though at that moment of agitation some readers might not fully discern their Conservative character. We remarked, in the pages just alluded to: "We need men who are favourable to the cause of peace and order, and who are not likely to be carried away by hasty theories, to the detriment of solid and valuable institutions, which would be ill replaced by the gourds and fungus of a political hot-bed." "The alarm that has gone abroad, among not a few persons of rank and property, respecting the stability of our most cherished institutions under future Parliaments; and the dread of untried experiments among many who have no wish to promote anti-liberal institutions; will operate very powerfully as a check to the popular effervescence." "It seems too probable, that upon the first enlargement of the elective franchise there will be an ominous protrusion of men of evil principles and damaged character; men who have a fortune to make, and no conscience how they make it; men of vast pretension and little value; speculatists, visionaries, rash innovators, political quacks, and legislatorial mountebanks. Thus it has ever been. But the characters of such men are soon discovered; and their countrymen are not likely (eventually) to confide to them the management of their concerns. The ranting demagogue will soon rave in vain, and the man whose character is known and valued, be elected. It may be otherwise at a moment of excitement; but such, we feel assured, will be in the end the usual result." "Our intended inference is, that as there is no danger at present that our institutions will not be sufficiently free, Christian men, and lovers of their country, should beware that they do not allow themselves to be carried away by rash and violent candidates for distinction; men who declaim about nothing but peculation and tyranny; who affect to view a Reform in Parliament as the commencement of a political Millennium; and place at no great distance in the glowing vista, *the destruction of Established Churches*, perhaps the subversion of Monarchical Government, and the introduction of a Republic; and to a certainty the cessation of war, want, oppression, and injustice. Men who talk thus are either fools or knaves. While sin remains in the world, crime and misery will not fail to attend it; and to a far

higher regeneration than what politicians call by that name, must we look for the eventual evils that press upon nations. We are thankful for political privileges, and would desire to turn them to the best account; but till men universally fear God and work righteousness, till a real Millennium takes place, it is but fraud or folly to speak, as some politicians do, of the blessings which are to result from an amended system of national representation: unless indeed as it may be accompanied by those moral and religious benefits which we would earnestly wish, rather than dare confidently hope, will ensue from it."

Such were our sentiments in the heat of the Reform Bill controversy, five years ago; and as the dark part of the prediction has been fulfilled, we trust the brighter will not eventually be wanting. The marked change in the views of such a man as Sir F. Burdett, grounded upon the altered features of the times, and his re-election for such a borough as Westminster after the full expression of his opinions, are among those indications which we ventured even then to hope for; and which, in proportion as the people are Scripturally educated, and placed under faithful religious instruction, will, by the Divine blessing, abound on every side. When the above sentiments were penned, we received letters charging us with little short of Radicalism, because we ventured to believe that such a wholesome re-action would occur to check the vertiginous machinery, as has since been exhibited in the retirement of Earl Grey and Lord Spencer; the secession from those that are "given to change," of Lord Stanley and Sir J. Graham; the patriotic stand made by such a man as Sir F. Burdett; and the growth of Conservative principles throughout the most intelligent and well-ordered classes of the people. There is much to be warned by, and much to achieve, but there is no cause for despair. "The Lord of hosts is with us, the God of Jacob is our refuge."

The above quotation from our own pages, as connected with the name of Sir F. Burdett and Parliamentary Reform, reminds us of various passages of similar import in our earlier volumes, upon the very same person and subject; one of which we will quote, not merely to claim the meed of consistency, but in order to shew that the only sure guide amidst the mazes of political controversy, is Christian principle; which being humbly sought after, what is written under its influence is as applicable to the scenes of to-day as to those of the last generation; whereas a shifting course of worldly policy in order to meet passing events, will inevitably prove a fruitful source of error and contradiction. In writing, in our first volume (1802, p. 470), of Sir F. Burdett's Address to the Electors of Westminster, we remarked:

"'But,' adds Sir Francis, 'I think my country may still be saved;' and the remedy, the infallible remedy he would propose, is 'a fair representation of the people in Parliament.' Vain and delusive proposal! We are far indeed from meaning to undervalue the benefits of *a wise* and *temperate Reform*; but let us not cheat ourselves with the groundless notion that it is likely materially to affect our national prosperity. That prosperity is endangered from far other causes than an inequality in our representation. It is vice which enervates and debases a people, which relaxes the sinews of manly thought, and prepares the mind for the reception of chains; which, by producing general selfishness, extinguishes public spirit, and generates a principle of servile obsequiousness in the supporters of government, and of factious violence in the opponents. It is the obdurate impenitence of individuals which brings down on nations the scourge of famine, the calamities of war, or the evils of oppression. And what is the proper remedy for these? Not comparatively vain and insignificant changes in the mode of electing representatives; not the farther extension of the elective franchise; nor any other measure which human ingenuity can devise: but a radical change of heart in the individuals composing the nation. It is individual repentance, individual reformation, the increase of pure and undefiled religion, the careful education of the rising generation in principles of religion and in habits of virtue, to which alone we can look with confidence for a cure. And with respect to the past, we ourselves have little doubt that to the prayers of sincere Christians, more than even to the excellence of our constitution, or the wisdom of our rulers, though these are important subordinate means, we are indebted for the security and tranquillity we enjoy in this favoured land. It is righteousness which alone exalteth a nation."

We have thought it not unmeet to remind our readers of these sentiments, because at this juncture there is, we trust, a more favourable opening for the serious consideration of them, than at any time for many years past. It well behoves statesmen who, like Sir F. Burdett, have outlived some of their over-sanguine predictions of the benefits which would accrue to the nation from mere political changes, and of those who still look with too eager hope to the same resource, to remember, that, with nations as with individuals, "the fear of the Lord is the beginning of wisdom." Church Establishments in particular ought to be regarded in this spiritual aspect; and we are persuaded that the painful discussions of the last few years have caused them, in an increased degree, to be so regarded; and that, notwithstanding the partial outcry against them, the necessity of maintaining them inviolate, but of

improving their working, has become a deeply-seated national principle *.

The second reading of Sir A. Agnew's Lord's-day Bill comes on June 7. The justice has never been done to Sir Andrew, or his measure, to allow it to go into Committee to be fairly discussed. It is therefore of the very highest importance that strenuous efforts should be made to effect this object, not only by Petitions urging this particular prayer, but by urgent private solicitations to Members, personally or by letter, entreating them, without pledging themselves to the whole Bill, to allow that its clauses should be fairly discussed and disposed of. This is a request which electors can reasonably address to their representative, whatever may be his view of Sir A. Agnew's provisions. The House of Commons has rejected the clauses, in two Scotch Rail-way bills, which prohibited using the rail-road conveyance on the Lord's-day. There is certainly something to be said upon the score of partial legislation: we are therefore glad to find that Sir A. Agnew has moved for leave to bring in a general Bill to prohibit Rail-way Travelling on Sunday throughout Scotland, which, as the General Assembly has strongly urged the measure, we would hope will meet with powerful support.

Lord Godolphin has a Bill in the House of Lords for abolishing the announcement of secular notices in time of Divine service, which are a flagrant profanation of the sacred day and the house of God.

* We are gratified to learn that Dr. Chalmers proposes delivering a course of Lectures early in July, at Freemasons' Hall, on the establishment and extension of National Churches, as affording the only adequate machinery for the moral and Christian instruction of a people; to be followed up by another course by a Clergyman of the Church of England, upon the excellence and value of the English National Church Establishment, together with the circumstances which impede its efficiency, and the best remedies for such defects. It is well that the Churches of England and Scotland should shew their cordial union upon the great principles which unite them as National Establishments intended to promote the glory of God and the salvation of souls. The importance of the subjects to be discussed, as well as the celebrity of the lecturers (we are not yet at liberty to name the English divine), will, we doubt not, render these lectures highly attractive, and we trust eminently beneficial.

ANSWERS TO CORRESPONDENTS.

ALIQUIS; ΕΛΠΙΣ; J. D. W; T. L.; AMICUS; J. M. K.; AN ADMIRER; J. C.; OAKENVALE; C. Q.; S. W. G.; and D. D.; are under consideration.

A PRESBYTER suggests that the use of the Ember-week Prayers, as urged in our last Number, is scarcely appropriate, since the majority of ordinations do not take place on the days prescribed by the Church, but on others, as permitted "on urgent occasions," but not otherwise. A writer in the Dublin Christian Examiner calculates, that, out of 54 published Lists of ordinations last year in England and Ireland, 39 were on "urgent" and not prescribed days; and that, of 835 priests and deacons, only 320 were ordained at the times appointed by the Church. Still, the prayer is appropriate for those who *are*; and we presume that our Bishops have "urgent" reasons for so often choosing other days.

PHILANTHROPUS thinks that S., in our Number for April, was uncharitable in saying that Mr. Sydney Smith "is not devout." We of course supposed that S. referred to his pamphlets and public speeches, which certainly are not entitled to that epithet.

A note is left for F. at our publishers'.

E. S. R. is an advertisement.

F. R will find our views expressed in the Thanksgiving Service for the Fifth of November, which is the anniversary, not only of "the Gunpowder Plot," but of "the Deliverance of our Church and Nation," under King William, "from Popish Tyranny and Arbitrary Power," and "the Preservation of our Religion and Liberties." This service was very offensive to the Sacheverell class of divines (the honest Non-jurors, of course, did not use it); but every true friend of civil and religious liberty cordially unites in it; nor is it at all inconsistent with those Scriptural doctrines of the Homilies which we lately referred to.

We admire, as much as PHILO-KEMPIS can do, or as Bishop Jebb did, the fervour of the "Imitation of Christ:" our remarks had reference to its defects and errors in regard to Evangelical truth. Dr. Johnson, long before he came to that perception of Scripture doctrine which supported him in his closing hours, told Sir John Hawkins that he had laid aside this book, finding that "the main design of it was to promote monastic piety and inculcate ecclesiastical obedience."

THE

CHRISTIAN OBSERVER.

No. 427.] JULY. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE EFFICACY OF A HOLY LIFE.

For the Christian Observer.

PLATO asserted, that if virtue were to become embodied, and to descend in visible form upon earth, the world, enamoured of her charms, attracted and subdued by the beauty of holiness, would prostrate itself in adoration. To give the lie to philosophy, and to prove that "the world by wisdom knew not God," Christ appeared, "God manifest in flesh," and tabernacled among men. But as soon as the world had fully contemplated His character, who "was the brightness of the Father's glory, and the express image of his person"—who "went about doing good," and taught by example, as by precept, "that it is more blessed to give than to receive"—who "spake as never man spake"—who "was meek and lowly in heart"—who, "when he was reviled, reviled not again, when he suffered, threatened not"—the Hosannahs which greeted him as an expected conqueror were exchanged for imprecations! Had he been, indeed, as was supposed, a votary of ambition, ready to wade to universal empire through interposing seas of carnage and blood; to plant his standard amid the ruins of nations; and to ascend his throne over the bodies of slaughtered victims, heralded by the groans of the widow and the orphan, Hosannahs would still have attended him. But as soon as the unselfish, unearthly, spiritual nature of his kingdom was fully understood, these Hosannahs were exchanged for one unmingled shout of execration,—"Crucify him! Crucify him!"

Plato spoke the truth of unfallen man: but he knew not of that moral change from his original nature of which Revelation tells; and, therefore, he resolved the universal depravity, which he could not but see deluged the earth, not into any defect in the nature of man, but to the want of an adequate object, which might give full developement to his better affections. He knew not that the Fall had blinded his moral vision to the beauty of holiness; and that the disinterested love of undowered virtue, if not wholly obliterated from the soul, retained there but a weak, a partial, and an unsteady influence.

Plato, as he spoke the truth of unfallen, spoke also the truth of regenerated man. The word of God is quick and powerful—not indeed when it comes in the letter, which killeth; but when accompanied by that Spirit which giveth life. The preaching of the cross, though to the Jews a stumbling-block, and to the Greeks foolishness, is, to them that believe, the wisdom of God, and the power of God unto salvation. But when the Spirit of God has made a lodgment in a soul, man, as a fellow-worker

with God, can afford no co-operation more effectual, can employ no weapon more powerful, for casting down imaginations in that soul, and bringing into captivity every thought to the obedience of Christ, than the silent, unobtrusive, and unoffending appeal of a meek and holy life. Therefore it is that our Lord teaches and commands his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Perhaps no time, since that in which our Lord himself, personally, delivered this exhortation, called more imperatively for its fulfilment, than does the present—and for the same causes. Now, as then, a stupendous religious machinery is in active operation. Now, as then, the powers of darkness are arrayed in bitter hostility; so that Satan appears, as it were, again incarnate, to counteract the work of God. In fact, now, as then, a great and effectual door is opened, and there are many adversaries. And if, when the Apostles and the first preachers of Christianity proclaimed the Gospel of the kingdom of God, and were permitted to wield the attributes of the Omnipotent in attestation of their Divine mission—if, even then, a holy and self-denying and unworldly conversation, if a righteous, sober, and godly life, was requisite, to give efficacy to their doctrines, and to shield the holiness of God and the character of his Gospel from misinterpretation and consequent debasement, how much more incumbent now, on all those who profess themselves the disciples of Christ, and especially on all those who by their countenance or more active co-operation are engaged in carrying on the religious agencies of the present day, to see that their own conversation be such as becometh the Gospel of Christ: lest by some blot in their religious character they may give occasion to the adversaries to blaspheme; lest, while it is their desire to train up the young in the nurture and admonition of the Lord, and to preach to the unenlightened the unsearchable riches of Christ, they may cast before them the dangerous offence of a life unsuited to their profession: lest they draw men into destruction and perdition, while they interpret the doctrines taught and the precepts inculcated—as, argue how we may, the young and the unenlightened ever *will* interpret them—by the comment which the life of the teacher furnishes.

Nor let any say, *I* am not affected by this obligation, since I have not implicated myself in such agencies. There is an universal obligation—not optional, but necessary—to edify one another in love. Our Lord teaches the most effectual mean to this when he says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But it is the peculiar character of the present times that the work of God is not now, as formerly, confined to a particular order of men, pledged to it by vows; but that every man who is himself taught of God endeavours, in some mode and degree, to become instrumental in teaching others. This seems so marked a characteristic, not only of the Gospel dispensation, but of the present times, that the man who feels no interest in any of the numerous religious societies—which, as if to meet every taste, and satisfy every scruple, rally under different banners to further the same common cause—should well examine, whether the advancement of the Redeemer's kingdom is to him an object of heartfelt interest. Shew me, somebody has said, the man who is unconcerned about the souls of others, and I will shew you the man who is dead to the concerns of his own soul.

That a new and powerful instrumentality has been raised up by Providence in the religious agencies which characterize the present day, none, I think, can doubt: nor yet that it is an instrumentality calculated

not only to act upon the sphere which is its primary object, but also to re-act upon the centre from which it emanates. But it is the life, as well as the doctrine, the piety, as well as the patronage, of the friends to such institutions, which alone can render them that central sun, which will outbeam, upon the sphere in which they are designed to operate, spiritual light, life, and blessedness.

That such charity is twice blessed, a single glance at the religious history of the present times abundantly proves. We see piety at home keeping pace with the progress of piety abroad. We see that spirit of Divine charity which pitied and succoured the heathen who "lay in darkness and in the shadow of death," re-acting upon its centre, and re-invigorating even Christian lands with its youthful fires. Every where, both at home and abroad, there is a general reformation of manners: there is a spirit of inquiry excited: there is, to meet this, a general spread of Gospel knowledge: there is a growing independence upon antiquated prejudices, and mere authority, in moral and religious questions, which, to say the least, leaves the mind open to the reception of truth. In a word, the leaven has been cast into the lump, and is visibly fermenting throughout the whole mass of society. In many places, both at home and abroad, the triumphs of the cross are palpable and glorious. In other places, no *ripe* fruit, perhaps, has *yet* appeared. But every where, from Pole to Pole, a mine is being worked, materials are being infused, a train is being laid, which, when it pleases the omnipotent God to strike the spark and communicate the flame, will shake to its very centre the moral fabric of society, and commingle earth with heaven. Who, then, will escape the curse of Meroz? Who will come to the help of the Lord—to the help of the Lord against the mighty? Who will be upon God's side, in this grand, decisive, and victorious struggle? Let that man remember that he wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and therefore let him take unto him "the whole armour of God, that he may be able to withstand in the evil day, and having done all to stand." To *him* may be addressed those cheering words, with which Christ himself nerves his people for the awful solemnities of the judgment day: "When these things begin to come to pass, then look up, and lift up your head, for your redemption draweth nigh."

It is true, that there is a counteracting spirit abroad—and *therefore* sould Christians put "on the whole armour of God." It is true, that the powers of darkness are in array—and *therefore* should Christians "let their light shine before men." It is true, that opposition is made to the educating of the young; to the enlightening of the ignorant; to the civilization of the Heathen; to the free circulation of the Scriptures, not only at home, but in foreign lands: but what is all this? Opposition to the word and to the will of God! But we tell these opposers of God's word and God's will, whether they be Protestant infidels or Popish bigots, that although "the Heathen may rage, though the kings of the earth may stand up, and the rulers take counsel together against the Lord and against His Anointed," their rage is impotent; they imagine "a vain thing." The Gospel *must* have free course and be glorified; for the mouth of the Lord hath spoken it. Still more, we warn them that their attempt is dangerous—lest, haply, they may be found even to fight against God. It were a dangerous thing even to *prop* the ark of God with a profane and a presumptuous hand: it were a dangerous thing to divert the lightning's flash, to intercept the thunder-bolt of Heaven's *vengeance* in its commissioned flight: but we warn the man who would stop the messenger of God's *mercy*, charged with a reprieve for perishing souls

just about to be launched into eternity—who would array the passions and prejudices of an ignorant and deluded people against that Book which is the charter of their everlasting inheritance, which is their privilege as moral and accountable beings, which is their property as Christians, which is designed to bring glory to God in the highest, not less than peace to earth and good will towards men—we warn him that he is letting loose the whirlwind; that he is flinging himself amid the turbulent breakers of a dark, a tempestuous, and an unruly ocean, only that they may dash *him* against a rock of adamant. We warn him, that, like Saul the persecutor, he but "kicks against the pricks." May God again make bare His omnipotent arm! May God again unsheath the resistless sword of His Spirit! May He confound his impotent, his impious efforts to arrest the progress of that angel of mercy, which would flee with the everlasting Gospel from Pole to Pole—as once he confounded the devices of him who persecuted His infant church—by converting *his* soul!

In effecting this glorious consummation, Christians are graciously invited to be fellow-workers with God: by the moral influence of their example: "Let your light so shine before men"—by the efficacy of their prayers: "Pray ye, therefore, the Lord of the harvest, that He would send forth labourers into his harvest." And if God's people are not wanting to *their* duty, but will become patterns of all good works; and will draw down, by prayer, the dews of Heaven upon the good seed so profusely scattered throughout this land, the field will soon whiten to the harvest. Amid the din of worldly politics and religious parties, a people will be raised up, by Divine grace, which will be indeed "the light of the world:" whose holy conversation and godliness will attest the soundness and purity of their faith;—a people known by their fruits: who will shew to the nominal professor that Christianity is something more than an empty name: who will shew to the sincere believer, who yet rends the body of Christ for some scrupled form or doctrinal subtlety, that "circumcision availeth nothing, nor uncircumcision, but faith that worketh by love;" and that "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost:" who will shew to the Roman Catholics, clamouring for a visible church, that the church has at length become visible, and put on her beautiful garments: and who will shew to all, that to love the Lord Jesus Christ in sincerity, as our only Redeemer and Mediator, and as "God over all, blessed for evermore," and for His sake to love our neighbour as ourselves, is the sum and substance of Gospel faith, and Gospel practice.

Times like the present demand that all should satisfactorily ascertain that they possess the substance of pure and undefiled religion in their own souls, as, in such times, the only secure possession. They loudly call upon all who *do* possess it, to evidence it by their life and conversation, that they may give light to them that sit in darkness and in the shadow of death, and guide their feet into the way of peace.

The claims of the present times upon the people of God are solemn and imperative. Contemporaneous with the revival of religion has been the renewed activity of its great opponent; and, hence, the darkness of irreligion and ungodliness is thickening and closing in around us: let Christians endeavour, by a pure and concentrated light, to dispel it. The Sabbath is profaned: let *us* remember to keep it holy. The Lord's-day is selected for the purposes of clamour, and confusion, and drunkenness—and if I cannot now add, of riot, and of blood-shedding, it is only because this evil spirit, which for years polluted and disgraced a nominally Christian land, has at once bowed down before the idol of party: Let the Sabbath be to *us*, what God designed it, a day of sacred rest. We

see (throughout Ireland at least) what the Roman Catholic calls the house of God converted into a theatre of political excitement and popular acclamation: Let *us* emulate the zeal with which it is frequented, when thus prostituted: let *us* make a conscience of attending upon it as a house of prayer. These times loudly summon every soldier of the Lord Jesus Christ to rally, for safety, to the standard of the Cross, clad in the whole armour of God, and animated by the spirit of prayer. God sitteth above the water-floods, be the earth never so unquiet. His everlasting providence can watch over, and his omnipotent arm protect, both body and soul. Remember, that when, in the hour of trial and fear, He revealed himself to the father of the faithful, the then sole representative of the embryo church, He revealed Himself as his *shield*, no less than as his exceeding great reward.

Nor are the *sifting* seasons of trial, though unpleasing to flesh and blood, unfavourable to the cultivation and developement of vital godliness. The furnace which purges off the dross, but purifies and brightens the fine gold: the storm that levels the inferior trees, but roots, we are told, more firmly the oak, the glory of the forest. Stormy times, while they scatter the leaves of a false or self-deceiving profession; while they develope and make bare all that is evil, and lay, as it were, the axe to the root of every corruption; but strengthen the root and spread wide the branches of every good tree: they but increase, develope, and mature "the fruit of the Spirit" in every tree of the planting of God.

But, in times like the present, we should take good heed to ourselves, lest, resisting with carnal weapons and carnal tempers, we be carried away by the spirit of the times, and perish with those who know not God. We should seek in patience to possess our souls. It is most true that this is difficult: "the spirit indeed is willing, but the flesh is weak;" and therefore we should watch and pray that we enter not into this temptation. We should do so as we value our own souls; we should do so as we value the souls of those around us. For, in times like these, when prejudice has closed the ears against the voice of truth, conscience will sometimes open the heart to the silent, unobtrusive appeal of a godly life.

It has pleased Divine Providence that our lot is cast in most remarkable days. We have fallen upon days when nothing will be received as truth on the credit of mere authority, or because stamped with the brand of antiquity. The much-talked-of march of intellect has swept away all antiquated prejudices, received opinions, unsupported influence; and introduced a spirit of freedom bordering upon anarchy, of liberty close upon licentiousness; which, in matters whether human or Divine, would question fundamental principles, and summon Revelation to the bar of reason. In religious matters, controversy has done *its* work, and some other instrumentality must be substituted. It has unsettled the faith of all but those whose faith is not of man, but of God; who believe with the *heart* unto righteousness. It has driven into infidelity—secret, if not avowed—all those whose religious tenets would not endure the test of truth and the light of Revelation. Controversy, I say, has done its work, and is now almost useless. It has thrown down, but it cannot build up: it has slain, but it cannot revivify, because it cannot impart a quickening and regenerating spirit. In days of intellectual illumination, men will estimate religions, as they do all other systems, political or philosophical, not by the assertions of their advocates, but by their working and practical consequences. Men may cry, The temple of the Lord, the temple of the Lord, are we: Lo, here is Christ; or, lo, there—but they will *cry* in vain. It is by their *fruits* that the world is prepared to know the

ministers, the people, and the doctrines of Christ. Let Protestants, the professors of a pure and Scriptural faith, come forward: let them come with the word of God in their hands and the Spirit of God in their hearts, not in the narrow bigotry of party, but in the diffusive out-beamings of charity. Let them aid the ministers of God not only with their funds, but with their characters, and by their life and conversation preach Christ, and the issue must be glorious. A city set upon a hill cannot be hid. Comparatively small in numbers, but conspicuous from situation and circumstances, from patience and persecutions—and we may add, from the character of that church to which you belong—the eyes of Europe, the eyes of your own country, are attentively bent upon *you*. There are around us—and we speak from personal knowledge when we say especially among the Roman Catholics of Ireland—many amiable and well-disposed persons, who suffer themselves to be carried down the stream of popular excitement which now deluges our land, only because they feel that any effort to stem the torrent would but submerge them beneath its waves. Such persons are now looking on, as interested yet unprejudiced spectators, and are treasuring up in memory facts and observations and inferences, which are secretly moulding their principles and feelings; and furnishing materials which, in calmer days, when the mind has full leisure to reflect and *liberty to act*, will materially influence their creed, their character, and their conduct. We cannot but see the evils which have long desolated, and the dangers which now threaten, the land, as well as the church; but we propose no political expedients to remedy or to repel them: we, as is our duty and our wish, leave these to others: but we would engage the interference of Divine Providence: we would call upon the omnipotent God to make bare that mighty Hand and stretched-out Arm which bare his people in safety through the wilderness and through the sea. The only trumpet of alarm, defence, or victory, which we would sound, is this: Let the invisible church come forth: Let her come all glorious within, and her clothing of wrought gold; arrayed in her virgin robes—robes washed and made white in the blood of the Lamb—sanctity, humility, and love: Let her deck herself with light as with a garment: and let that light be, the light of the knowledge of the glory of God in the face of Jesus Christ. Let expansive, universal charity diffuse that light, in simplicity and godly sincerity. Let her invite all men, by precept and by *example*, to worship the Lord in the beauty of holiness. Let her practically contrast Apostolical faith and spiritual worship, with a traditionary creed and a pompous ceremonial. Let her contrast piety with profaneness, sobriety with intemperance, purity with profligacy, sincerity with falsehood, deeds of uprightness and of benevolence with deeds of darkness and of blood. Let her contrast Sabbaths sanctified with Sabbaths profaned, condescending humility with assuming insolence, meek endurance with overbearing intolerance. Let her meet the bitter zeal of bigotry with the mild spirit of charity. Let her resist and overcome evil with good. Let it not be the *object* of *her* voluntary associations to irritate the evil tempers and passions of men; to scatter the living embers of anarchy; to kindle the ungodly zeal of party; to fan the flame of discord; to minister fuel to the heart-burnings of envy and discontent; to blaspheme the holy name of God, by wielding the spiritual terrors of religion in subservience to the interests of worldly politics, and to burst asunder the different connections in which nature or Providence has linked the several members of the family of Adam. Let not the *effect* of her meetings be to embrute men in sensuality and intemperance; and to transform them into demons of malice, bigotry, and revenge. But let *her* solemn assemblies be called,

her associations be formed, to promote glory to God in the highest, peace on earth, and good will towards men:—to provide food for the hungry, and covering for the naked, and medicine for the sick; a home for the houseless wanderer, a refuge for the outcast penitent; to educate the young in the nurture and admonition of the Lord; to civilize the barbarian, to emancipate the slave, to evangelize the heathen; to rekindle the faded fire of Divine love in churches nominally Christian; to edify the body of Christ; to send forth the Bible and the missionary to the ends of the earth; to speed the Angel of the Covenant, which flies in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; to plead at the Throne of Grace, with united supplication, for those who know not God; to pray for those who profess to know, but in works deny him, and who pray not for themselves. Let, I say, the invisible church become visible by the out-beaming lustre of this Divine panoply: let such ray of holy light emanating from her members pierce the moral darkness which envelopes her; and be assured that many an eye, itself unseen, will mark with deep attention this struggle between the powers of light and the powers of darkness, and that there is many a conscience on which the contrast will tell. Many a heart, though now unheard, will respond with complacency to this silent appeal. Many a voice will testify, before the assembled universe, to those deeds of love with whose recital the Saviour greets his good and faithful servants, and which their humility would put away from them as unmerited. Many a sinner, converted from the error of his way, rescued as a brand from the burning, and translated into the kingdom of God's dear Son, will arise and call you blessed; will appear before the bar of final judgment, as witnesses to your character and seals of your fidelity, in that day when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

J. M. H.

LETTER FROM THE REV. J. CLAYTON, JUN.; WITH REMARKS THEREON.

To the Editor of the Christian Observer.

A VALUED friend of mine has just put into my hand the Number of your miscellany which was published last month, in which there are several condemnatory remarks thrown out against certain transactions in which I took a recent share. It matters little to me who is the anonymous accuser who has endeavoured to impress your mind with the conviction that I am disposed to look with a favourable eye on Socinianism; though I should have been better pleased if he had openly avowed himself, that my reply might have been sent directly to him, rather than through you as the medium of communication. It is, however, with the subject of his allegation that I have to deal.

I have no hesitation or difficulty in stating all that I know of the proceedings to which your correspondent refers. Some months ago two gentlemen—one of them a member of a Calvinistic church—sent to me printed testimonials in favour of a candidate for the office of Junior Classical Master to the City of London School, and requested me to recommend him to the Corporation Committee. Aware of his theological sentiments (though not a Socinian), I inquired whether, in the discharge of his official functions, he would be called to communicate any instructions of a religious character to his pupils, and whether they were to be

placed under his surveillance out of the hours of school. Having received the most satisfactory reply to these questions, I penned several notes to members of the Common Council, requesting their attention to his literary qualifications and claims. On the evening of the following Sabbath, a gentleman stepped into the vestry-room of the Poultry chapel, and asked me if I was aware of the candidate's religious sentiments, and tendered to me a friendly caution to withhold my sanction from his canvass. From the cast of his conversation I was induced to enter into some further investigation; and having fully ascertained that his duties did not involve either religious instruction or association with his scholars, except in canonical hours; that his rival candidate, who was a perfect stranger to me, had undergone no ordeal as to his creed; that the published Regulations of the School professed to be of the most liberal character as to religious denominations; that the books for tuition are only those sanctioned by the appointed Committee; that the aspirant Tutor himself had no objection to fulfil every rule, to the very letter of its regulation; and, in fine, that there had arisen a political feeling in the course of the canvass, which ought to have had nothing to do with the affair; I did not deem it my duty to withdraw my recommendations. Shortly afterwards I was informed that a respectable member of the Court of Aldermen had asserted that I had done so, and I dispatched a private note to him, to assert the grounds on which I allowed my first applications to remain unaltered. These, sir, are the simple facts of the case; and I leave it to your equity and candour to judge how far I am amenable to the charge which your soi-disant "Long-tried Friend to Orthodox Dissenters" has endeavoured to fix on my proceedure.

If, however, I am not unduly trespassing on your pages, allow me to state, in connection with the general subject to which the above representation alludes, that I do not think religious qualifications, however important for every man to possess for his personal safety, are necessary to fit him for the performance of many civil duties; nor would I, through a false timidity or delicacy, shrink from giving to those who differ from me on the subject of divinity, their due meed of praise for attainments in the useful sciences and arts. Neither do I conceive that even you, though of late bracing up your principles to a state of extreme tension, would refuse to express your admiration of the poetry of Milton, or of the powerful arguments of a Newton and a Lardner in favour of the evidence of Revelation, because their works are tinged with Arianism. It does not appear to me, moreover, that the cause of orthodoxy derives any advantage from depreciating the erudition, or denying the competence for useful stations, of those who are unfavourable to some of its peculiar tenets. For one, I shall be honest enough also to declare that I have been associated for many years past, in secular matters, with gentlemen with whose doctrinal speculations I do not harmonize; and have discovered in them a probity, a high sense of honour, a fidelity, and an urbanity, which I wish those of a better creed had invariably imitated.

There is a sentence in your long note on pp. 232, 233, which I hope you will likewise suffer me to notice. You complain in strong terms of some of my brethren of the Congregational order, and of me, because we have been supposed to "encourage by silence, by moral influence, and sometimes by direct co-operation, those whose doctrines in religion and whose measures in politics we cannot approve." I doubt not that the brethren whom you describe are perfectly able to assign the reasons for their conduct, but, as I am not called upon to plead their cause, I must leave them to vindicate themselves, and be content with an attempt at my own justification. Without entering on the great subjects of con-

troversy which now agitate the public mind (and which in a rapid and brief letter would be impracticable), permit me to state, with respectful deference to both the parties of whom you write, that it appears to me they have given the subordinate topics in religion an undue importance in many of their modern publications and discussions. I view the outward forms and ceremonies of piety as the mere apparel which the church of Christ wears during her terrestrial sojourn, and I estimate penitence for sin, faith in a Divine Redeemer, and practical holiness, as constituting the body of Christianity. The ritual which different denominations choose to observe in their worship and ecclesiastical government, presents to my mind the precise sphere in which true candour and forbearance are to be exercised, and to which the principles so explicitly laid down by Paul in the fourteenth chapter of the Epistle to the Romans should be fairly and fully applied. I have no wish to infringe any man's liberty of thought or practice on these inferior points. I expect that he will not trespass on mine; and I am anxious that all who "hold the Head" should walk charitably towards the brethren for whom Christ has died, and bend their most vigorous energies to the promotion of essential truth and sanctity; firmly persuaded as I am, that by this process we shall most effectively gather out of Christ's kingdom all things that offend, and acquire growing preparation for that world of light, freedom, and love, where Episcopacy, Presbyterianism, and Independency, shall be known no more.

As to party politics, I think the less a minister of religion has to do with them the better. In the course of more than thirty years of active service, both in the metropolis and elsewhere, I have observed, that, whether he becomes an intense Whig or Tory, he impairs his spirituality of mind, sours his temper, often neglects his appropriate studies, cripples his usefulness, strips himself of his best independence; and, however dexterous he may become at sharp-shooting in reviews and newspapers, or however popular for declamatory speeches to exasperate the passions of the multitude, he loses his noblest distinction, of a good soldier of Jesus Christ, who, in warring so as to please his Captain, entangles not himself with the affairs of this life. I "honour all men" in their proper order, office, and employment, but I have no sympathy with a political clergyman or a political Dissenting minister; and, quite regardless of the praise or blame of either, I wish to pursue my pastoral career under the full influence of the sentiment of Him who said, "My kingdom is not of this world, else would my servants fight."

I could advance much more on these topics, but I forbear. I have to apologize for having written so much, but have no wish to conceal my principles when a fair occasion arises to state them. I am obliged by the friendly manner in which you speak of my venerable father, and of others in my family, and hope that I have not violated, in my communication, the respect and courtesy due to your talents, profession, and character. But I do most earnestly entreat you, especially in these times of impassioned excitement, to labour to induce a cordial coalition of all the wise and good in the advancement of the essentials of religion; to judge of men's consistency, or the reverse, by their avowed opinions and principles; and to guard against forming an unfavourable estimate of your Christian brethren from the partial representations of anonymous writers, who from their holes and corners often cast abroad fire-brands and arrows for their sport.

I have the honour to remain, sir,

Yours most respectfully,

Poultry Chapel-house, May 29, 1837. JOHN CLAYTON, *Jun.*

*** Mr. Clayton's letter, as the date shews, did not reach us till after our last Number was printed. We did not receive our information from an "anonymous accuser," but from a much-esteemed servant of Christ, now in the vale of years, who gave us his name, and who is well-known to be what his signature stated, "A long-tried Friend to Orthodox Dissenters." The subject was canvassed in all its details by the advocates on both sides, in the newspapers; and Mr. Davison has also himself printed a pamphlet, in which he gives a copy of Mr. Clayton's recommendation in his favour, which exactly tallies with what Mr. Clayton calls "the partial representations of anonymous writers, who from holes and corners often cast abroad fire-brands and arrows for their sport." The representation made to us was neither "anonymous," nor written from a hole or corner; but was well authenticated, and related to well-known facts; and it cast abroad no firebrand or arrow, but simply related a proceeding which Mr. Clayton avows and defends; and, so far from making the statement "in sport," it was given with much reluctance and great affliction; and it was also with reluctance and great affliction that we alluded to it. Does Mr. Clayton really believe that the serious expressions of astonishment and remonstrance which have been uttered in reference to the unhallowed fraternizing of so many of the "Evangelical Dissenters" with Arians and Socinians in ecclesiastical associations, and even admitting them into their pulpits, has been only "in sport," and for the love of mischief-making?

Our correspondent did not say that Mr. Clayton "looked with a favourable eye upon Socinianism;" but only that he had "thrown his weight into its scale," by "strongly recommending a Socinian minister for the office of Classical Tutor; and justifying that recommendation in a second recommendatory letter, upon the ground that, the professorship being classical, not theological, there was no objection to the appointment." These were his words; and so far from this statement being incorrect, Mr. Clayton confirms it; except, indeed, that he says, negatively, that Mr. Davison is "not a Socinian." What he is, Mr. Clayton does not inform us; he only affirms generally, that there was nothing in his sentiments which disqualified him for the responsible office which he desired to fill. It is very possible that some of our readers, upon this disclaimer of Socinianism, and this assertion of eligibility, may suppose that Mr. Clayton means it to be understood that, after all, there was not much amiss in Mr. Davison's doctrines. We do him the justice to say that we do not suspect him of this artifice: but as he was "aware of his theological sentiments," he ought either to have specified them, in order that the reader may have the case fully before him, or else to have omitted the extenuating remark of their not being "Socinian." For if Mr. Clayton means to rest the defence upon the office having nothing to do with doctrines, whether infidel, Socinian, Arian, or any thing else, then why insert the unnecessary element of what Mr. Davison's doctrines were *not*—which would seem to imply, that, if they *had* been Socinian, Mr. Clayton would have felt scruples? By this insertion he obliges us not only to argue the general question of the necessary qualifications for an instructor of children and youth, who are to be brought up in the nurture and admonition of the Lord, but to say something also of the case of Mr. Davison, whom our former correspondent considered a Socinian. The Dissenters, in popular language, are divided into two classes, "orthodox" and "heterodox;" and Mr. Davison is known to be of the latter class; to describe which the term Socinian is a well-understood popular epithet. The rejection of this term by Mr. Clayton, without one word of the sense in which he denies it, whether in the popular or in the learned and correct sense; and without one word as to what Mr. Davison's sentiments really are, though he is aware of them; leads only to ambiguity. If in the canvass, when an elector said that he understood Mr. Davison is a Socinian, the canvasser had replied, "No; it is a calumny, as you may see by Mr. Clayton's attestation, who is perfectly acquainted with his doctrines;" it would have been popularly inferred that his doctrines were meant to be vouched for as rather "orthodox" than otherwise. Why did not Mr. Clayton add, "But he is an Arian"—or whatever may be his persuasion? If he had done so, the reader would have said that the distinction makes no difference in the argument; unless Mr. Clayton means to say that he would entrust the education of children to an Arian, though not to a Socinian.

We will not be goaded from our fixed rule of not alluding to private character, and of not following ministers to their pulpits in order to bring their doctrines before the public. Almost all that we had ever heard of Mr. Davison was, that he has distinguished himself at Islington, in parish vestries and other public proceedings, as a leader of the confederacy of what are called "Liberals:" but with regard to his doctrines, we have his own letter, addressed to Mr. Warren Hale, the chairman of the committee of the City of London Schools, who had strenuously opposed his election, on the justifiable ground that a candidate holding his known opinions was not a fit person for the office.

And here, having mentioned the name of Mr. Hale, to whose well-timed exertions the city of London is chiefly indebted for this important establishment, we will digress, by stating its history and constitution, which are not uninteresting.—There lived, at

the commencement of the fifteenth century, one John Carpenter, an eminent citizen of London, who was elected Town-clerk in 1417, and who twice represented the city in Parliament. Carpenter was a wonderful favourite in the city, as, from his great wisdom, diligence, fidelity, and good conduct, he deserved to be; and wealth, honours, and immunities rolled in upon him. Besides his city privileges, Henry VI. granted him a patent, the original of which is still extant among the Cottonian Manuscripts in the British Museum, exempting him from all military and civil duties; among others, serving in Parliament, or being constrained to take upon him the degree of knighthood. This worthy and diligent man compiled, with great labour and research, a large volume upon corporation matters, which is still preserved, as an invaluable record, in the archives of the city of London. It was finished in the mayoralty of the famous Whytyngton, 1419. It was originally called the "White-Book;" but some person having, prior to the reign of Queen Elizabeth, written a copy of Latin verses in it, stating that the Liber Albus had become "contrarius albo" by assiduous thumbing (unctis pollicibus), and that the contents of so precious a volume ought to be preserved by copying, a transcript was made, which is now called the White-Book, and Carpenter's the Black. Carpenter was employed, but ineffectually, to defend the city in the Star Chamber against the Dean of the collegiate church of St. Martin-le-grand, who complained that the Sheriffs of London had violated the privilege which that church claimed of sanctuary, by having seized an offender who had been rescued from the custody of their officers, and escaped thither. This Carpenter and his widow, besides their munificence in life, bequeathed considerable property to what are called "pious and charitable uses;" though we cannot, as Protestants, allow that their various endowments to different churches for Masses for their souls and the souls of their friends, are Scripturally entitled to either epithet. Carpenter had had much experience in these matters, in managing the large property of his friend Whytyngton, which was left to be disposed of in works of charity, and public utility. Under this trust he and his fellow-executors completed St. Michael's College for five chaplains, with an alms-house for thirteen poor men; pulled down and rebuilt the prison of Newgate; and founded a chantry in St. Paul's, the cloister of which Carpenter caused to be ornamented with the celebrated Dance of Death, which was much admired and visited, till the Duke of Somerset pulled down the cloisters, and destroyed the tombs and a contiguous chapel, in 1549, to obtain materials for building his palace in the Strand; and left a bare spot, which was afterwards converted into a garden for the Minor Canons. Carpenter was also executor for one Marchaunt, his predecessor in the Town-clerkship, who left considerable property to pay for Masses of requiem for his soul and the souls of his relatives and friends for ever, in several churches. Among other parishes, St. Catherine-Cree (the name of which is familiar from its re-consecration by Archbishop Laud) was charged with a portion of this stipendiary posthumous meritorious duty; for the Prior and Convent of Trinity Church were every week to assign three canons to celebrate intercessory Masses daily, paying them a penny each day of officiating; and also distributing every Friday the same sum to each of three persons of St. Catherine-Cree parish, to help to pray for the souls of the founder and his relatives. Carpenter was also executor to another fellow-citizen, one Est, who directed part of his property to be devoted to releasing debtors, marrying portionless girls of good conversation, mending the ways about London, and other works of charity, "as might best seem to please God, and save the testator's soul, and the souls of his father and mother, and all the faithful deceased." Truly Popery is a very astute religion. Our zealous Bishop of London would not have needed to beg so hard at the Mansion-House for his proposed fifty churches, if he could have offered such splendid posthumous bribes to the present worthy Lord Mayor and his guests, as a superstitious and interested priesthood offered to his predecessor Whytyngton. It is a gross mistake to panegyrize the charitable doings of Popery at the expense of Protestantism. Posthumous bequests can scarcely be called deeds done in the body; and if directed to the supposed benefit, in another world, of the donor and those who were dear to him, they partake of superstitious selfishness. A man holds his property corporeally as long as he can; and when he can hold it thus no longer, instead of letting it pass to his heirs, he ties it down for his own supposed spiritual behoof in another world, retaining a retinue of priests, to be as it were his posthumous servants, according to what the Oxford Tracts consider the laudable practice of praying for the dead. The will of Carpenter's widow is still preserved; and in it she directs, among several observances of a similar kind at other churches, that there should be a daily Mass for her husband, herself, and all the faithful, at St. Peter's, Cornhill, where her husband was buried; and also annual commemorations, for the same purpose, at that and two other churches. On May the 12th thirteen poor people were to attend for this object at St. Peter's, being paid three-pence each for their trouble: the same at St. Martin's Outwich, September 27; and on June 13 the "Tutor" (as the chaplain is still called) and twelve beneficiaries of the Whytyngton Alms-house were to perform the same service; the Tutor being paid twelve-pence, and the alms-people each six-pence. So much for the disinterested charities of Popery. We believe that the Protestants of

England, far as they come short of the Scriptural standard of benevolence, yet outvie their Papal ancestors in real liberality.

But we return to Carpenter, whose public and private virtues we do not mean to disparage by our general remarks upon the peculiar incentives which Popery presents to posthumous alms-deeds in order "to save the testator's soul." Among the other bequests of this worthy citizen, was one for educating, clothing, and boarding four poor boys; which the Commissioners of Charities discovered, in 1823, had been long commuted for a small pecuniary payment of 18*l.*, whereas the Carpenter estates were bringing in a rental of more than 900*l.* per annum, and are still augmenting in value. In consequence of the Report of the Commissioners, the Common Council determined, in 1827, that four sons of freemen should be highly educated at Tunbridge Grammar School, and be boarded, clothed, and receive an outfit of 100*l.* each; but Mr. W. Hale, who happened to be Chairman of the Committee of City Lands in 1833 and 1834, strongly represented the injudiciousness of expending 420*l.* per annum on four children, and urged the benefit of forming a school upon a large and liberal scale "for the religious and virtuous education of boys" (we use the words inserted in the Act of Parliament), "and for instructing them in the higher branches of literature, and all other useful learning." The Corporation concurred in this proposal, and agreed to charge the Carpenter Estates with 900*l.* per annum in aid of the institution, and to give an eligible spot of ground, in Milk Street, Cheapside, where Honey Market formerly stood, for the site of the edifice; which is a handsome gothic building, and an ornament to the city. The range of education includes, in the general course, English, Latin, French, writing, arithmetic, book-keeping, the elements of mathematics and natural philosophy, geography and natural history, ancient and modern history, singing, with lectures on chemistry and other branches of experimental philosophy. The special course superadds, for those who wish it, Greek, Hebrew, German, Spanish, and drawing. There are superior classes also, for the poetry and antiquities of Greece and Rome, the higher mathematics, logic, ethics, and recitation. The Authorized Version of the Scriptures is to be "used and taught" in the school, and prayers are to be read every morning and evening. The First and Second Masters are to be chosen by the Mayor, Aldermen, and Commons in Council assembled; but no person can be appointed without a certificate from the Professors of Divinity, Classics, and Mathematics, of King's College, London, and of the Greek, Mathematical, and Natural Philosophy Professors of London University College, or a majority of them, or of those of them who will accept the office of examination, that he is "a fit and proper person," and "qualified to perform the duties of such master." If more than three candidates are found "fit and proper," the examiners are to report the three most so. The examination was conducted last time by written testimonials. If King's College, or London University College, shall not be carried on, the examiners are to be selected from among the Professors in the Universities of Oxford or Cambridge. The candidates are not required to be clergymen, or even members of the Church of England; but one half of the examiners must officially be the latter, and all may chance to be so, and if London University College ceased would be so; and we cannot believe that they would consider a person designating himself a Unitarian, a "fit and proper" Master, or Second Master, for such an establishment. Mr. Davison's name was not returned by the examiners among the select three; but, from the great number and high respectability of the candidates, this might have happened, without any disparagement to his scholarship, or any reference to his theological sentiments.

The Junior Master is chosen, without this preliminary ordeal, by the School Committee, which consists of the Lord Mayor, twelve Aldermen, and one Commoner from each ward—making in the whole forty-three members. Mr. Davison was one of the candidates for the appointment; fifteen voted for him; twenty for the other candidate; and eight, including the Lord Mayor, were absent.

Having returned from our historical digression to the case of Mr. Davison, we must respectfully express our opinion, in contradiction to Mr. Clayton, that he was not a "fit and proper" person for the office. We should be sorry to wound the feelings of any gentleman who has met with a disappointment in an application for a post which his friends considered him duly qualified to fill; nor have we the slightest knowledge, direct or indirect, as to the respective literary claims of either of the candidates; but, upon Mr. Davison's own shewing in his pamphlet, he was, in our view, ineligible. He states that he told several gentlemen of the Committee that he "rejects the Athanasian doctrine"—not merely the formulary, but *the doctrine*—and that on "that ground he objects to some of the doxologies of the Church of England;" which doxologies are those of Scripture (except in the Socinian version) and of the whole catholic church, and are, of course, not intended to be excluded from the London School. He reports that one of the Committee, "with great apparent theological discrimination, decided that his views were what was commonly called Arian;" though, he adds, "this same gentleman, *ad captandum*, in the course of the debate is reported to have contended against my election, as a person professing Socinian opinions." We can suppose that this gentleman, intending nothing *ad captandum*, meant

that what is called Arianism, when speaking with "great theological discrimination," was what his civic auditors would better understand by the popular name of Socinianism; not choosing to give to it the unjustly usurped title of "Unitarianism." What Mr. Davison's views really are, he does not state; preferring to follow the studious vagueness of the Lady Hewley respondents, who affirmed that they were "not Socinians," as Mr. Clayton says Mr. Davison is not. Unitarians, as they style themselves, do not distinctly tell the public what they are, but cover up their unscriptural opinions upon the most important doctrines which relate to the salvation of mankind, under a well-sounding, but indefinite and unfairly usurped, title. But had Mr. Davison been a Socinian, the case, according to his own reasoning (and his argument equally applies to that of Mr. Clayton), would not have been altered; for he asks, "Is the Corporation of London, hitherto among the defenders of freedom of opinion, claiming equal liberties for the Protestant and the Catholic, the Unitarian and the Trinitarian, the Christian and the Jew, to be disgraced" by inquiring into men's theological notions? We leave the Londoners to defend their conduct as they may: they will perhaps reply, that they may "claim equal liberties" for a fellow-citizen, without thinking him a "fit and proper" person to instruct their children. But our only reason for quoting the passage is to shew that the question is not a nice discussion between Arianism and Socinianism; but simply, whether the school is to be Christian and Protestant. There may be (Roman) "Catholics," "Unitarians," and "Jews," of whom Mr. Clayton may just as well attest as of Mr. Davison, that they "have no difficulty" (such are the cautious words of his recommendation) "respecting the use of the Authorized Version of the Holy Scriptures, and of the doctrinal forms required by the Regulations of the School;" for if Mr. Davison cannot even use the customary Doxology of the whole Christian church, it can only be passively, and as not being pledged personally to what is read or uttered, that he can find "no difficulty" in frequenting the religious instructions and devotions of the school. Hear the decision of London University College itself upon this subject:—"It is manifestly impossible," say the compilers of the London University Calendar for 1832, "to provide a course of professional education for the ministers of religion of those congregations who do not belong to the Established Church. It is equally impossible to institute Theological Lectures for the instruction of lay students of different religious persuasions, which would not be liable to grave objections. *Still less* is it practicable to introduce any religious observances that would be generally complied with." Thus morning and evening prayer in which an Arian can unite with the faithful, is still "less practicable" than even professional theological training. Did Mr. Clayton, before he allowed himself to be so well satisfied with Mr. Davison's statement that he found no difficulty on this subject, inquire how he climbed over so lofty a wall?

Mr. Davison, however, adds, that "he is the successor of Dr. Abraham Rees, as pastor in a Christian congregation whose foundation is coeval with Nonconformity." We will not stop largely to discuss historical theology; but if Mr. Davison means to say that the Presbyterian body to which so many modern (self-styled) Unitarians cling in name, and of which they have usurped the orthodox endowments—though they are, in truth, as much Congregationalists as the Independents;—if, we say, Mr. Davison means to assert in this sense that the foundation of Dr. Rees's "congregation" was "coeval with Nonformity," we deny the fact. A congregation is indeed, properly speaking, a floating body, and can have no foundation at all; but we do not argue about the expression; we deny the fact. The Presbyterians at the origin of Nonconformity were Trinitarians; and every deviation from the orthodox doctrines of the Trinity and the Atonement, was regarded by them with horror. The theological historian needs no reference to prove this; and the popular reader may find enough in the publications on the recent Lady Hewley suits, and especially in Mr. Joshua Wilson's diligent and well-timed "Historical Inquiry concerning the Principles, Opinions, and Usages of the English Presbyterians," to settle the question for ever. But if Mr. Davison means only that he is pastor of a congregation which once was Trinitarian, but is now what is called "Unitarian," he has no right to plead its antiquity as coeval with Nonconformity. The old Presbyterian Nonconformists would not have considered it, in its present state, entitled to the epithet of "Christian," which he uses. Listen to Baxter, who certainly knew the opinions of his brethren at the commencement of Nonconformity, better than Mr. Davison can do. *He says*, of those who hold what he calls "the dangerous heresy of Arius," *that "he that* denieth the Deity of Christ denieth his essence; and he that denieth his essence, denieth Christ, and is *no Christian.*" He speaks of Socinians as "heathenish;" and he asks, "What do these *infidels* make of Christ, who also deny his *Deity?*" Even the convenient word "Unitarian" was not allowed to cover up the matter; for Nathaniel Taylor, an English Presbyterian, writes, in 1700, in a discourse "Of Faith in Jesus Christ," "Our modern infidels fight against our blessed Saviour with his own sword;.....I term them *infidels*, though in the new style they affect to pass for *Unitarians.*" Many readers were not perhaps aware that this "new style" is as old as 1700. Even the semi-Arianism of Dr. Clarke, when adopted by

some Presbyterian ministers as late as 1718, caused them to be summarily ejected from their chapels. And well it might; for, make what "theological discriminations" we may, as to the various shades of opinion classed under the word Unitarianism, whether the Arianism (if such it were) of Dr. Abraham Rees, or the ambulatory infidelity so well described by Dr. Priestley—who says of himself that "he became a High Arian, next a Low Arian, then a Socinian, and then in a little time a Socinian of the lowest kind, in which Christ is considered a mere man, the son of Joseph and Mary"—still the system, under all its modifications, is unscriptural and delusive. To use the appropriate words of Dr. Pye Smith, speaking of the "Unitarian" controversy—(for we will employ as much as possible the remarks of Nonconformists, in order that it may not be said we have brought Episcopal prejudices to bear on the question)—"The controversy is of a kind which goes down to the very foundations of religious belief, separating us by an awful chasm, and leaving scarcely any common ground to the two parties. The systems are opposite in the most momentous and essential respects: they admit no hope of conciliation: they cannot both subsist as mutually recognised forms of *our common Christianity*; one must exterminate the other."—(Smith's Scripture Testimony, vol. iii. p. 280.)

Mr. Clayton, we are sure, believes this as much as Dr. Smith does, or we can do. We do not suspect him of intimating that what is denominated Unitarianism is a light thing, even should it stop considerably short of direct infidelity; but as he accuses our former correspondent of not speaking correctly in calling a Unitarian a Socinian, we will defend the accused party in the words of two of the most justly eminent of modern Dissenters, Andrew Fuller and Robert Hall. What was our correspondent to call Mr. Davison? He was not bound to use the unfairly-claimed title of Unitarian: he therefore adopted the current one which Mr. Clayton finds fault with. There was no other in the market: Mr. Davison himself offered no alternative: Mr. Clayton mentions no other appellation; and even if he did, and were to say that he found, upon private examination, that Mr. Davison is an Arian, or some other kind of Anti-trinitarian, how was the world to know this? and Mr. Davison's friends might still ask, what right our correspondent had to call him an Arian, or any other name that he does not stamp on his own card or title-page? We hold, with Hall and Fuller, that if a man gives no clearer specification than that he is a Unitarian, he must submit to be called a Socinian.

Mr. Fuller says:—"The term Socinians is preferred, in the following letters, to that of Unitarians, not for the mean purpose of reproach, but because the latter name is not a fair one. The term, as constantly explained by themselves, signifies those professors of Christianity who worship but one God: but this is not that wherein they can be allowed to be distinguished from others. For what professors of Christianity are there who profess to worship a plurality of gods? Trinitarians profess also to be Unitarians. They, as well as their opponents, believe there is but one God. To give Socinians this name therefore, exclusively, would be granting them the very point which they seem so desirous to take for granted; that is to say, the point in debate. Names, it may be said, signify little; and this signifies no more on one side than the term orthodox does on the other. The writer owns, that, when he first conceived the idea of publishing these letters, he thought so; and intended, all along, to use the term Unitarians. What made him alter his mind was, his observing that the principal writers in that scheme have frequently availed themselves of the above name; and appear to wish to have it thought by their readers, that the point in dispute between them and the Trinitarians is, whether there be three Gods, or only one." (Preface to Fuller's Letters on the Calvinistic and Socinian Systems. Fuller's Works, vol. i. pp. 152, 153.)

Our next quotation shall be from Robert Hall; and what adds to its appropriateness to the present purpose is, that it occurs in the pages of the Eclectic Review, whence it is transcribed in Hall's collected Works. It was written in 1812, before that outburst of political feeling which has led so many modern Evangelical Dissenters to ally themselves politically with Socinians and Papists in order to pull down the Church of England. Mr. Hall, in reviewing Dr. Gregory's Letters, says: "Dr. Gregory, throughout, denominates the abettors of the simple humanity of Christ, Socinians, instead of employing their favourite appellation of Unitarians. We rejoice that he has done so, and hope his example will be generally followed. To accede to the appellation of Unitarians, is to yield up the very point in debate; for, ask them what they mean by Unitarian, and they will feel no scruple in replying, that it denotes a believer in one God, in opposition to a Tritheist. That this is not asserted at random, is evident, as well from many other facts, as from the following very remarkable one,—That when a noted academic was expelled from the University of Cambridge, amidst various points which he insisted on in his defence one was this, that it was quite absurd to censure him for avowing Unitarian principles, since he never heard but of one person who publicly declared himself not an Unitarian. Now, what did he mean by this singular assertion? Did he mean to say that he never heard of more than one person who publicly affirmed his belief in a plurality of *Persons* in the

Godhead? This is impossible. What could he mean, then, but that he never knew but of one person who affirmed himself not to be a believer in one God?—which is neither more nor less than to identify the term Unitarian with a believer in one God, and the term Trinitarian with a believer in three. Let the intelligent public judge, whether it is not high time to withhold from these men an appellation which assumes the question at issue, and which cannot be bestowed without being converted into an occasion of insult and triumph over their opponents. There was a time, when the learning and moderation of Lardner, and the fame and science of Priestley, combined to throw a transitory splendour over their system, and to procure from the Christian world a forbearance and complacence to which they were ill entitled. That time is past. Such *rational* Christians as they are, should have discernment to perceive that it is not with them as in months past, when the candle of their leader shone around them: it becomes them to bow their spirit to the humbled state of their fortunes. They should learn at last to know themselves. The world is perfectly aware, whether they perceive it or not, that Socinianism is now a headless trunk, bleeding at every vein, and exhibiting no other symptoms of life but its frightful convulsions. But why should they be offended at being styled Socinians, when it is undeniable that they agree with Socinus in his fundamental position (the simple humanity of Christ); which is all the agreement that subsists between the followers of Calvin or Arminius, and those eminent persons? The Calvinists are far from concurring in every particular with Calvin; the Arminians, with Arminius; yet neither of them have violently disclaimed these appellations, or considered them as terms of reproach. Why are the Socinians only offended at being denominated after Socinus? Is it because they differ in the nature of Christ's person from that celebrated heresiarch? This they will not pretend. But they differ from him in many respects! In what respects? Is it in those respects in which his sentiments gave most offence to the Christian world? Is it that they have receded from him in that direction which brings them nearer to the generally received doctrine of the church? Just the reverse. In the esteem of all but themselves, they have descended many degrees lower in the scale of error, have plunged many fathoms deeper in the gulf of impiety; yet, with an assurance of which they have furnished the only example, they affect to consider themselves injured by being styled Socinians; when they know, in their own consciences, that they differ from Socinus only in pushing the degradation of the Saviour to a much greater length; and that, in the views of the Christian world, their religious delinquencies differ from his only as treason differs from sedition, or sacrilege from theft. The appellation of *Socinian*, as applied to them, is a term of forbearance, calculated, if they would suffer it, not to expose, but to hide, a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled Antiscripturalists, Humanitarians, Semi-deists, Priestleians, or Socinians; but let them not be designated by a term which is merely coveted by them for the purpose of chicane and imposture." (Review of Gregory's Letters, in R. Hall's Works, vol. iv. pp. 183—185.)

If, then, our correspondent who signed himself a "Long-tried Friend to Dissenters" called the successor of Dr. Abraham Rees a *Socinian*, he did no more than Fuller, Hall, the Eclectic Review, and scores of other Dissenters, have affirmed to be justifiable; and this not merely in popular speaking, but even when writing with "great theological discrimination." If, however, the successor of Dr. Abraham Rees will call himself by any distinctive title, we will gladly use his own nomenclature; but we will never consent to employ the unfairly-claimed appellation of Unitarian. Adams, "in his Religious World Displayed," says, under the word Arianism: "It is worthy of notice, that the friends of Arianism drew up seventeen different confessions of faith within forty years after they had rejected the Nicene doctrines; and, after all, would abide by none of them; and I am not aware that they have had, to this day, any stated creed." Nor are we either.

But the question is not, what is the exact shade of Mr. Davison's doctrines; but whether, being as heterodox as he has himself admitted them to be, he was a "fit and proper" person to be appointed to the highly responsible office for which he was a candidate. He says, in his published Letter to Mr. Hale, that Mr. Clayton "thought it to be consistent with his duty and convictions to recommend me for the situation for which I was applying." That situation Mr. Clayton states to be that of "classical tutor only;" but Mr. Davison says, that it was that of "*A Master to take the* chief management and instruction of the junior division of the school." *But even* admitting that this "chief management and instruction" had reference only to classical literature, still classical literature involves, more than almost any other branch of learning, topics on which we should dread and deprecate that an instructor of Mr. Davison's admitted sentiments should have the guidance of the minds of children. It may be that he would have had the forbearance not to use his office for the purpose of inculcating his own particular opinions, or undermining the principles which the parents and senior instructors of the pupils wished to instil into their inquiring minds; and this would probably be considered, by those gentlemen who voted for him, an honour-

able course. But if he really believes his opinions to be Scriptural; if he considers that orthodox Christians (motives only excepted) are idolators; that the doctrine of the Trinity is a fable; and that the miraculous birth and vicarious sacrifice of Christ are absurdities; he would have been bound, as a conscientious and truth-loving man, to do all in his power to turn them from such vanities and superstitions; and the Works of Bryant, Volney, Drummond, Gibbon, and a score other writers, abundantly shew, that, if a man wishes for an apology to attack the doctrines of the Gospel, either covertly or openly, classical history and mythology will furnish convenient instruments for his purpose. Besides all which, the moral influence which a tutor possesses over the minds of his pupils; and the immature controversies which serious discrepancies of religious opinion among the Professors would engender among hundreds of unfledged boys, whose curiosity might very naturally lead them from the school-room to the Unitarian chapel; would justify an elector in considering such an appointment not "fit or proper."

Mr. Clayton states, that one of his reasons for exerting himself so strenuously to get this Socinian minister elected was, that "political feeling" had arisen in the course of the canvass. This makes bad worse. Some of the citizens of London are addicted to extreme Radical, not to say Republican, opinions; they are the disciples, both in religion and politics, of Carlile and Paine. These men have confederated to reduce every civic institution to their ungodly sway; and they would not permit that even a school for peaceful Christian education should be left unmolested. To bring in a Radical "Unitarian" minister as one of the Masters, might materially serve their purpose; and if they succeeded in their object, and as vacancies arose gained new accessions of strength, their religious, Conservative, and peaceable neighbours would probably withdraw in despair or disgust, and the school would fall under their individual controul. In this political contest Mr. Clayton saw fit to recommend a Socinian or Arian, or whatever he is, in order that he might not lose a Radical. We had hoped that Mr. J. Clayton followed the example of his venerable father in political matters; but here he avows, that, when "political feeling" arose, instead of either taking the right side, or quietly retiring from the contest (with which he had nothing to do, but as an amateur), he stood up for what the old orthodox Nonconformists used to call blasphemy, in order that he might abet Radicalism. It was not that he was in love with Mr. Davison's theology, but he knew that he was on the safe side in politics. We said, as long ago as 1833, p. 155, "Look at the conduct of some Dissenters of Evangelical name in regard to the late Parliamentary Elections: see how strenuously they have exerted themselves to promote the return of Members of known anti-Scriptural sentiments, in opposition to others of religious character and consistent Christian life." But we added, "Many of the most pious and sound-minded men among the religious Dissenters mourn over these things, not less than ourselves." We thought we might have included Mr. J. Clayton among these honourable exceptions; but he now avows, that, when politics are concerned, he will prefer even a Unitarian minister, though he dislikes his creed, to an orthodox man who has the misfortune not to be a Radical. Mr. Clayton invites us to "a cordial coalition with the wise and good." Why, this is precisely what we desire; and our complaint against him is, that in the matter in question he has left the wise and good to coalesce with Socinians and Radicals. We should have hoped that Mr. Clayton would have reasoned the other way; that he would have said, "Though I do not see that an Arian minister is, theologically or morally speaking, an unfit person, yet, as a political feeling has been excited, and every Radical, Revolutionist, and Destructive in London wishes for the success of Mr. Davison, I throw my weight into the scale of those 'who fear God and the King,' and are 'not given to change.'" At least he might have been neutral, as he was not called upon to interfere.

The question between Mr. Clayton and ourselves is one of general principle, and one in which we think that too many of the Dissenters have of late years taken the unscriptural side. Mr. Clayton accuses us of straining up our principles, whereas it is the Evangelical Dissenters who have swerved from theirs: they have rushed by us at rail-road speed; and then complain that we are more distant from them than we used to be; whereas we stand just where we were. We are not now arguing matters in which Christians must of necessity differ from pious Dissenters; for, does Mr. Clayton believe that the godly Nonconformists of former days—that the Howes, and Owens, and Baxters, or those who trod in their steps—would have recommended, for the responsible office of a preceptor of youth to be trained in the nurture and admonition of the Lord, an individual who denies the Godhead of the Redeemer, and takes away the Scriptural hope of salvation through his vicarious obedience unto death as a sacrifice for human transgression? Would they have thought it illiberal, and sectarian, to inquire what are the religious principles of a preceptor, by whose instructions, whatever may be his nominal department of tuition, the principles of five hundred children—perhaps the flower of the youthful citizens of London—are to be in a considerable measure formed? Would they have offered the palliation, that he is "not a Socinian?"—meaning, that he is

only an Arian, or some non-descript, under the latitudinarian name of Unitarianism? Would they have even been content that an instructor, classical or otherwise, should endeavour to be neutral, keeping his principles out of sight; whereas the duty of every conscientious tutor is to instil into the minds of his pupils Christian sentiments, and to hallow every branch of education by Scriptural associations? The school, we know, is not specifically Church of England, and objections were urged in the House of Lords to granting the Act of Parliament on that very account; and the objectors had it in their power to thwart the Bill; which passed, we believe, chiefly in consequence of the Bishop of London's agreeing to be neutral; and this his Lordship did upon the stipulation, that, though it was not intended to teach the Anglican Catechism, the school should be conducted upon those *religious* principles in which all orthodox Protestant Confessions unite: to secure which the Scriptures, in the Authorized English Version, were to be "used and taught;" and daily prayers to be offered up—neither of which could be, if the conductors were Socinians, Jews, or Romanists.

The swerving of so many of the Evangelical Dissenters from the principles of their godly forefathers, is the most appalling feature of modern sectarianism; for dissent becomes sectarianism, when, not content to secede for conscience-sake, men begin to persecute, as the Dissenters are now persecuting the Church of England. The doctrine that civil matters are not to be connected with religious, was unknown to the old Nonconformists; and we shall never scruple to express our opinion, that it is essentially, however disguisedly and unintentionally, an Atheistical doctrine. The Pagan Theist does not adopt it, and the inspired Scriptures abhor it. The Bible lays down no rules for a non-believing community, any more than a legislature issues laws to regulate the internal dealings of smugglers or outlaws. It supposes throughout, that those who fear God, whether high or low, rich or poor, peers or peasants, and most especially princes, magistrates, and those in authority, should do all that in them lies, publicly and privately, to make the laws of God the laws of the land, and godly institutions the institutions of the land. No, we repeat, it is not the "Long-tried Friends to orthodox Dissenters" who have "braced up their principles to a state of extreme tension," but orthodox Dissenters who have relaxed theirs, and therefore think their neighbours too rigid: they have lowered their own concert pitch, and then complain that the old-fashioned instruments are out of tune. Has there been—we will not say any attempt, for that, it might be retorted, would be hopeless—but the slightest indication of a wish upon the part of what our Dissenting friends call "the Evangelical body" in the Church of England to interfere with the rights or privileges of Dissenters; to abridge their civil or religious liberties; or to alienate any of their endowments or prerogatives? But, on the other hand, are not the "Evangelical Dissenters" endeavouring to interfere with ours? We speak not personally; for too many of us have found the Establishment, as to secular matters, a dry-nurse, requiring a large expense to "enter the Church," as it is called; and when in it, justly demanding labours far more onerous than those of most Dissenting ministers, but giving of temporal remuneration a paltry pittance, on which no man can bring up a family, or meet the numerous claims of charity which his station renders urgent upon him. To a large portion of the clergy the alienation of every fraction of ecclesiastical property would be no loss; nay, it would be indirectly a gain; for their little, even under the voluntary system, could not well be less, and might be more; and the throwing open to competition much that is now tied up in patronage would better their secular prospects: besides which, they might feel relatively elevated in their circle, if the higher poppies of the ecclesiastical garden, which overshadow them, were levelled by a Tarquin-like process, as the Dissenters wish. It can therefore be from no personally interested motives, such as the Ecclesiastical-Knowledge agitators are pleased to impute, that so many of the clergy—who have found nothing, and never expect to find any thing, but blanks, among the "high prizes" which are so much talked of—hold out against the incursions of Dissent upon our National Zion. If in any other "profession" there were an equal proportion of individuals who had grown old, and been worn out, in the service, while they had not been promoted beyond the rank and pay of yesterday's recruit, who to-morrow may enjoy the honours and emoluments of a veteran, the besiegers would have a good supply of friends within the garrison: but it is precisely because every conscientious clergyman can echo Mr. Clayton's words, "I wish to pursue my pastoral career under the full influence of the sentiment of Him who said, 'My kingdom is not of this world,'" that the true friends of the Established Church desire to uphold it; not accounting that its being a national institution necessarily renders it "of this world," but considering that a church is established in order that the State may be religious, and not, as Dissenters say, that religion may be secularized.

We repeat then, that it is the "Evangelical Dissenters" who have made those breaches of charity of which they complain. Did Mr. Clayton ever hear of a clergyman of piety and Christian temper ascending the pulpit, offering up a solemn prayer; then, forgetful of the spiritual rest of the Christian Sabbath, enjoining or permitting,

before he announced his text, that public notice should be given by the clerk to the congregation, that a Sacheverell petition to Parliament lay for signature in the vestry, urging that Dissenters should no longer be permitted to exist in the land; and then rising to enforce the prayer of the petition in a party-spirited sermon upon the nature and constitution of the Christian church? Yet thus has even so mild and candid a man as Dr. Burder of Hackney been acting, *mutatis mutandis*, with regard to the petition for dismantling the Church of England, as a National Establishment, by abolishing Church-rates; and thus have "Evangelical Dissenters" throughout the land acted, in this and kindred matters. They will not even leave parishes to the voluntaryism of a self-imposed rate; but demand that the Legislature shall not allow the parishioners in vestry asembled to keep up their church, however much they may desire it. And yet they say that those are the aggressors who wish that our ancient godly institutions should be preserved, and handed down to posterity; and that many thousands of ministers should not, so far as national legislation is concerned, be silenced, and their churches closed, in order to try the experiment how far voluntaryism can fill up the gap. In dense town populations, where there are multitudes of poor and ignorant persons, it cannot; in widely-scattered rural districts, it cannot; and even in places the most favourably situated, it does not: besides which, if a public Establishment ceased, the general habit of frequenting places of worship would in all probability decay; unless by a miraculous interposition, which we have no right to look for while we neglect the obvious means of grace. We firmly believe, that if the Dissenting principle were fully acted upon—so as to banish Christianity from all public matters; to abolish the legislative sanction given to the Lord's-day; to obliterate every vestige of national churches; to provide no spiritual instruction for the people; and to secularize into a mere civil service every official proceeding, from a coronation to a pauper's wedding or funeral—Great Britain, with all her privileges, would relapse in the course of ages into Heathenism; were it not, indeed, that the seed already sown has, through the Divine favour, taken such firm hold upon the soil, that some other form of national Christianity would probably spring up before long, to occupy the place of that which was eradicated.

We are sorry to relinquish our hopes of so good and able a man as Mr. John Clayton: but we do even yet trust that some pious and moderate Dissenters will open their eyes, and see how far they have wandered, not only from Scripture, but from the footsteps of their own pious forefathers. When, till now, we reiterate, did spiritually-minded men stand up to advocate the principle that in choosing an instructor for your children it is not necessary—nay, it is persecuting—to take any cognisance of his religious principles? We plead guilty to Mr. Clayton's charge of admiring the poetry of Milton; but it is a strange inference, that therefore, if he were an Arian or Socinian minister, we should think it right to make him preceptor to our children. It may be that Mr. Clayton has found "probity, a high sense of honour, fidelity, and urbanity," even among some infidels; and that he has missed them among some who call themselves Christians; but this only proves that a professed Christian may be a practical infidel, not that an infidel is to be embraced as a Christian. The first answer in the Assembly's Catechism is, that "man's chief end is to glorify God, and to enjoy Him for ever;" and if so, religion is never to be lost sight of: it should pervade civil as well as spiritual concerns: but how the glory of God is promoted by preferring a public teacher of anti-Scriptural doctrines to an office of solemn trust, or how the rising generation is to be prepared for "enjoying God for ever" by exposing their infant minds to the influence of heretical pravity, is more than we can understand. It is the creed of modern Liberalism, but it derives no sanction from the word of God; nor has Mr. Clayton ventured to quote any one text to uphold it. The religious sentiments of an instructor bear strongly upon his whole deportment and teaching; and even a classical or scientific lecture may become spiritually wholesome or poisonous, according to his principles. Yet, with a perfect consciousness of this obvious fact, Mr. Clayton goes out of his way to recommend, and not only to recommend, but to prefer, an Arian or Socinian teacher for a large public institution, for the service of which scores of duly qualified candidates might easily have been found. It was not a case of alleged necessity: it was a deliberate stepping out of the path, in order to assert the doctrine of modern Liberalism, and to open the new school upon a principle which, if once admitted, would allow of the whole body of the Masters being known Infidels; for an infidel could as conscientiously submit to the mere form of reading the Scriptures and reciting prayers, as Mr. Davison, by his own avowal, can, to the use of an orthodox doxology.

We have often complained of the too frequent absence of personally religious qualification in the masters and mistresses of National Schools; but the reply was, that they at least professed to adopt and to inculcate correct opinions. In the case of the British and Foreign schools, though there is no test as respects any particular communion, yet the conductors have reiterated the statement that they consider doctrinal orthodoxy and personal piety as indispensable qualifications for an instructor; nor do we believe that they would knowingly recommend a teacher of Mr. Davison's avowed

sentiments. And yet, in order to encourage religious Liberalism, such a teacher is to be recommended and preferred for the Grammar School of this Christian metropolis. "The school," Mr. Clayton says, "professed to be of the most liberal character as to religious denominations." We deny that there is one syllable about "liberal character" or "religious denominations" in its muniments. The Act of Parliament specifies nothing of the kind. It speaks only of "fit and proper" masters, and of "religious and virtuous education," and of "the Authorized Version of the Scriptures being read and *taught*," and of "morning and evening prayers." It is merely Mr. Clayton's gloss, that a Socinian teacher can duly fulfil all these conditions. Is he himself so "liberal" as to include "the God-denying heresy" among those "religious denominations" to which the religious training of youth ought to be entrusted? Would he allow an avowed Arian even to teach the alphabet in his own Sunday school? Or could he, when he recommended Dr. Rees's successor as a proper person "to take *the chief management and instruction* of the junior division" of the "City of London School," request his congregation to join with him in prayer to God for the success of the Arian candidate, as being most conducive to the Divine glory and the best welfare of the rising generation? The very circumstance that the school is not guarded by specific tests, renders it the more important that its conductors should be specially on their guard against an improper or injudicious choice of masters; and it must have been not a little distressing to its pious and anxious friends, whether Churchmen or Dissenters, to find their right intentions opposed by the uncalled-for interference of an "evangelical" minister, who had nothing whatever to do with its concerns, but who stepped out of his path to influence the election in favour of a "Unitarian" teacher. But now-a-days no opportunity must be lost of enforcing "the great principle upon which Dissent is founded," at whatever risk to holier objects. Even Oxford and Cambridge are to be so liberalized as to render the successor of Dr. Rees "a fit and proper" instructor; for what has religion to do with classics and mathematics? It makes us loathe the very word "liberal," when we find it employed to cover anti-Christian heresy; for we do not admit that Socinianism is a "*religious* denomination." We will not bandy compliments about Liberalism in so serious a matter: the old Nonconformists would not have done so: they came out and were separate from what they considered unscriptural: they did not patronize heresy in order to uphold "the great principle;" nor did they league themselves with Socinians, Papists, and Infidels, to subvert a Protestant Scriptural National Church. It is the modern Dissenters who have dissented in this matter from their revered fathers. Listen, for instance, to Matthew Henry, who spoke the sentiments of the general body of the Nonconformists of his day. He says: "Christ did this to set us an example of contributing to the support of the public worship of God in the places where we are. The temple was now made a den of thieves, and the temple worship a pretence for the opposition which the chief priests gave to Christ and his doctrine; and yet Christ paid this tribute.—Note. Church-rites, legally imposed, are to be paid, notwithstanding Church corruptions. We must take care not to use our liberty as a cloke of covetousness or maliciousness. If Christ pay tribute, who can plead an exemption?"—(Matthew Henry, on Matt. xvii. 24—27.)

Listen, again, to their successors at a later age, as represented by Dr. Watts and Dr. Doddridge:—"I do not by any means," says Watts, "here pretend to vindicate the refusal of tithes and dues to the Church in our nation; for they are to be considered as a civil or national tax or encumbrance of every piece of land or house, bought or rented, and so appointed by our laws; and therefore every man knowingly buys or hires his land or his house with this encumbrance fixed upon it, and belonging to those whom the State has appointed to receive and possess it." (Dr. Watts's Civil Power in Sacred Things.)——"If it be asked," says Doddridge, "whether Dissenters may regularly be forced by the magistrates and majority to assist in maintaining established teachers whom they do not approve, it is answered, that this will stand upon the same footing with their contributing towards the expense of war, which they think not necessary or prudent. In this it seems fit it should be yielded to, as the determination of those to whose guardianship these Dissenters have committed themselves and their possessions." (Doddridge, vol. iv., p. 563.) He corroborates this argument by his remarks on Matt. xvii. 27: where he says: "I, as the Son of God, might plead an exemption here.....Nevertheless, lest we should offend them, by giving an occasion to imagine that I put any slight on the temple; or lest others, from my example, should, in far different circumstances, omit this contribution; I will not debate the matter, but rather work a miracle than fail in the payment." Doddridge also says, with great fairness and candour: "If no coercive power were admitted, it is probable that covetousness would drive many into Dissenting parties, in order to save their tithes or their possessions. So that none can reasonably blame a Government for requiring such general contributions*."

* We could easily cull many pages of similar extracts, but we forbear. We, however, transcribe the following additional ones, collected ready to our hands in the

Yet, because we uphold these doctrines, which even the godly Nonconformists held as firmly as Churchmen, we are "bracing up our principles to extreme tension." No; it is Evangelical Nonconformists who have unstrung theirs. We might adduce, as an illustration of our remark, the spirit of the elder Mr. Clayton's sermon at the Weigh-house Chapel in 1791, upon occasion of the riots at Birmingham, as contrasted with the celebrated address of Mr. Binney at the same place in 1834. As a sight of a detached sermon preached nearly half a century ago is not easily procurable, we should gladly copy a few passages, were it not perhaps invidious. Mr. Clayton lamented that the public should have so bad an idea of Dissenters; which, however, he did not much wonder at, seeing they took their measures of Dissent from the conduct of the obstreperous revolution-loving Unitarian party, between whom and the Evangelical Dissenters he disclaimed all political as well as religious connexion. He lamented the efforts made to procure the repeal of the Test and Corporation Acts upon secular grounds. He regretted, indeed, that a Divine ordinance should be desecrated; and this religious consideration he wished his brethren strongly to urge; but as for civil matters, he thought the Dissenters had abundant reason to rejoice in their lot, in this free and happy country; and he seriously warned them, that political ambition would only injure their spiritual-mindedness and peace of conscience. The direst forebodings of this venerable man have been fulfilled; and now, not a few of his younger brethren are politically allying themselves with the successors of Dr. Priestley, in the very spirit which he so affectionately and strenuously warned them against. Were it not that the Weigh-house has been rebuilt, the very stones might cry out against the new dogmas.

We might carry down the links of our chain yet further; for, in reference to the very matter alluded to by Mr. Clayton, the repeal of the sacramental test, we find the late Mr. Orme, the Secretary of the London Missionary Society, a learned, pious, and much respected Dissenting minister, mingling the following salutary cautions, we might almost say mournful predictions, with his congratulations upon that occasion:—"It would be foolish to amuse ourselves with the idea that the step which has been gained will be productive of an increase of spiritual prosperity to the Dissenters. I expect no such effect from freedom of access to corporations, magistracy, and government offices. On the contrary, if there be not the powerful counteraction of religious principle, these secular advantages will only tend still further to secularize the body. Close connexions with the men of the world are not, on various accounts, desirable for Christians. The natural affinity subsisting between the corrupt affections of man and earthly things, is of itself sufficiently powerful. It requires not to be strengthened by the temptations of worldly honour or greatness. Genuine religion generally prospers more in the shade than in the sunshine. Its best fruits are matured in privacy and retirement, 'far from the madding crowd's ignoble strife.' It has generally appeared to greater advantage in connexion with suffering, than when enjoying preferment and honour. The walks of earthly ambi-

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Rev. W. Bricknell's appropriate pamphlet on Church Rates.—"If a father, as a father, is bound to do what answers this in his family, unto his children; a master, as a master, to his servants; if you will justify yourselves as fathers or rulers of our country, you will find this to be incumbent on you." (John Owen. Sermon preached before the Long Parliament.)

"What is the duty of political fathers or magistrates, to their political children or subjects? It is to rule and govern the people over whom God hath set them, with wisdom, carefully providing for their souls in every place in their dominions." (John Flavel.)

"It is the duty of rulers to take care of religion, and to see that the duties of it be regularly and carefully performed by those under their charge, and that nothing be wanting that is requisite thereto."—(Matthew Henry.)

"Both a regard to the honour of God and the good of society, which surely the magistrate is not the only person under no obligation to, must engage him to desire and labour that his people may be instructed in what he takes to be truth." (Dr. Doddridge.)

"Let none persuade you, you are such terrestrial animals that you have nothing to do with the heavenly concerns of your subjects. There is no such thing as a temporal happiness to any people, but what tendeth to the happiness of their souls; and must be thereby measured and thence be estimated. Let all things in God's worship be done to edification; decently and in order; but yet see that the ornaments or garments of religion be never used against the substance. The very work and end of your office is, that under your government the people may live quietly and peaceably, in all godliness and honesty."—(Baxter. Christian Directory.)

"This was a song of praise on account of the victory obtained by Michael and his angels over the dragon and his, or for the overthrow and downfall of Paganism in the Roman empire; for by heaven is meant the empire, now become Christian, or the Christian church-state in it."—(Gill on Rev. xii. 10.)

tion, the distractions of business, the bustle and tumult of public life, are not favourable to those principles and feelings which constitute the 'life of God in the soul of man.' Like the sensitive plant, it shrinks from every touch: and if touched too often, or too rudely, loses its natural power. Should the day ever arrive, when the Dissenting body shall be distinguished for the number of its members who adorn the walks of public life, and wear its honours, rather than for the number of its humble, active, and holy disciples; for its weight in politics, rather than for its weight in religion; for its zeal in contending for public rights, rather than for its devoted attachment to the cause of a suffering Saviour; its glory shall then have passed away, and its existence cease to be an object of interest to its best and warmest friends."

With ominous foreboding did Mr. Orme say, "Should the day ever arrive." It has arrived, and the result has been what he predicted. What has been the conduct of a large portion of the Dissenters since Mr. Orme wrote? It may be expressed in one word, "Agitation." Mr. Burnet so strongly and repeatedly urges this amiable practice, that in one of his speeches he embodies the words *agitate* and *agitation* seven times in thirteen lines; and there is not one of the Dissenting periodical publications, we believe, from the Patriot newspaper to the Eclectic Review and the Congregational Magazine, that does not recommend this delightful duty. We will not obtrude with a cento of specimens of this bland oratory, but we will copy a few lines from a speech of a Dissenting minister, Mr. Hinton, the son of the late minister of that name at Oxford. We may premise, that Matthew Henry said, even when he himself was suffering under intolerant and wicked penal laws,—that "It is the character of the people of God, that they are a quiet people in the land." The late Mr. Hinton, we have understood, was a man who exhibited this beatitude; and if so, though we should not have agreed with him in the matter of Nonconformity, we should not have braced up ourselves to wage war with him. But when we find his son speaking as follows, and this not in the rough toilings of a chafing metropolis, but amidst the calm shades of a provincial meeting, collected to consider the question of Church Rates, we confidently appeal from Mr. Clayton, and ask, who have altered their tone, —those who, like our former correspondent, have been long-tried Friends to Evangelical Dissenters, or those sons of Evangelical Dissenters who force their friends in the Establishment to "brace up their principles"—we will not say in self-defence —but for the defence of the National Church which God has planted in this land? Listen to Mr. Hinton's oratorical bracings:

"Why should not Ministers, who have abolished the Church-rate in Ireland, do the same in England? The reason is this: the Irish are a little more troublesome than the English (cheers). The imposition is to be fixed upon the latter because they are quiet (hear, hear!) I tell Ministers that if they will not abolish the rate, we will be as unquiet as the Irish (cheers). The conduct of Ministers is saying to Dissenters, 'Make a good row, and then you shall get a sugar-plum' (laughter and cheers). I submit to Lord John Russell, whether it is not better to give the Dissenters the sugar-plum, and let the country escape the row (applause). It appears that the prospect of getting the church-rate abolished is not so encouraging as to exonerate the Dissenters from making some little stir on the subject. I have no pretensions to be like Mr. O'Connell in any other matter, but I have no objection to resemble him in this,—to stand on the platform, and cry to the people of England, 'Agitate, agitate!' It is agitation that has done all that has been effected for Ireland; and it is agitation that must do all that is yet to be accomplished for England (cheers). I wish it to be explicitly understood, that if Lord John Russell does lend himself to any method for merely slipping the church-rate out of the Dissenters' grasp, they will not consider it the act of a friend, but of an enemy (loud cheers). If that rate is not abolished in Parliament in three years, it will be abolished out of it. If Lord John Russell will not propose the extinction of the rate, he then should by all means let it alone (cheers). If he withdraw it from the Dissenters' controul, he will obliterate all his claims to their gratitude and love" (long-continued cheers).

Really, when we read such virulisms as these, so far from thinking we have braced up our principles too tightly, we feel that we need to brace them up still more, even to the highest note of Christian forgiveness, not to speak harsh words in return. We will, however, inform Mr. Hinton, that he will not find the majority of his countrymen so forbearing; and we fully believe that the recent speeches and conduct of the political Dissenters have not only, as Mr. Orme predicted, injured their own souls, and driven from their ranks much of the meek piety which most adorned and strengthened them, but that large classes of well-informed, and even "liberal," men of the world, are beginning to adopt the sarcastic opinion of Bishop Warburton, that "Sectaries must either kick or be kicked; they must either persecute, or they must provoke persecution; for to be in this turbulent state is their proper element." The Dissenters are at present trying the experiment of kicking, and the Established Church is their foot-ball: let them beware that they do not by their turbulence provoke a recoil of public feeling.

We have just said that the Established Church is the foot-ball; for it is hypocrisy

to pretend that all this "agitation" is only an effort to get rid of Church Rates. What cares the Dissenter about church rates? (except it may be in a few cases where they press harshly): it is the principle of a National Church-Establishment that is the question at issue. Mr. Baines denied this at a convenient moment in Parliament; whereas he himself had presided at a public Dissenting meeting in which it was avowed and acted upon by the majority of the assembly. In a very excellent pamphlet on Church Rates lately published by "A Birmingham Manufacturer" (an authentic title, for we know the name), we find a Dissenting journal quoted as follows, in reference to the Government church-rate measure: "While we join in the general thanksgiving to the Ministry, and the Chancellor of the Exchequer in particular, let us not be misunderstood as admitting that Dissenters have received a boon at their hands—they have only obtained one portion of church bondage removed. Let no one mistake the church-rate question for the church question. The church question *is not yet mooted.* But we give notice to Churchmen, that, as far as we are concerned, we shall not the less earnestly seek for the total separation of Church and State, because we have got rid of church-rates. We are quite aware that the separation question will be put to sleep for years among Dissenters by granting this measure; but we shall not be quiet, if they are. It is neither the abolishion of church rates, nor the exclusion of Bishops from the peerage, that will content us: we require the Church of England to be reduced to what she is, one of the sects, because we believe it will diffuse a greater amount of truth and righteousness."

This is plain-spoken language; but it is not true that "the Church question is not yet mooted:" It has been mooted long ago, from one end of the island to the other. Take the following proof, among hundreds, from a string of resolutions dated "United Dissenters' Committee-room, Manchester, April 28, 1834:"—"That this Committee.....earnestly recommend their Dissenting brethren throughout the kingdom to unite in increased efforts for the purpose of obtaining, by legal and constitutional means, the entire separation of Church and State. That in order to give effect to these resolutions, this Committee urge on the Dissenters every where to circulate information on their great fundamental principles, so that the electors of the empire may be ready to act in concert at all ensuing elections, with the determination of returning to Parliament such Members only as will support measures for speedily but peaceably effecting the separation of Church and State."

Now, if such men as Mr. J. Clayton disapprove of these proceedings, why do they not, by public and explicit words, acts, or writings, separate themselves from the evil-doers? To say that in the main they admit their principles, though they do not approve of their violence, is not a holy neutrality. In all solemnity and affection we say to pious and candid Nonconformists, "Come out, and be separate." There wants but a beginning; and soon the Hintons and Burnets will be left to agitate alone among "Evangelical Dissenters." Such men prove that the Dissenting Kingdom which they wish to set up, is not that of which our Lord said, "My kingdom is not of this world, for then would my servants fight;" for to fight, they avow, is their determination. Let those who construe the text more scripturally, shew that they repudiate all alliance with agitators. Mr. J. Clayton, from the moderate spirit in which he sums up his observations upon politico-religious acerbity, we might be sure did not attend the virulent Anti-church meeting, at which Mr. Burnet allowed Mr. Hume, unchecked, to panegyrize Thomas Paine; and we make, as truth and charity require, a wide distinction between such men as Mr. J. Clayton and those who have taken an active part in agitation; but we maintain that one principle lies at the root of the whole system; and that the reasoning which will justify recommending a Unitarian minister to take a responsible part in the education of five hundred boys, under the notion of "liberality," would justify much that Mr. Clayton would highly disapprove. Once say that a nation is not bound nationally to honour God, and all the rest follows, and is consistent.

We have dwelt the longer on this subject, because the question is not yet set at rest; for not only upon the next vacancy in this particular institution, but in the case generally of all elections to offices of moral trust and influence, the time has arrived when the Evangelical Dissenters must firmly make up their minds how they will act; and if they take the evil side, they will become, however unwittingly, traitors to God and their country. We do not believe that the better-minded of them intend to bring about a national revolution; but that they are powerfully aiding the machinations of those who propose that consummation, we take to be undeniable. We do not believe that they wish to promote Socinianism, Popery, or Infidelity; but that they are practically doing so we have not a shadow of a doubt. Of the aid rendered to Popery we have an illustration while we are writing, in a resolution of the House of Commons to pay from the public Treasury a hundred Roman-catholic priests to administer Mass in the proposed poor-houses in Ireland; and this hundred will shortly be a thousand, if pauperism shall spread as rapidly as a poor-law is calculated to encourage it. Where were the petitions of the Evangelical Dissenters on this occasion? Where was the eloquence of their special representative, Mr. Wilks

of Boston, which would have been so strenuous had his Majesty's Government proposed to aid the building of new churches, or to pay church rates out of the consolidated fund? It is notoriously the conduct of the Dissenters which has popularized the principle of paying Roman-catholic bishops and priests from the public purse. Their argument is, "If ministers of religion are to be appointed and maintained by the nation, we cannot interfere with the differences of theological opinion. Popery has as good a right as Protestantism"—and, of course, Socinianism as either. Would holy men of old have reasoned thus?

We might have thought that the warning afforded by the melancholy history of Dr. Doddridge's academy, which was so strikingly and aptly urged by Dean Turton in his pamphlet on the question of admitting persons without regard to religious opinions to degrees at Oxford and Cambridge, would have convinced Mr. Clayton of the sin and danger of introducing an Arian minister into a seminary of education. That academy was opened in 1729: it migrated from Northampton to Daventry, and thence to Wymondley: its constitution, says Dr. Kippis, who had been himself a pupil in it, was "perfectly catholic;" and, in accordance with this "liberal" catholicism, the sub-tutor might, it seems, be Arian, Sabelian, or otherwise heterodox in his creed, provided his other qualifications were suitable. The result was, that at Dr. Doddridge's death, heresy had taken deep root in the Society, under the successive subtutorship of Aiken, Orton, and Clark; owing probably, in part, to the friends of heterodox opinions selecting for the education of their children an institution in which persons of their own persuasion had so much influence; and in part to converts being made from among the immature striplings who were now for the first time exposed unsuspectingly to this deleterious influence. At Dr. Doddridge's death an orthodox successor, Dr. Ashworth, was appointed; but the sub-tutor Clark still retained his influence. Dr. Priestley describes the state of things from 1752 to 1755 as follows:—"In my time, the academy was in a state peculiarly favourable to the serious pursuit of truth; as the students were about equally divided upon every question of much importance, such as liberty and necessity, the sleep of the soul, and all the articles of theological orthodoxy and heresy; in consequence of which, all these topics were the subject of continual discussion. Our tutors also were of different opinions; Dr. Ashworth taking the orthodox side of every question, and Mr. Clark, the sub-tutor, that of heresy."—Robert Hall, in his Life of Mr. Toller, shews that "this vortex of unsanctified speculation and debate" was still making shipwreck of souls twenty years after. Mr. Belsham entered the institution as a pupil when the tide had risen high, in 1766, and became principal master in 1781. The remaining history of the academy is well known. The parallel is the more monitory, because the institution was a professedly orthodox establishment, in which the pupils were to be instructed "in the true Gospel doctrines, according as the same are explained in the Assembly's Catechism;" but the influence of heretical sub-tutors gradually prevailed over the letter of the rules.

It is with pain that we have written this reply to Mr. Clayton; but, as he has opened the subject, it is with us a matter of conscience, and we had no alternative. We are quite sure he meant to do what was right; and that he considers himself to have done so, and to be a sufferer for conscience' sake. We have shewn why we think the contrary, and there we leave the matter. It is not a little afflicting to pious and charitable members of the Church of England, that while they are opposing, at much personal sacrifice and odium, the revival of the despotic principles of Laud and Sacheverell in their own community, they find their plea for moderate and forbearing measures met by all that is opposed to moderation and forbearance upon the part of some Evangelical Dissenters. They go upon the platform of Bible Societies; and, though not coalescing with all the opinions, ecclesiastical or political, of some whom they meet there, they yet return home rejoicing that good men of all names can unite for at least one good object; and they bless God, that, where the Church did not do its duty in providing adequate spiritual instruction, voluntary teachers prevented many of her neglected children from perishing for lack of knowledge. But while indulging these amiable contemplations they are met, perhaps, with the announcement that their Evangelical neighbour, who had spoken so lovingly of union, and of merging minor differences in promoting the glory of God and the salvation of souls, is trying to foist a Socinian teacher into some post of responsibility and influence in their parish; or that he is voting for Jewish or Romanist public officers, in order to shew his liberality; or that, when a political question arises, he espouses the Radical side, because that happens to be the Dissenting side, however much he himself may dislike Radicalism; or that he is crusading in the neighbourhood to get up petitions against Church Rates, and doing all he can to raze our national temple to the ground. Can there be peace under such circumstances? And if not, who are the authors of the strife? There is no prayer which we respond to more heartily than one which Dr. Daubeny, and we believe some other divines of the Oxford-Tract class, refused to read when set forth in the form of service on a Fast-day during the late war, as being in their opinion latitudinarian: "Give us grace to put away from us all religious dissention; that they who agree in the essentials of our most holy

faith, and look for pardon through the merits and intercession of the Saviour, may, notwithstanding the differences upon points of doubtful opinion, and in the forms of external worship, still be united in the bonds of Christian charity, and fulfil thy blessed Son's commandment, of loving one another, as He hath loved them."

DR. CHALMERS ON SCRIPTURAL GEOLOGY.

To the Editor of the Christian Observer.

I TRUST there is no real occasion for the alarm expressed by one of your correspondents, at page 378 of your last Number, in relation to the Scriptural bearings of the Geological Question. The solutions which have appeared in your own pages, and to which Dr. Buckland refers his readers, are to my mind quite satisfactory. The objection which your correspondent suggests from Heb. xi. 3, that existing things were created—that is, made from nothing—and not merely modified out of things previously created, does not appear to me to touch the question. The first verse of Genesis sets forth the act of creation, and to this the Apostle alludes; but this does not interfere with our construing the subsequent verses, respecting what occurred at the creation of man, in the way Dr. Pusey suggests.

Permit me to transcribe, for those of your readers who have not Dr. Chalmers' Natural Theology, as lately published in his collected Works, the following interesting passages upon the general question. Dr. Chalmers, in one of his early works, had strongly opposed the modern geological system, so that his testimony comes with the weight of reluctant conviction. He says:

"Those rocks which stand forth in the order of their formation, and are each imprinted with their own peculiar fossil remains, have been termed the archives of Nature, where she hath recorded the changes that have taken place in the history of the globe. They are made to serve the purpose of scrolls, or inscriptions, on which we might read of those great steps and successions by which the Earth has been brought into its present state. And should these archives of Nature be but truly deciphered, we are not afraid of their being openly confronted with the archives of Revelation. It is unmanly to blink the approach of light, from whatever quarter of observation it may fall upon us; and those are not the best friends of Christianity who feel either dislike or alarm when the torch of science, or the torch of history, is held up to the Bible. For ourselves, we are not afraid when the eye of an intrepid, if it be only of a sound, philosophy scrutinizes, however jealously, all its pages. We have no dread of any apprehended conflict between the doctrines of Scripture and the discoveries of science; persuaded as we are, that, whatever story the geologists of our day shall find to be engraven on the volume of Nature, it will only the more accredit that story which is graven on the volume of Revelation."

"We have again to repeat, that our reasoning is applicable, not to one only, but to all the ante-Mosaic theories. To have place for it, indeed, we have only to assume that the world has undergone such revolutions, or been the subject of such violent operations, as have been destructive of entire species that formerly existed upon its surface. Of this, it is admitted by all that there are undoubted vestiges; giving us, therefore, sound reason to believe, that, on the supposition of an eternal world, all the species by which it was peopled at some highly remote period must, by the continuance and repetition of

the causes which destroyed several of them, have at length been swept away. The question would thus meet us, Whence arose the species now in actual being, seeing that they have not subsisted from eternity? All nature and experience reclaim against the spontaneous generation of them; thus leaving us no other inference than that organic structures of collocation so manifold and exquisite could only have sprung from the hands of a designer, from the fiat of a God."

"The strength of the argument, upon the whole, on the side of religion, is often weakened by a jealous or studied disunion of the truth in one department from the truth in another; but, believing, as we do, that, instead of a conflict, there is a corroborative harmony between them, we shall advert once more to the Mosaic account of the Creation; and more especially as the reconciliation of this history with the indefinite antiquity of the globe seems not impossible; and that without the infliction of any violence on any of the literalities of the record.

"The following are the two first verses in the book of Genesis: 'In the beginning God created the heaven and the earth: and the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters.' Now, let it be supposed that the work of the first day, in the Mosaic account of the creation, begins with the Spirit of God moving upon the face of the waters. The detailed history of creation in the first chapter of Genesis begins at the middle of the second verse; and what precedes might be understood as an introductory sentence, by which we are most appositely told, both that God created all things at the first, and that afterwards, by what interval of time it is not specified, the earth lapsed into a chaos; from the darkness and disorder of which the present system or economy of things was made to arise. By this hypothesis neither the first verse, nor the first half of the second verse, forms any part of the narrative of the first day's operations; the whole forming a preparatory sentence, disclosing to us the initial act of creation, at some remote and undefined period, and the chaotic state of the world at the commencement of those successive acts of creative power, by which, out of rude and undigested materials, the present harmony of nature was ushered into being. Between the initial act and the details of Genesis, the world, for aught we know, might have been the theatre of many revolutions; the traces of which geology may still investigate, and to which she, in fact, has confidently appealed, as the vestiges of so many successive continents that have now passed away. The whole speculation has ministered a vain triumph to Infidelity; seeing, first, that the historical evidence of Scripture is quite untouched by those pretended discoveries of natural science; and that, even should they turn out to be substantial discoveries, they do not come into collision with the narrative of Moses. Should, in particular, the explanation that we now offer be sustained, this would permit an indefinite scope to the conjectures of geology, and without any undue liberty with the first chapter of Genesis."

"We regret that Penn, or Gisborne, or any other of our Scriptural geologists, should have entered upon this controversy without a sufficient preparation of natural science; and laid as much stress, too, on the argument which they employed, as if the whole truth and authority of Revelation depended on it. It is thus that the cause of truth has often suffered from the misguided zeal of its advocates anxiously struggling for every one position about which a question may have been raised; and so landing themselves, at times, in a situation of most humiliating exposure to the argument or ridicule of their adversaries. They weaken the line of defence, by extending it; they multiply their vulnerable points, by spread-

ing their detachments and their outworks over too great a surface; when they might have concentrated their strength within the limits of an impregnable fortress. They raise too loud an outcry of alarm, and lift too high a note of preparation, on the assault by their enemies of some insignificant out-post; which might with all safety be conceded to them: so that, when it does come to be occupied by assailants, there is just as tremendous a shout of victory on the one side, as there was of misplaced dread and violence upon the other. Meanwhile the citadel abideth in its ancient security, as commanding in its site and as strong in all its essential battlements as ever: and in the consciousness of this strength might they who look abroad from its turrets eye with perfect tolerance, if not with complacency, the petty warfare that is occasionally breaking out at their remoter outskirts. It is right to be vigilant; but it is not right to waste the strength or the credit of a good cause upon the defence of an untenable position, and more especially if that position be wholly insignificant. It is thus that, in the management of what may be called intellectual tactics, it is good to keep by the strong points of an argument, and to abstain by all means from laying any more weight on the minor or collateral reasonings than these reasonings will bear."

"We have long regarded the contest between the cause of Revelation, on the one hand, and the Infidelity of the geological schools, upon the other, as merely an affair of out-posts, which, however terminating, will leave the main strength of the Christian argument unimpaired. We have already endeavoured to shew, how, without any invasion even on the literalities of the Mosaic record, the indefinite antiquity of the globe might safely be given up to naturalists, as an arena—whether for their sportive fancies, or their interminable gladiatorship. On this supposition the details of that operation narrated by Moses, which lasted for six days on the earth's surface, will be regarded as the steps by which the present economy of terrestrial things was raised, about six thousand years ago, on the basis of an earth then without form and void: while, for aught of information we have in the Bible, the earth itself may before this time have been the theatre of many lengthened processes, the dwelling-place of older economies, that have now gone by, but whereof the vestiges subsist even to the present day, both to the needless alarm of those who befriend the cause of Christianity, and to the unwarrantable triumph of those who have assailed it." (Chalmers's Nat. Theol. pp. 247—256.)

F. F.

ON SCRIPTURE MISQUOTATIONS.

To the Editor of the Christian Observer.

I CANNOT refrain embracing the opportunity, held out to me by the sensible letter of "A very plain Man," to notice the serious misquotations and misrepresentations of Holy Writ, far too common among all writers. I will instance two texts, both of which, I am convinced, the majority of the clergy and laity would misquote.

The former is thus commonly cited, apart from all connexion with its subject: "As thy day is, so shall thy strength be." The meaning attached is parallel to that of "God will not suffer you to be tempted above that ye are able," &c. (1 Cor. x.) Now this text does not exist, nor can that which it is apparently meant for bear any such meaning. The *real* text occurs in Deuteronomy, xxxiii. 25.: "Thy shoes shall be iron and brass; and as *thy days* (or time of life), so shall thy strength be." This

blessing is pronounced on the tribe of Asher, by "the man of God, before his death." And perhaps the best parallel to be found to it is in the description of his own end, ch. xxxiv. 7: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." As his life, was his strength also. Thus the word is, not day, but "*days*;" and the verb "*is*," is a complete substitution, altering the whole sense of the passage, from days of life to day of trial.

My second instance is a still more extraordinary and unaccountable error: it is quoted thus: "Be not wise above that which is written." Neither in the Old or New Testament, or the Apocrypha, have I ever been able to find such a text; nor is it noticed in any concordance; and I do not believe it exists: yet I have heard it, and read it, as above quoted, again and again. The texts most like it, are Eccles. vii. 16: "Neither make thyself over-wise;" and 1 Cor. iv. 6: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." But these two texts put together will not make out this supposed one.

With your leave, I will in some future Number pursue this, I trust not uninteresting, subject. Permit me only to add, that reading the Scriptures chiefly in the writings of men, and building systems on isolated texts, seem to me the chief causes of this sad error.

F. M. K.

DR. ADAM CLARKE'S NOTION OF CHRISTIAN PERFECTION.

To the Editor of the Christian Observer.

I HAVE often endeavoured, but in vain, to understand what is implied in the doctrine of Christian Perfection, as held by the Wesleyan Methodists; nor was I much enlightened by the remarks and extracts with which some of your correspondents a while ago favoured your readers upon the subject. The following passage, purporting to be taken from Dr. Adam Clarke's Commentary upon Enoch's translation (Gen. v. 22), was lately put into my hands, as exhibiting the perfectibility of the Christian. "Such was the astonishing height of piety to which Enoch had arrived, being cleansed from all filthiness of the flesh and of the spirit, and having perfected holiness in the fear of God; that we find, not only his soul, but his body refined; so that, without being obliged to visit the empire of death, he was capable of immediate translation into the paradise of God. There are few cases of this kind on record; but probably there might be more, many more, were the followers of God more faithful to the grace they receive."

If this be indeed the Wesleyan notion of perfection, permit me to ask, Is it reasonable? is it consonant to experience? is it Scriptural? I had always been taught to consider that the translation of Enoch was miraculous; but if Dr. Clarke is right, it is no more than every Christian ought to strive to attain. Do the Methodists really hold this doctrine, that the soul may be so "faithful to grace received,' that even upon earth the body will become "refined" for heaven—in other words, "made like unto Christ's glorious body?'

AN OFT-PUZZLED MAN.

ON THE CRITICAL EXPOSITION OF 1 CORINTH. III. 9—16.

To the Editor of the Christian Observer.

THE Apostle Paul says, 1 Cor. iii. 9—16: "For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

It is to be regretted that Protestants are not agreed among themselves respecting this difficult passage of Scripture; a passage from which the Church of Rome endeavours to extract a Scriptural support for the doctrine of Purgatory. The usual interpretation of the first three or four verses of this passage is briefly to this effect:—that the foundation here spoken of is the doctrine of Christ; and that the gold, silver, precious stones, wood, hay, and stubble, are other doctrines, composing the superstructure of the building.

There is, however, another interpretation, as old at least as the fourth century, since it counts Jerome as one of its supporters; and approved of later times by many learned and intelligent commentators; which appears far more consistent, and much to be preferred. The writer of this article has not been able to discover that the very strong arguments by which it may be maintained have ever been clearly detailed, and he hopes that a statement of such as occur to his own mind may not prove uninteresting to the student of Scripture. The interpretation itself is this,—that the foundation here spoken of is the *person of* Christ; that the gold, silver, and precious stones, &c. are individual Christians; and that the building, composed of these materials, is the visible Church of God. It will be better to defer for a while the consideration of the verses relating to the trial by fire.

1. The point that first demands attention, is the analogy of the preceding figures. By turning to the context we shall perceive that the Apostle, in this address to the Corinthians, employs a series of figures, each of which must be briefly examined. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it; neither yet now are ye able." Here the disciples are represented as babes; and the Apostle, as their nursing father, supplying them with suitable food. The next figure introduced is of an exactly similar character: "I have planted, Apollos watered; but God gave the increase: now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's husbandry."

It is very plain, that here the ministers of God are the labourers, and the disciples the husbandry; the trees, planted and watered by the labourers aforesaid. This figure is of frequent occurrence in Scripture: "The vineyard of the Lord of hosts is the house of Israel, and the men

of Judah his pleasant plant:" "That your sons may grow up as the young plants," &c. In both these figures the disciples are the recipients; and, as babes, they are fed with milk; as plants, they are planted and watered. And in both the Apostle is the imparter of benefit: they are passive, he is active.

We now come to the figure contained in the disputed passage: "Ye are God's building. According to the grace of God given to me, as a wise master-builder I have laid the foundation, and another buildeth thereon." Now, the resemblance, or rather the identity, of this figure with those which precede it, must surely strike every reader. When St. Paul was a nursing-father, the disciples were the babes: when he and Apollos were labourers, the disciples were the husbandry, the plants. Now he is a master-builder, we must expect to find the disciples are the building-materials.

The analogy, then, of the preceding figures supports this interpretation.

2. But, secondly, it is supported by the express declarations of Scripture in the text itself. We have said that the disciples are individually the materials of the building, and collectively the building itself. And, accordingly, we find this distinctly affirmed: "Ye are God's building;" and a few verses further on, "The temple of God is holy, which temple *are ye*." Besides the argument from analogy, then, this interpretation is supported by the plain language of the word of God. And here, it is submitted, the case might rest. But there are other considerations to which it may be as well to advert.

3. An argument is furnished by the parallel passages. There is no instance in Scripture in which doctrines are represented as forming the materials of a spiritual temple; but there are several instances in which believers are thus spoken of. Take, for example, Ephes. ii. 20—22: "Ye are built upon the foundation of the Apostles and Prophets" (*i. e.* laid by the Apostles and Prophets, see Archbishop Leighton on 1 Peter ii.), "Jesus Christ himself being the chief corner-stone: in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit." See also 2 Cor. vi. 16: "Ye are the temple of the living God." But there is an instance still more to the point in 1 Peter ii. 1—10. The coincidence here is very remarkable; for St. Peter introduces two of the figures which St. Paul employs in the chapter under consideration, and the one passage very beautifully illustrates the other:—

St. Paul—1 Cor. 3.	*St. Peter*—1 Peter ii.
And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk.	As new-born babes, desire the sincere milk of the word.
Ye are God's building. Other foundation can no man lay than is laid, which is Christ Jesus. Know ye not that ye are the temple of God?	If so be ye have tasted that the Lord is gracious; to whom coming, as unto a living Stone, ye also, as lively stones, are built up a spiritual house.

It would be impossible to find a closer parallelism than exists between these two portions of Scripture. The parallel passages, then, furnish a third argument in favour of this interpretation.

There are two objections to this view of the passage, which must here be noticed.

1. It is said, in the first place, you here make St. Paul to represent himself as laying the person of Christ as the foundation-stone of this edifice; but this is the work of God: "Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation." To this objection it is sufficient to reply, that St. Paul here is Συνεργος, a fellow-labourer with God; and as such he lays Christ as the foundation of the Corinthian church. And besides, this objection cannot stand, because, in a passage quoted above—namely, Eph. ii. 20, in which the persons of believers are clearly spoken of as forming the superstructure built upon the person of Christ—the Apostles are described as laying that foundation. We may consider, then, this objection as disposed of.

2. But there is a second objection. You represent, it is said, the Apostles as the only builders; but it appears from the context that all whom St. Paul addresses must be considered as employed in building; for "let EVERY MAN take heed how he buildeth thereon." In order to remove this difficulty, let us inquire what the meaning of the phrase, "every man" is, when employed in the *preceding* figure: "Now he that planteth and he that watereth" (he has been speaking of himself and Apollos) "are one; and EVERY MAN shall receive his own reward according to his own labour: for we are labourers together with God: ye are God's husbandry."

Here there can be no doubt that, "every man, means every labourer; that is, every minister of God. For the expression is surrounded with indications of its belonging to them alone. And the word so translated, as if emphatically every man, is simply εκαστος, each. Now, when the very same expression occurs in the following figure, it should surely be taken in the same sense: "I, as a wise master, have laid the foundation, and another (builder?) buildeth thereon; but let *each* take heed how he buildeth thereupon." *Each*, here, will be each builder. But, indeed, this point is conceded by the greater number of those who, in other respects, differ as to the meaning of these verses.

Having met these two objections, we may now proceed to consider more at large the interpretation of the whole passage, which has only in part been given. We have already said, that the builders of this spiritual edifice are the Apostles and Ministers of the Gospel; that Christ is the corner-stone; and that individual Christians are the materials of the superstructure. It is now further to be observed, that, by this interpretation, the gold, silver, and precious stones, are true and stedfast believers; and that the wood, hay, and stubble, are unsound, hypocritical, or merely nominal, professors; and that by "the fire which shall try every man's work of what sort it is," is meant the fire of temptation, affliction, and persecution, which shall prove and declare which are the true followers of Christ, and which are not. If any minister's work shall abide—if the members he has been the means of adding to the church continue stedfast—he shall receive a reward: such as that which St. Paul speaks of, when he says to his faithful disciples, "Ye are my joy and crown of rejoicing;" "Ye are my glory and joy." If his work is burned up, he shall suffer loss: if his converts prove faithless and unsound, and in time of temptation fall away, he loses those on whom he had bestowed care, and time, and labour;—but he himself shall be saved; yet so as by fire: the very same ordeal through which his people have passed is prepared for him also.

If this exposition should appear, as it probably will to some, harsh and strange, let them turn back to the arguments urged in support of the first position—namely, that individuals, not doctrines, are spoken of under the figure of the building-materials. If these arguments appear

sufficient, and the point which they contend for is admitted, the rest will follow.

Earnestly praying that the Lord may prosper the cause which the Christian Observer so ably advocates, I remain, &c.

Madeira, April, 1837. Ελπις.

IDOLATRY, ANCIENT AND MODERN, CLASSICAL AND INDIAN.

For the Christian Observer.

We all remember the Spectator's walk in Westminster Abbey, when his envy ceased as he contemplated the tombs of the powerful, and his passions went out as he read the epitaphs of the beautiful; when he reflected with sorrow and astonishment upon the animosities of kings, who had long warred with each other, now resting side by side; and equally upon the competitions of rival wits, and the disputes of eminent theologians: and when, on reading the epitaphs of some that had died yesterday, and some six hundred years ago, he considered that great day when we shall all be contemporaries, and make our appearance together.

The feelings so impressively described by Addison must have been more or less experienced by every thoughtful visitor of the relics of days that have gone past. Many of the collections in our great national Museum are strikingly calculated to call forth such contemplations: for who can survey without serious and painful thought the vestiges of ancient Greece and Rome; the remains of classical celebrity; the domestic, and warlike, and sacrificial implements; the altars and the temples; the urns and the tombs; of men who many ages since lived their day of probation upon earth, and have long gone to their account? We see before us the instruments of their sanguinary and licentious idolatry; and even their abodes of sepulture have yielded up many long-buried relics, which pour a flood of lurid light upon their vices, their superstitions, and their fearful condition in all that related both to their temporal and eternal interests: for nowhere do we learn more impressively the truth of the Scripture declaration, that godliness has the promise both of this life and of that which is to come, than in the awful memorials of vice and cruelty, and of all that is wretched and debasing, which such scenes as these exhibit.

The painfully interesting little room called the Columbarium, or Sepulchral Chamber, in the Townley Gallery in the British Museum, has doubtless been visited with solemn emotions by many of your readers. There we see deposited numerous urns and sarcophagi, inscribed D. M. (Diis manibus), with their bas-reliefs, and ornaments, and epitaphs, telling the tale of the hopes and fears, the sorrows and superstitions, of beings like ourselves, who have long since passed into eternity. Sometimes we have only the name on a cinerary urn; as, "Anniolena Servilia T. F..... Irene Maxima." Oftener we have a filial, parental, or conjugal dedication: "Jucundus, one of the Emperor's freedmen, a leader of forty helmeted soldiers, dedicates this urn to the manes of Claudia Fortunata, his most chaste and deserving wife" (the word "deserving" carries but little of the expressive tenderness and force of the Latin). "To his deserving daughter Lucretia, who lived twelve years and eight months, her father erects this urn." "To P. L. Successus, who lived years xiii. month i. days xix., Comicus and Ariola, his sorrowing parents, dedicate this." "To the well-

deserving Servillia Zozimenes, who lived years xxvi., her son Prosdecius placed this tablet." S. C. Diadumenes inscribes a monument "to his beloved wife Cornelia Servanda, and his house-born slave Cornelia Onesima." "Lepidius Maximus dedicated this urn to the sacred manes of his excellent father, L. T. Epaphras." "L. Lucretius devotes this to his most excellent friend P. Justianus." Such is the character of these inscriptions; and the bas-reliefs are characterized by the various delineations of war and festivity, of weeping and woe, mingled, alas! with the debasing rites and idolatries of mythological superstition.

I lately made a visit to a kindred, and in some respects a still more graphic, scene—I mean, the tombs of Etruria, now exhibiting in London; an interesting collection, in which not merely the original monuments of departed heroes and their families, who lived in the ages of remote antiquity, are transferred from the spot where they were excavated, near Civita Vecchia, but in which these very remains are placed in sepulchral chambers, lighted up as in the days of antiquity, and hung about both with the rude and the figured vases of that remote period, and adorned with the terra-cotta lamps, sepulchral vessels, tripods, pateræ, metal mirrors, early coins, broken tibiæ, the strygils used in bathing, sacrificing vessels, shields, cinerary urns, candelabras, necklaces, rings, dice, and other relics, including the very skulls of the former occupiers of these tombs, one of which is yet crowned with a metal chaplet of gilded ivy, the emblem of Bacchus. On the walls of this apartment are pourtrayed facsimile copies of the gymnastic exercises which were found figured on the ancient walls of these "chambers of imagery;" nor is there a game which would have been witnessed at the funerals of the deceased (whoever they were), which is omitted in these drawings; while the sculptured reliefs on one tomb represent two several sacrifices of human victims, supposed to have been offered at the interment of one of the deceased.

But, interesting as are such remains to the antiquary, they are fraught with far more intense associations to the Christian. The representation of the horrid rites thus sculptured, together with the paintings on the walls (though propriety has been consulted in witholding the grosser offences of heathenism), tend to establish the inseparable connection pointed out by Dr. Buchanan as subsisting between Idolatry, wherever it is found, and the turpitude and bloodshed which always accompany it. And would that such things were but an obsolete almanac of past days! But look at "the dark places of the earth" at this very moment. Look at India, under British sway and British responsibility. The cruelties and pollutions of antiquity, which are proved before our eyes by the relics of the religion (so called) of the early heathens, are not merely a tale of other times, in which we are no more interested than in what Mr. Gibbon called "the gay and elegant mythology of Greece and Rome;" for our own fellow-subjects throughout the whole of India (with the single exception of the abandonment of human sacrifices) are at this moment not merely attempting to expiate sin by the most cruel and sanguinary penances, but are abandoned, in their temple worship, to the practice of such abominations as are utterly unfit for public notice, although established on the clearest testimony of Mr. Ward, the Abbé Dubois, and others, down to the present moment. But this is not all; since that which raises an awful responsibility on the part of Christian England is, that she is yet content to share in the produce of this unhallowed worship, and, instead of leaving such evils to die a natural death, actually receives to this hour the profits of iniquity and the price of blood. It is afflicting to consider, that, in spite of all that has been of

late done to enlighten the public mind on this subject, many persons in authority, both at home and abroad, appear determined to cling to the sweets of that Idolatry by which (as of old) "they have their gains;" and it is with no common grief that many of your readers will learn, that, notwithstanding the public pledge which was given by the Court of Directors on the 21st of December last, a dispatch has now been sent out by them which is any thing but satisfactory, inasmuch as (after an interval of four whole years, during which the Indian authorities have absolutely neglected to obey the express orders from home of the 20th Feb. 1833) the Directors now content themselves with calling for certain accounts, of no real importance; and almost entirely sink and suppress all notice of the great matter at issue—namely, the abandonment, on the part of our own agents and officers, of all participation in the wages of idolatry, and of the revenue thence arising, as actually commanded and prescribed by the Company at home. Now, sir, to what feelings are exhibitions such as I have been describing calculated to give rise, but to an honest determination to keep ourselves pure, and no longer to be partakers of other men's sins? And here permit me to ask your Christian readers what they have done, in their different places and stations, to remove the stain of our national guilt in respect of the many millions of Idolatrous India. Have the Proprietors of India Stock, in particular, been found in their places at the several public meetings of the India-house Courts, but, above all, have the many Clergymen of our own Establishment, who are proprietors of East-India Stock, been so found, watching opportunities to be useful, and ready to protest from time to time, not merely against so much open toleration of vice, but against as open a participation in its gains by themselves and the Company? Have religious societies and communities ever yet petitioned the Company and the Legislature to interpose, as they might and should have done? Have those numerous individuals who have as yet been backward to contribute of their substance to the dispersion of the Bible and the diffusion of our common Christianity in the East, ever yet, in any proper sense, "done what they could?" Have those private Christians, who perhaps can do no more, been yet found forward in bringing the interests of the perishing Heathen before the Throne of Grace, in furtherance of that important consummation, when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ, and when He shall have put all enemies under his feet? I am by no means desirous of undervaluing the exertions which have been made of late; but surely, when it is considered how much we have received, may it not be feared, that, measuring ourselves by such a standard (which, after all, is the only correct one), many of us must be ready to charge themselves with an indifference and apathy, which indeed are only too natural, in the case of such distant interests, and in respect of which we yet require to be stirred up by way of remembrance?

ZENAS.

ORIGINAL POETRY.

For the Christian Observer.

VICE EXPELLING VICE.

HODGE had a farm; 'twas rich and fair,
But noxious vermin burrowed there;
Till Hodge contrived, such ill befel them,
With other vermin to expel them.
As mice are worsted by the bat,
Sir Ferret drove away the rat;
But, settling in the exile's place,
He multiplied his noisome race;
Till Hodge—his project sadly marr'd,
Robbed by his friends his poultry yard,
His antidote become his bane—
Wished his old Ratship back again.
The Muse stoops low to sing of vermin—
But felons soil not Judge's ermine;
Physicians shun not base disease,
To minister to health and ease;
The pastor warns his rustic flock
In homely words, which courts might mock:
Thus mean my tale; but bright my moral,
As divers plunge to fetch up coral.
List, then, while faithful I rehearse
A slighted sermon clad in verse:
Chalmers would say, with sage reflections,
"The expulsive power of new affections."
Oft have I seen an idle student,
Sudden of wasted hours grown prudent,
Drink midnight oil at life's expense,
Ambition quelling indolence;
Toiling for fame, for flattery angling,
Risking his soul for senior-wrangling:
For 'twas not pleasure, taste, or duty,
Or love of differential beauty;
'Twas but a change from this to that,
Both bad—the ferret and the rat.
And I mayhap have chanced to see
A Profligate turn Pharisee;
As tho' he thought with trumpet prayers,
And swelling sanctimonious airs,
To bribe back gifts which man had lost,
Not purchased by such vulgar cost;
Not leased, as 'twere, at sordid rent,
But free to every penitent;
Free to the dying Thief, and free
To Mary Magdelene, and me.
And I again have chanced to see
A self-approving Pharisee,
The rat still yielding to the ferret,
Expel the pride of virtuous merit,
To open but the wider door
To pride of Antinomian lore:
Pride still—once carnal, ghostly now;
"Stand by, for wiser I than thou"—
The pride of heart, for pride of knee;
A newer-shaped phylactery;
A boastful faith, for boastful works;
Self, that in self-denouncing lurks;
Nor over-burdened with the meed
It reprobates, of saintly deed.
Which is the worst who shall determine,
Legal or Antinomian vermin?

As life wears on we change our toy:
The bearded youth disdains the boy;
Proud manhood scorns the idle bower
That charmed the adolescent hour;
And age, engrossed in counting treasure,
Ambition scoffs, and rails at pleasure:
The heart is still some passion's lair,
Though changeful inmates burrow there.
Ashamed to beg, pride deigns to rob;
Pride makes a proud man court a mob;
Pride bids a selfish man ape Howard;
Pride draws a challenge from a coward:
I saw a proud man stoop for hire
To gather riches from the mire,
And cringe in dirt, like beggar's cur,
Mammon expelling Lucifer.
A thriftless sot became a knave;
A braggart ripened to a slave:
Luxurious carpets Plato please,
A tub and filth Diogenes:
Next morn the Cynic may be Plato,
Plato the Cynic; Clodius, Cato;
If love of fame or hope of gain
From north to south shift passion's vane.
The better to deceive his soul,
A drunkard left his deadly bowl,
And gamed in lieu of being drunk,
Just as an infidel turned monk.
A surly hind forsook his ploughing,
Sought courts, and broke his back in bowing.
A miser, prodigal would be,
That men might laud his charity.
Ralph in Reform no longer glories;
For why? his customers are Tories;
He's loyal too, till feast or fee
Shall melt away his loyalty;
But chink the Democratic purse,
And Ralph's a Radical—or worse.
A rake once hired at church a pew:
His debts were great, his credits few;
But he had seen a matron there,
Whose patrimonial lands were fair,
And though to kneel required a mask,
He thought her dowry worth the task.
I knew a preacher oftimes change
The doctrines of his pulpit range:
The Muse would trust each time he grew
More sage, more diligent, more true;
But this at least she can aver,
Each time he grew more popular.
Thus oft two motives, bad, though various,
Struggle within the breast contrarious;
That, 'twixt them both, 'tis hard to say
If rat or ferret win the day.
This would I teach:—thou seek'st in vain
To make thy heart a hallowed fane,
While passions do but chase each other,
One vice unkennelling its brother;
Pride bearding meanness; avarice, sloth;
Ambition, lust; and self-love, both.

Demon doth demon oft expel:
The house is swept and garnished well;
But inmates seven-fold worse return—
A vice unlearned leaves much to learn;
And if you plant not hallowed deeds
You yield the void a waste for weeds.
Self-love ferments its bitter leaven,
Till checked by love of God and heaven;
Pride's roots, perennial, never fade,
Till in the Saviour's manger laid;
Then only earthly toys seem dross,
When bartered at the Saviour's cross;
Then only passion finds its doom,
When buried in the Saviour's tomb;
Ne'er bows the heart, tho' bow the knee,
Till vanquished in Gethsemane.

S. C. W.

EARLY DEATH.

'Twas early, my child, to betake thee to rest;
For the sun hath not set—'tis but day-light's dawn;
But thine eyelid was heavy, thy couch was dressed:
Sleep on!—thou shalt wake at Eternity's morn.

Some will labour till noon; some may linger till night;
But sooner or late they shall lie by thy side;
The old in his ripeness; the youth in his blight,
The monarch, the peasant, the widow, the bride.

Then sleep on, my child; for those limbs asked repose,
Since the world was a wearisome journey to thee;
But thy soul doth not sleep—it but laid down the woes
That repressed its uprising: now, now it is free!

Leave room on thy pillow, though flinty and cold,
For a brow that is throbbing for rest calm as thine.
Who would wish in a sorrowful world to grow old,
Who, like thee, was permitted life's cares to resign?

But a fight must be fought, and a race must be run,
And a victory gained, ere we ripen for heaven;
Then happiest he to whom soonest, this done,
To escape and repose him for ever 'tis given.

S. C. W.

"ALL THE SAINTS SALUTE YOU, CHIEFLY THEY THAT ARE OF CÆSAR'S HOUSEHOLD."—(Phil. iv. 22.)

In Cæsar's household were there saints?
Saints in imperial halls?
The lowly followers of the Lamb
Within the palace walls?

I should have sought thy children, Lord,
Rather in prison glooms;
In deserts, or in darksome caves,
Or hid among the tombs.

I should have sought them in the streets,
Mean, and despised, and poor—
Not in the chamber of the King,
Treading its marble floor.

Why call them saints? Because they were
Most holy men, and *good*;
Yet were they of the courtier band
That round the Cæsar stood.

Yes; still we see in rich and great
Is Sovereign Mercy shewn:
In a proud court there yet are saints;
Disciples near a throne.

E. L. A.

TO AN OAK TREE.

Like the grove of Dodona
To me hast thou spoke,
My summer bright bower,
My beautiful Oak.

Yes, an oracle speaks
From out thy green leaves;
And touching the lesson
The gay heart receives.

Now fresh in their greenness,
They shadow my head:
Soon I look on them sere,
At my feet all outspread.

But I say, that these leaves
Are less fragile than I:
They live out their summer;
'Tis in winter they die.

And the voice mid the leaves
Still in fancy has said,
Thou too, like ourselves,
Hast birth but to fade.

And still breath'd is the sound
As they stir in the air,—
Thou too art departing;
Poor mortal, prepare!

E. L. A.

ROSE OF SHARON.

To all below adheres a sting.
The cheerful verdure of the Spring,
The flowery breath of Summer's morn,
The mellow pomp of Autumn's corn,
All end alike in Winter's snows:
The thorn still waits upon the rose.

Though sweet, 'tis true, to have a friend;
Yet e'en this sacred tie must end:
The bond may be resumed on high,
But still the bosom-friend must die!
Death must the fond attachment close:
The thorn still waits upon the rose.

That softest form of friendship, love,
Is winged, as its type, the dove;
The husband fond, the faithful wife,
Are link'd together but for life;
The nuptial torch but transient glows:
The thorn still waits upon the rose.

But do all friendships last till death?
And wait they for the parting breath,
Till the last sigh the union ends?
Nay, friendship oft survive the friends;
Before the *man* the *lover* goes:
The thorn still waits upon the rose.

How often, too, will wedded love
Take wings, but not of Noah's dove;
And fly, alas! her ark of strife
Distracted o'er the seas of life;
Nor e'er return to find repose!
The thorn still waits upon the rose.

Youth is a flower that soon must fade;
Bright Beauty's bloom is soon decayed:
And e'en while each its honours wears;
How is each stem beset with snares!
How many are each floweret's foes!
The thorn still waits upon the rose.

Pain, handmaid is of earthly Pleasure;
To thieves a prey is earthly treasure;
Ambition's way is lined with death;
The pomp of rank is but a breath;
Fame's trumpet self-exhausted blows:
The thorn still waits upon the rose.

Grows, then, no rose without a thorn?
And must the soul be left forlorn,
Still foiled in efforts to attain
Pure pleasure unalloyed by pain?
No; seek it where alone it grows:
That stingless flower is Sharon's Rose!

H. L. W.

THE SANDAL-TREE.

It is the duty of a man
To bless his greatest foe,
And shield the arm that late was rais'd
To work his direst woe.

Just so the scented sandal-tree,
In all its pride and bloom,
Sheds on the axe that lays it low
Its sweet and rich perfume. B.*

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* Has not our correspondent weakened a pretty Oriental thought by hasty versification? "It is the duty of a man" is not poetry, but prose; and "all its pride and bloom," and "sweet and rich perfume," are feebly expletive. The muse is also idle, in a short composition, if she do not make all the lines rhyme. Even in longer compositions, though, to spare labour, the secondary rhyme is often dispensed with, it is at a sacrifice of the music. Try the effect upon any copy of verses: for example, Watts's hymn of

"There is a land of pure *delight*,
Where saints immortal *reign*;
Infinite day excludes the *night*,
And pleasures banish *pain*."

The labour of this double-rhymed stanza is manifold that of the single-rhymed stanza; as, for instance, of Addison's verse—

"When all thy mercies, O my *God*,
My rising soul *surveys*,
Transported with the thought I'm *lost*,
In wonder, love, and *praise*."

But the effect amply compensates for the labour. Watts might have written;

There is a land of pure *delight*
Where saints immortal reign;
Infinite day the night *excludes*,
And pleasures banish pain;

but this would have been far less pleasing to the ear than the recurring rhyme. If, however, a writer has not both taste and patience to make his rhymes subordinate to his sense, it were better to have meaning than sound. Such rueful combinations as "awful mirth," for the sake of a rhyme, are a far worse jar to the mind than the missing of a grateful resonance to the ear. Tate, or his friend Brady, having of rhymes *a dearth*, could think of nothing but *mirth*, to rhyme with *earth*; but, as paying homage with "mirth" was an extraordinary mode of reverence, the versifier sought to qualify the matter by throwing in the incongruous epithet "awful."—We have penned these passing remarks, because a wish for a national hymn-book for public worship has become very general; and in compiling it great care should be taken

I.—THE DISMISSAL OF HAGAR.

Ah, whither shall I go?
What sheltering roof receives thy eldest born!
For me, I little heed the cold world's scorn:
Dried is the cup of woe.

And whither shall I roam,
With the lone partner of my heart's distress?
Oh, would'st thou, would'st thou in the wilderness
His youth should seek its home—

He, thine own infant boy,
Nestling mid flowers of softest, sunniest dye,
Nurtured beneath the gentlest summer sky,
An infancy of joy?

I dare not curse thee: no!
Too often on this fondly fluttering breast
Thy snowy head hath lulled itself to rest.—
If the full cup of woe

Were a perpetual rill,
Thyself the bitter fount of its o'erflowing,
And I the fatal source for ever knowing,
Yet should I love thee still.

But she—be hush'd the rest!
She, at whose word the chain of love is riven—
If by her God the sin may be forgiven,
I leave to her own breast.

Now be thy bidding done!
But when fierce suns shall scorch the parching flocks,
Or sullen tempests rend the crumbling rocks,
Think of thy once-loved son;

As o'er the desert wild
A widowed mother and her infant roam—
The infant weeping for its long-lost home;
The mother o'er her child!

II.—HAGAR IN THE DESERT.

O my sweet child, farewell! Thus, thus to press thee,
For one brief moment, to this throbbing heart;
And, bending o'er thy languid form, caress thee,
Robs e'en the sharpest sorrow of its smart!

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that neither the ear is offended by displeasing versification, nor the mind by the sacrifice of sense to sound. Our correspondent may try his ingenuity by clothing the "Sandal-tree" with new foliage. The thought might be easily shaped many ways: the following, for example, glide from our pen while writing, but they do not satisfy us. The last, which is in our correspondent's own metre, is perhaps the most passable.

The best revenge is love:—disarm
Anger with smiles; heal wounds with balm;
Give water to thy thirsting foe.
The sandal-tree, as if to prove
How sweet to conquer hate by love,
Perfumes the axe that laid it low.

Bless him that smites; that Cain-like
frown relax;
Revenge forego;
Think how the sandal-tree perfumes the
axe
That lays it low.

The sandal-tree perfumes the axe that
smites it:
Warm thy vexed heart with love; revenge
but blights it.

Sweetly scented sandal-tree,
I would lesson learn of thee.
Wounded, forth thy odours flow
O'er the axe that laid thee low.

The sandal-tree perfumes, when riven,
The axe that laid it low:
Let man, who hopes to be forgiven,
Forgive and bless his foe.

May I thus learn love's soft charm,
Hate with patience to disarm;
Him that smiteth me caressing,
Him that scorns and curses blessing;
Willing to endure the smart,
If within my bursting heart,
Selfish and untamed till stricken,
Sorrow bid new graces quicken.

I bade thee sink in slumber's soothing dream
Beneath the green acacia's shady bough;
And, urged by love, have sought the cooling stream
To quench the fever of thy burning brow;—

But, oh! beloved one! what dims thine eye;
Why heaves thy bosom with convulsive start?
If this be death, I dare not see thee die:
Thy unsooth'd pangs would rend a widowed heart.

I could have borne it, if by slow decay,
Like the wan rainbow melting from our sight,
Thy little life had faded, and the day
Of love declined through twilight into night.
The silver cords that bind a mother's heart
Thus gently loosed, we then had learn'd to part.

God of my fathers! at thy footstool bending,
Alone I tread the desert's weary wild—
Now, while my prayers are to thy throne ascending,
For her who bends before thee—spare the child!

Light from on high is breaking!
Through parted clouds celestial glory streams,
Its bright refulgence streaking
Valley and mountain-peak with roseate beams;
While through the air, on "noiseless pinions" winging,
Sweet stores of peace angelic feet are bringing.

Softer than music's tone,
Than Echo answering o'er the moon-lit sea,
Heard by her ear alone
Who there in suppliant worship bent the knee,
Came the sweet sound,—"Thy drooping branch shall live,
And, living, life to countless millions give."

From the cleft earth unbidden fountains spring,
And silvery dews distil their cooling shower,
Healing is borne upon the Zepher's wing,
And life, and hope, and love, resume their power.

Νεος.

REVIEW OF NEW PUBLICATIONS.

Lyra Apostolica.—Derby, 1836.

It is with feelings of a mingled character that we have perused this volume. We have suffered the alternations of hope and of fear; we have been gratified, and then we have been disappointed; we have been pleased, and then again we have been vexed and grieved, as we turned over its pages. It is a chequered book: it has much sun-light, but it has also much shade; and we fear that we must add, that, while the sunshine is uncertain and autumnal, the shade is brown, and deep, and broad.

We would never be severe on poetic efforts; or chafe ourselves or others with ungentle criticism; and least of all in reviewing the compositions of those who have aimed to consecrate poetic talent to the advancement of religious truth. That this has been the object of the writers of the Lyra Apostolica there cannot be a doubt; and with many readers they will appear to have amply succeeded. There is so much in the book that is admirable, that we are loth to condemn; but there is also so much that is dangerous, and so much that is unintelligibly mysterious, that we feel it impossible to praise or recommend.

The writers are six in number, as we gather from their assumed signatures, which comprise the first six letters of the Greek alphabet. In the compositions there are striking inequalities; not merely between writer and writer, but between the different compositions of the same author. There is occasionally great power, but it is balanced by great occasional weakness: there are lines and stanzas most tunable, and most sweetly modulated; but there is writing as heavy and as inharmonious as we can well conceive a poet to suffer to fall from his pen. The style seems to be an amplification, or imitation, of that employed by the Professor of Poetry in the University of Oxford, in that garden of roses "The Christian Year;" as Mr. Keble's own style was perhaps adopted, though with much modification, and with the chastened discretion of a fine ear, and a classic and cultivated taste, from the poems of the divine Herbert. Few, that have admired that hallowed bard, have contented themselves with admiration: in studying his Christo-Sybilline leaves they have loved them, and many have striven to imitate them. How came our excellent friend Mr. Montgomery to enter so little into Herbert's beauties, as to write as follows, in his very interesting and usually just work, the Christian Poet?

"This author cannot have been of an ordinary standard, having had many admirers and detractors, both among his contemporaries and his successors. His collected Poems are entitled 'the Temple;' and, amidst innumerable conceits and quaintnesses, have a sufficient proportion of natural and beautiful thoughts, simply or elegantly expressed, to redeem them from oblivion. His piety is unquestionable, but his taste so perverted, that devotion itself is turned into masquerade throughout his writings."

We can only account for this judgment, on the hypothesis that Mr. Montgomery perused George Herbert's pages with a view to selection and criticism, rather than to be pleased and edified "he knew not why, and cared not wherefore."*

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* As an illustration of the manner in which poor Herbert has been treated, we copy the following stanzas of text and substitution.

Herbert's "Elixir."	*Montgomery's "Christian Psalms."*
All may of Thee partake; Nothing can be so mean Which, with this tincture, for thy sake Will not grow bright and clean.	All may of Thee partake: Nothing so small can be But draws, when asked for thy sake, Greatness and worth from thee.
A servant with this clause Makes drudgery divine; Who sweeps a room as for thy laws, Makes that and the action fine.	If done beneath thy laws, Even servile labours shine; Hallow'd is toil, if this the cause; The meanest work divine.
This is the famous stone That turneth all to gold; For that which God doth touch and own Cannot for less be told.	

We suppose that Mr. Montgomery was displeased with the "tincture," and "sweeping a room;" but "the tincture of life," and "the philosopher's stone," in Herbert's days embodied pleasing and ennobling, rather than quaint or base associations; and as for the other image, was it a vulgar thought of Cowper's Newton, as an illustration of *how* God's will is done in heaven—implicitly, cheerfully, and without question—that, if two angels were to be sent upon earth, the one to wield a sceptre and the other to sweep a crossing, they would not quarrel about their respective allotments?

Having thus dissented from one of Mr. Montgomery's criticisms, we ought to add, that many others are very apt; as, for instance, that on Bishop Ken's Doxology. We are to praise God. Why? as the fountain of blessings. Who are to praise him? all on earth, and all in heaven. How are we to praise him? as the triune God, Father, Son, and Holy Ghost; remembering all the mercies connected with those offices, especially our creation, redemption, and regeneration.

It were enough to make a hymn-writer wild, could he foresee how successive collectors would mangle his verses. One practice is almost universal—namely, wherever a really poetical thought, or what is called a "sentiment," occurs, to turn it into prose or

Of the Herbert style of poetry we confess ourselves to be no ordinary admirers. It is of great power in producing a general elevation of thought and feeling; it hallows old associations; it redeems from neglect and dishonour old and valuable maxims and customs; it removes the dust from monuments of past and primitive piety; it gives a beauty and a voice to those venerable structures which early Christian liberality has erected, and invests them with that charm which monuments of what is great and good should always wear, and to which they, beyond all such monuments, have an especial right. In rising from the perusal of the Church Porch, or the Christian Year, we feel that our knowledge has been refined, if not enlarged; and that our love for the altars of our God and of our land has been made to glow more brightly. Even where it is not directly a live coal from the altar that has touched us, it is in most cases

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common-place. Addison thanked God, not only for his gifts, but for a thankful heart to enjoy them: this, some of the hymn mutilators turn into a prayer; saying (instead of "Most of all a thankful heart") "Oh give me, Lord, a thankful heart;" which in itself is a very proper prayer, but it is not connected with the idea in the stanza: it comes in parenthetically, just as if to make up a line for the sake of the verse; and it is asking for what you had just said you possessed. We could give scores of similar instances. Only last Sunday we heard sung, out of a hymn-book much used in churches and chapels, Dr. Watts's hymn, "Welcome, sweet day of rest;" the last stanza being altered as follows:

Dr. Watts.	*Modern Collection.*
My willing soul would stay	Our willing souls would stay
In such a frame as this,	In such a frame as this;
And sit and sing herself away	*And wait the bright and perfect day*
To everlasting bliss.	Of everlasting bliss.

The alteration contains a very Christian thought, and one which may be sung by a miscellaneous congregation; whereas Dr. Watts's idea is perhaps too impassioned or sentimental for that purpose. But the character of the feeling expressed is very different. "All the days of my appointed time will I wait till my change come," is the language of patience and resignation. Added to which, the above stanza, as altered, conveys the idea of calm hope and expectation: but the original embodies far more: it is the breathing of a spirit so enrapt in the blessedness of an earthly Sabbath, with its hallowed delights and celestial anticipations, that, to use the kindred language of another sublime ode, it longs to forget all earthly scenes, and "to languish into bliss." Poets have, times without number, sung the lark warbling as he mounts, and mounting as he warbles, till the eye and the ear gradually lose the aspiring minstrel;—or the nightingale pouring forth the impassioned tide of song, as if its little frame were too weak long to sustain the deep emotion and overpowering energy, and it were "singing itself away" to rest. This is poetry, and it is the common property of all ages and nations. But if those who always prefer reasoning to feeling should gravely say that they cannot see the good of either a bird or a happy child singing in loneliness by the hour together, just to give an outburst to emotion; and that it would be very idle and silly to do as Dr. Watts wished; there is no answer to the objection, but that, if poetry give offence to a brother, it ought not to be introduced into public worship;—though the said brother ought, perhaps, on his side, to consider how much he offends his more imaginative neighbour by common-place prose thoughts jingled into rhyme. While we are writing, a hymn-book lies accidentally open on our table, at a page on which there are two hymns, the one (Cowper's) commencing thus:

"Oh for a closer walk with God,
A calm and heavenly frame!"

and the other thus:

"When any turn from Zion's way;
Alas, what numbers do!"

The very reading of the first awakens music in the heart, and calls forth emotions of melody from the lips; but who would ever spontaneously "break forth into singing" as he perused the latter? Yet the remark that "numbers turn from Zion's ways" is very true, and a most distressing truth it is; but it is not put into a shape for singing. We may be edified, comforted, and elevated, by good sound prose; but nothing is fit for singing that does not partake of poesy. It may be the melting tenderness of such a hymn as that of Cowper's above quoted; or it may be the majesty of praise; or the plaint of prayer; or the sublimity of Holy Writ; but it must in some way be poetical, otherwise it revolts by its incongruity. Music and poesy are sisters; and we admit that rhyme and prosaic thought may be so too; but they are an unlovely pair.

at least a vestal fire, pure and hallowed—Gospel light and Evangelical warmth.

In coming, therefore, to the consideration of the Lyra Apostolica, we are much pre-disposed in its favour: we are prepared to admire; and much more to admire than to criticise. After having overcome the frequent ruggedness of the versification of George Herbert; and after having been accustomed to pardon the fancifulness in which he so often indulges; we could not, if we would, be very harsh judges of others who might have fallen into similar errors, though in a more advanced state of literature, and in a more enlightened age. We must, however, say, that if authors choose to write enigmas instead of poems, they must not expect in a busy world, that every person will take the pains to be an Œdipus.

But there is a great distinction, which should ever be kept in view when comparing the writings of George Herbert with such as those which are under our consideration at present:—There is in Herbert a constant stream of Evangelical truth. This stream, it is true, is not always a mirror: his fancy may sometimes darken it with its mists; it may sometimes be covered over by the straws of a kind of metaphysical conceit; but still the water is pure: it is an under-current, but it runs gold, the liquid gold of truth. Can we say so much of the Lyra? We fear not; as we shall have occasion to shew while selecting certain specimens. But there is this one preliminary observation, which we think it right to offer, as it will serve to point out the great characteristic difference which exists between the two works we are considering. In George Herbert, religion occupies decidedly the first place, and the church the second: in the Lyra, the church is *primary*, and religion *subordinate*. It is easy to see what effect this great difference must have on the tendencies of the two sets of poems. Whilst in the one the Church is the handmaid of truth, in the other truth seems to be the handmaid of the Church: in the one, the eye is directed to our ever-blessed Lord, his wounds, his love, his sufferings, his death; in the other the priesthood—the ministers, it is true, of Christ, but still the priesthood—are the marked objects of pity or of praise. While in the one, therefore, we are led to love the church because it is a true witness for Christ; in the other we are taught rather to centre our love and our admiration upon the ministers of the church, because Christ has committed his power to them. In the one case, christ is held forth, and we are told to listen to his ministers because they speak to us of Him; in the other, the priesthood are held up as empowered to teach, and we are exhorted to "hear the church," that we may learn the mysteries it has to tell us.

We request our readers not to lose sight of this distinction in perusing the volume. It is not without much cautionary advice that we would put these poems into the hands of the young. Not that we are indisposed to honour the ministerial office, as considered by itself: we go so far as to hold, on the contrary, with the late excellent Mr. Cecil, that if God should say to a King, crowned and enthroned, "Descend from your throne, and take off your crown, and go preach the Gospel," such King would be immeasurably honoured by the change. There is no office on earth to be compared for grandeur to the ministerial office. The minister of Christ is the authorized ambassador from God to man: he is a link between time and eternity, between earth and heaven; and neither he nor any human being can too highly magnify his office, or his calling. Neither, too, are we at all disposed to deny, that in this lax and indifferent age (for lax and indifferent it is, and especially in many points which are too hastily called non-essentials), some bold and stirring appeals are

wanted, to recal men to the apprehension and acknowledgment of truths which in the vehement swing of the pendulum of Reformation are apt to be flung off, or lost. The age is undoubtedly characterized by a want of reverence for what is old or authorized, whether in our political or in our ecclesiastical constitution: and whilst, on the one hand, this evil is not likely to be remedied by that kind of amphibious mixture of cunning and cruelty which the Romish priesthood are now exhibiting in these United Kingdoms; neither, on the other hand, do we think that it will be lessened by the sentiments propounded in the volume before us, notwithstanding the evident power and the acknowledged piety of its writers. The claims they make are too great, their demands too high, the price too exorbitant, for the blessings, great as they are, which the authors offer. Even gold may be bought too dear; and so may that which alone can gild the life of man in this fallen world—hope itself—if it be purchased at the expense of that peace and quiet assurance which a simple apprehension of the doctrines of grace confer so abundantly on the soul.

It is not unwisely or unadvisedly that poetry has been selected as the vehicle of opinion. From the age of Tyrtæus and Orpheus, and we doubt not long before, it has been one of the most powerful engines of political change and social improvement. It has been alike successful in war and in peace:

> "So, when the first bold vessel dared the seas,
> High on the prow the Thracian rais'd his strain;
> When Argo saw her kindred trees
> Descend from Pelion to the main,
> Transported demi-gods stood round,
> And men grew heroes at the sound,
> Inflam'd by glory's charms."

But it is dangerous in proportion to its power. It instils a principle into the mind, while it seems only to be charming the sense with rhythm or with melody; and we have imbibed the poison while we seem to have been only inhaling the odour. We play, as we suppose, with little Ascanius; but, like poor Dido, discover that a demon has been nestling in our bosom.

It is therefore because of the wisdom displayed in this undertaking that we caution our readers against it. There is scarcely one of those theological errors against which we have been lately contending, which may not be found more or less developed in these pages. And first, as first, and as the basis of all the others, we will begin with Tradition. The principles of traditionary guidance we find embodied (p. 118—120) in a piece headed by the celebrated saying of Vincentius Lirinensis ("Quod semper, quod ubique, quod ab omnibus"—"always, everywhere, and by all"), and embodying the following lines:—

> "Mark how each creed stands in that test revealed,
> Romish, and Swiss, and Lutheran novelties.
> * * * * * * *
> My dull heart, understand, and I obey,
> Following where'er the church hath mark'd the ancient way."

In the first of these couplets we almost suspect that Zeta's brethren will think him uncourteous to their *mother*—erring and cruel, but still their *mother*—in classing her novelties with those of Luther and Zuinglius. But it is a grievous thing for the Reformed catholic church * (we adopt

* There has been of late something like affectation—and we are sorry to add, deceptiveness—in the reiterated use of this phrase, "catholic church," in Oxford Tracts, anti-Evangelical sermons, and some Christian-Knowledge Society speeches. The phrase is properly one of expansion, not of contraction: it is a generalization, from sects and national churches, to the aggregate body of the faithful, so as to include the whole of the members of "Christ's church militant here upon earth;" all who are truly

their own nomenclature) to see the name of one of the greatest, purest, ablest, most holy, most zealous champions of her Reformation, classed in such company; and the pure (with one or two exceptions) and living body of Lutheran divinity, joined in a kind of Mezentian nodus with the foul and leprous superstition of the Church of Rome. We recognise, indeed, in this piece, and especially in the lines we have quoted (the author of them will perhaps admire the discovery), the same false Liberalism which is poisoning our national councils, and eating into the vitals of the domestic charities. The author is a worshipper of truth—and so is Lord Melbourne—when he tells us that the points of difference between the two churches are non-essential and trifling: each flatters Popery at the expense of Protestantism; each worships Truth—the one, as embodied in tradition, which no man, let his skill be what it may, can be certain that he can decipher; the other, as deduced by the reasoning powers of man, from what is called the essential fitness of things, which all experience has shewn to be a labyrinth dark, devious, and perplexed, and impenetrable except by those to whom Revelation has supplied both a map and a clue.

The piece entitled "Dissent," on the opposite page to the lines above quoted; and that which follows it, on "Idolatry and Dissent," have much truth—especially the latter—though both are applied by their authors in a way which we wonder that any one, not kept under the Law and bound with Levitical precision to the chariot-wheels of traditional observance and a fixed order of priesthood, can possibly apply them.

With Tradition is closely connected the Episcopal Apostolical Succession. We rejoice in that succession; we feel greatly strengthened by it. It should humble and sanctify us in the closet, and give energy to our ministrations in the pulpit. It should make us feel with additional depth (to use the emphatic words of George Herbert), that the pulpit is our "throne and our glory." But we dare not unchurch all religious communities that do not profess it. We ask in vain for proof that they are no churches; we have never received any thing like a satisfactory reply to

called Christians; and in this view it embraces the orthodox Protestant churches. Thus was it undeniably used by our Reformers and their immediate successors; and the Oxford tract writers themselves are obliged to admit, and Mr. Keble confesses in his remarks upon Hooker's Polity, that down to the time of Archbishop Laud the doctrine of the Apostolical Episcopal succession, though held, and justly, by the divines of our essentially Episcopal Church, was not so put forth as to consign all other Protestant communions to the uncovenanted mercies of God—that is, virtually to his wrath; for we know of no mercy but "covenant mercy;" and of this covenant, Christ, not an ecclesiastical body upon earth, is the mediator.

But the followers of Archbishop Laud deceive the public ear, by using for restriction a phrase which properly implies inclusion. An Oxford-tract partizan would not be allowed, at the meetings of the Christian-Knowledge Society, to rise and unchurch the Lutheran Church or the Church of Scotland: he therefore covertly effects his object, by using a phrase for which he cannot be called to order, because it is a good phrase, and may be construed to include all who are united to Christ as their Redeemer; though the speaker, it is obvious, employs it to express his own bigotry. We used to hear much of "our church;" and this mode of speaking was popularly accounted narrow-minded; but it was not really so, since it meant only the Anglican portion of Christ's universal vineyard, and not that all our rites and usages are to be the model for every other nation. But in the new nomenclature, when a divine tells us that he wishes to see the tracts of the Christian-Knowledge Society rendered conformable to the doctrine of the catholic church, what does he mean? Does he mean that they are to be like those of the Religious-Tract Society, which professes to embrace nothing that Anglicans, Lutherans, Calvinists, Presbyterians, Independents, and Anti-pædo Baptists do not concur in? No; he simply means, that they are to be grounded upon some undefined basis of tradition; which, divested of ambiguity, makes the Episcopal Apostolic Succession the very corner-stone of Christianity; and practically reduces the existing church of Christ to the members of the Church of England and its offsets, and those of the Church of Rome. This is not catholicity.

such demand. True, we believe that many Dissenters in this land are schismatics; and we go a great way with Mr. Dodsworth, in his sermon on Unity, on 1 Cor. i. 10; but it is a fearful thing for man to judge of man in eternal and spiritual concerns, without the clearest light and the most undoubted evidence of Divine sanction. There was no difficulty to the ancient Jew in pronouncing that any one not born of the tribe of Levi was guilty of treasonable presumption in assuming the priestly office: the Law was so plain on this point, that all might read it. Is it so in the Christian dispensation? Can we base such a dogma on John xx. 22, 23? (and it is a curious fact that Thomas was not present when the words referred to were spoken.) Does that commission give to us who are episcopally ordained, and to us only, the power "to lock or loose the waters" of absolution; and, by including us, exclude every other religious community? Can it be that God gave line and precept, rule and prescription, to the Jew, in the dispensation of type and shadow, so clear that mistake was impossible; and that *we*, breathing the freer atmosphere of Christian liberty, and warmed by the very Sun of substantial righteousness risen upon us, should be left, in matters of such anxious moment, to rest upon the doubtful interpretation of a text; or, while we place one hand upon the golden pillar of Scriptural Revelation, should of necessity be obliged to rest the other on the infirm stake of traditional learning? All that we know of God's dealing forbids this conclusion. It has never been His way to treat seeking souls in this wise. The principles of a Christian man's duty are broad and clear. They are the principles which we should expect the God who gave reason, to prescribe for reasonable beings. The Bereans rightly understood them, and such understanding was equal to a title of nobility. We cannot see that it is otherwise now. If we are sent to tradition to guide us, and are then to take Holy Scripture as the test of traditional truth, according to Mr. Hook's advice, we cannot understand what logic can clear us from the embraces of that vicious circle in which we seem to be imprisoned. The soul wandering from Tradition to the Bible, and then from the Bible hurried back to Tradition, seems to us to be put into that melancholy predicament which Shakspeare has so powerfully imagined as its possible state after death, without a Revelation:—

> To be imprisoned in the viewless winds,
> And blown with restless violence round about
> The pendant world.

It is imprisoned, but its prison does not even afford those alleviations which are some set-off against duress: it has walls, without enclosure; darkness, without quiet; confinement, without repose. To deliver a fellow-creature, and *we* should say a fellow-Christian, over to the uncovenanted mercies of God, is to us so fearful a measure, that we must pause, and ask for the fullest evidence before we can enter upon so great and so bold an undertaking.

But we should do injustice to our authors, did we not let them speak in what is their own beautiful language. We refer the reader, on the points we have been treating, to "Nadab and Abihu;" and "Korah, Dathan, and Abiram." In answer to the libertine challenge of Dathan and Abiram, Korah thus speaks:

> "'And we too, Levites though we be,
> We love the song of liberty.
> Did we not hear the mountain voice
> Proclaim the Lord's impartial choice?
> The camp is holy, great and small,
> Levites and Danites, one and all.
> Our God His home in all will make—
> What if no priestly finger strake,

Or blood or oil o'er robe or brow,
Will He not hear His people's vow?
Lord of all Earth, will He no sign
Grant but to Aaron's haughty line?
Our censers are as yours: we dare you to the shrine.

"Thus spake the proud at prime of morn:
Where was their place at eve? Ye know,
Rocks of the wild in sunder torn,
And altars scath'd with fires of woe!
Each heard, and sank; and they were gone!
Only their dismal parting groan
The shuddering ear long time will haunt.
Thus rebels fare: but, ye profane,
Who dar'd th' anointing power disdain
For freedom's rude unpriestly vaunt;
Dire is the fame for you in store:
Your molten censers evermore
Th' atoning altar must inlay;
Memorial to the kneeling quires
That mercy's God hath judgment fires
For high-voic'd Korahs in their day." pp. 192, 193.

In these two pieces we recognise some touch of that softness and beauty, and that delicate perception of the charms of nature, so characteristic of the author of the Christian Year.

There is not so much on the Sacraments in the volume as we might have expected, considering the exaggerated place they occupy in the Oxford Tracts. Possibly the Christian Year left little to add on this topic. The piece on the Eucharist, by Delta (page 36), tells us not to task our reason to inquire in what manner we eat the flesh and drink the blood of Christ; but simply to assume the fact without explanation; and though the writer says that he will not affirm with the Papist, that the bread and wine have vanished at the consecration prayer; yet "far less," he adds, will he deny

"That aught Divine,
And of immortal seed, is hidden there;"

which sounds to us very like the doctrine of consubstantiation. The absurdity of transubstantiation he seems to account much nearer truth than those spiritual views of the sacraments in which the great body of the Reformers united. Our Church does not, in a presumptuous manner, "try Christ's words," and "search how they may be," when she so humbly, carefully, and scripturally, examines them, as to decide that we "feed on him in our hearts by faith, with thanksgiving." Delta says,

"Hence, disputants! The din which ye admire
Keeps but ill measure with the church's choir;"

which is unhappily true; but who are the promoters of the strife? We should say, those who will not be satisfied with the Scriptural statement of our Church just quoted, but who expect Protestants to admit the "real presence," in a sense which involves no small measure of the superstition of Popery itself. So far from admitting that when we

"Seek the altar's rail,
And kneel to take the grace there offered,"

it is not a time to ask what we mean by eating Christ's body and drinking his blood, we should say, that we ought to cherish an intelligent Scriptural view of that holy sacrament, in order that our "faith" may be in lively exercise, and that we may not resolve it into a superstitious mystery. Ignorance is not, in a Protestant's view, the mother of devotion.

We will quote from the same pen a stanza on priestly absolution.

The piece is headed "Terror." The suppliant comes to his priest, and asks:

'Cleanse me, kind saint!'

The answer is very correct, though the rhythm of the first line labours most painfully.

"Sinner ne'er blunted yet sin's goad;
Speed thee, my son, a safer road,
And sue His pardoning smile
Who walk'd woe's depths, bearing man's load
Of guilt the while."

The petitioner, unsatisfied, asks for "some potion bland." The priest answers:

"*Peace* cannot be; *hope* must be thine;
I can but lift the mercy-sign.
This wouldst thou? Let it be;
Kneel down and take the word divine
ABSOLVO TE."

We once heard a French Protestant minister, in speaking of the Romish priesthood, make the observation: "Their power is in the words *ego te* absolvo." * We think Delta has made the same discovery which they had made before him. We envy not the sheep committed to his charge, if he be, as we presume, a pastor. Baptismal justification being past, the fifth of Romans, that blessed chapter which has made peace like a river flow into the troubled souls of poor penitents, is expunged from the sacred canon. Hope, and a most uncertain and fearful hope, is all that can be legitimately entertained. The encouraging verses 1 John i. 7—9, are equally unavailing. We read 1 John ii. 1, 2, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins;" but we know not how, under the new, or rather this revival of an old and exploded system, we can follow them by entering into the spirit of our Church in the Communion Service, when, with an animation derived from those very verses, she bids her penitent children "Lift up their hearts, and give thanks unto their Lord;" leading them onwards and upwards, till their restored joy finds its vent in that noble hymn: "Therefore, with angels and archangels," &c.

As another evidence of the pene-papistical views entertained by the writers of these pieces, we quote the following verses by Delta on the Revival of the Priesthood. The motto at the heading is very significant: "Instead of thy fathers, thou shalt have children, whom thou mayest make princes in all lands."

"Say, who is he, *in deserts seen*,
Or at the *twilight hour*,
Of garb austere, and dauntless mien,
Measured *in speech*, in purpose keen;
Calm, as in heaven he had been,
Yet blithe when perils lower?

* The confessional upholds the power of the priest, not merely by the spiritual hopes and fears connected with absolution, but by means of the intimate acquaintance thus secretly acquired with all that is done, and thought, and said, throughout the neighbourhood; so that every person is involved in invisible meshes of magic strength. What human being is there, who, if forced, from his youth up, to tell to a fellow-creature all his sins, and vanities, and failings, and inmost emotions, but would be conscious that there was a spy whom it would not be well to offend; one who could in many ways make use of that knowledge to his disadvantage? We believe, that, practically, this secret terrorism is the bulwark of Romanist influence. The purest vestal, upon becoming a convert to Protestantism, might find her character blasted by the infamous whispers which a priest could secretly set afloat, who had urged upon her in the confessional all that such inquisitionists as Dens direct to be made the subject of his moral torture.

My holy mother made reply:
Dear child, it is my Priest.
The world has cast me forth, and I
Dwell with wild earth and gusty sky;
He bears to men my mandates high,
And works my sage behest.

Another day, dear child, and thou
Shalt join his sacred band.
Ah! well I deem thou shrinkest now
From urgent rule and severing vow;
Gay hopes flit round, and light thy brow;—
Time hath a taming hand!"....

It would be difficult to say what limit to ascetic practices can possibly exist in the mind of the writer of these lines. We have heard that celibacy has already been advocated and eulogized by some of the members of the new school of Oxford divinity; advocated, we have no doubt, with a most holy purpose, and on most conscientious grounds. Celibacy therefore, and a monastic life, we already see in these beginnings; and if we turn to page three of the volume before us, we shall find something like the seeds of Purgatorial purification, in a piece by Delta.

—"And when at length I reach the Throne of Power,
Ah! still unscared, I shall in fulness see
The vision of my past innumerous deeds,
My deep heart-courses, and their motive-seeds,
So to gaze on till the red dooming hour.
Lord! in that strait, the Judge! remember me."

Let the reader turn to Phil. i. 21—23, and 2 Tim. iv. 6, 7, 8, and then let him "look on this picture, and on that;" let him drink in the animated hopes of the Apostle, and let him then turn to the cold and gloomy visions of the Oxford poet: he will feel as we have often felt when we have turned from the West, where the sun was sinking down in the glory and grandeur of his summer setting, to the cold vision of the cheerless and uncoloured East. It is possible that the meaning conveyed in the above lines might have escaped us, had we not seen an interpretation put on the text Phil. i. 6, by Mr. Newman, in one of his sermons (vol. iii. p. 410), where he says: "Who can tell, but, in God's mercy, the time of waiting between death and Christ's coming may be profitable to those who have been his true servants here, as a time of maturing that fruit of grace but partly formed in them in this life; a school time of contemplation, as this world is a discipline of active service? Such surely is the force of the Apostle's words, that 'He that hath begun the good work in you will perform it *until* the day of Jesus Christ'—*until*, not *at*; not stopping it with death, but carrying it on to the resurrection.'" This post-mortem process of purification is the incipient step to the introduction of purgatory into our creed. We do not, indeed, doubt that there will be continual growth, continual expansion of view, and a continued acquisition of new powers of understanding and enjoyment, in heaven. Long after the day of Jesus Christ has dawned upon the anxious expecting church, even through all eternity, will this be; for it must be so, if God be infinite in His attributes, and man dwell in His immediate presence. We would not limit growth to any period. But we would most anxiously contend against the doctrine of a post-mortem refinement, to be carried on, we know not how; whether by the reflex actings of the mind upon itself, aided by a sight of its own "past innumerous deeds;" or by the fires of purgatory; or by any means whatsoever. The soul at death is disembodied; it puts off its garments; and these garments are corruption: it rests in hope, in full and assured hope: it awaits the time of its being clothed upon: its state is incomplete in enjoyment and power; but not in perfect assurance. And we might say, there is an evident fitness in this;

as though it would be unbecoming that the redeemed should obtain all their glory before their Redeemer has seen the consummation of the travail of his soul. When He has taken his garments of vengeance for clothing, and, being clad with zeal as a cloak, has returned in triumph from the utter destruction of the spiritual Edom; and when, thus returned, he shall have sat down in eternal joy; then shall his saints, too, sit down with him in glory, and in the full enjoyment of the beatific vision. There is nothing in Scripture whereon to found an expectation of complete blessedness until that period shall arrive; but neither is there a tittle of evidence that the soul, while in the intermediate state, shall be in that sad predicament, though "unscared," in which Delta would place it; and we must protest against building such a doctrine, which no less surely points to Purgatory than a church-spire points to the sky, on the critical interpretation of the single word on which the comment is grounded.

Connected with this subject is that of Prayer for the Dead. We are not aware that this is any where distinctly brought forward in these poems; but we think we see its on-coming shadow in an expression used by Delta, in a very beautiful piece towards the close of the volume. The subject is "Waiting for Christ."

"For when he (the dead friend) left it, 'twas a twilight scene
About his silent bier:
A breathless struggle, faith and sight between,
And hope, and sacred fear.

Fear startled at his pains and dreary end;
Hope raised her chalice high;
And the twin sisters still his shade attend,
View'd in the mourner's eye.

So day by day for him from earth ascends,
As steam in summer-even,
The *speechless intercession* of his friends,
Towards the azure heaven." p. 223.

We are perfectly astonished at the following piece, in page 14, entitled "The Cross of Christ."

The Cross of Christ.

"Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quacunque nos conversatio excercet, frontem crucis signaculo terimus."—(*Tertull. de Corona.* 3.)

"Whene'er across this sinful flesh of mine
I draw the holy sign,
All good thoughts stir within me, and collect
Their slumbering strength divine;
Till there springs up that hope of God's elect,
My faith shall ne'er be wrecked.

And who shall say, but hateful spirits around,
For their brief hour unbound,
Shudder to see, and wail their overthrow,
While on far-heathen ground,
Some lonely saint hails the fresh odour, though
Its source he cannot know?"

It is scarcely necessary to make any comment on the extravagance of this piece. There are bounds which even imagination ought not to pass. It is true, she is a wandering bird; but there are regions which even she cannot safely visit. Considered as an effort of imagination, these lines are extravagant; but viewed as the exposition of truth, they are quite monstrous. We recollect, indeed, among Wordsworth's Poems, a flight almost as unhappily daring. It is addressed "to Joanna," and is found among those which are headed "*Naming of Places.*" The lady laughs:

"The rock, like something starting from its sleep,
Took up the lady's voice, and laughed again.
That ancient woman seated on Helm Crag

Was ready with her cavern. Hammer Scar,
And the tall steep of Silver How, sent forth
A noise of laughter.....
.....Old Skiddaw blew
His speaking-trumpet: back, out of the clouds
Of Glaramara, southward came the voice,
And Kirkstone toss'd it from his misty head."

There are fine parts in this passage: but it is impossible, in reading it, to forget that no laughter, however loud, certainly no *lady's* laugh, could run in echo from Helm Crag to Hammer Scar, or from Skiddaw to Glaramara. There is a substratum of exaggeration, if we may be allowed so anomalous an expression, which no beauty of execution can completely overcome.

But, to turn from this to the piece before us: are not the effects attributed to the signing of the cross of a most dangerous tendency? Poetical beauties, if there were any here, would be no palliation. They are flowers that cover serpents: they charm only to destroy. Let such thoughts as these steal into the mind; let them by repetition assume any thing approaching to a dominion over it; and where shall superstition cease? Charm; holy water; aspersion thereof; cursings by bell, book, and candle—these are a few, and only a few, of the family of evil which would be the certain offspring of such a parentage. We would therefore caution our readers against these evils in their budding. "The beginning of strife is as when one letteth out water;" so is the beginning of superstition. We do not measure a river at its source, but at its embankment: its spring may be among the long grass, which its waters scarcely stir; but at its termination its waves measure their strength with the broad sea. And truly, unless it should please God to stop the current of error which has risen so unexpectedly, and has hitherto made such successful progress, the little will soon become the mighty stream, and do, what it is no exaggeration to say that it has done in former ages (for Kings and fleets have been the vassals of the Popedom),

"Waft navies to and fro,
With monarchs at their helm."

If the reader wish for the portentous views of the authors on the Power of the Priestly Office, he must turn to the "Commune Pontificum." We quote the last piece in this section; it is, as are all the rest of the same section, by Gamma. The versification is unusually heavy; it toils on, as a warrior would toil whose armour was too weighty for him to wear, and whose sword was too long for him to wield. We make no comment on the portentous claims which are put forth in this and other pieces—

"Whosesoever sins ye remit, they are remitted unto them; AND WHOSESOEVER SINS YE RETAIN, THEY ARE RETAINED."

"Behold your armoury!—sword, and lightning shaft,
Cull'd from the stores of God's all-judging ire,
And in your wielding left! The words that waft
Power to your voice absolving, point with fire
Your awful curse. O grief! should Heaven's dread Sire
Have stayed, for you, the mercy-dews of old
Vouchsafed, when pastors' arms in deep desire
Were spread on high to bless the kneeling fold!
IF CENSURE SLEEP, WILL ABSOLUTION HOLD?
Will the great King affirm their acts of grace
Who careless leave to cankering rust and mould
The flaming sword that should the unworthy chase
From His pure Eden? O beware! lest vain
Their sentence to *remit*, who never dare *retain*."

We gladly quote, from the pen of the same author, parts of three very interesting pieces, on the Athanasian Creed, the Burial Service, and the

Length of the Prayers. The heading of this section is "Let us depart hence."

"Creed of the saints and anthem of the blest,
And calm-breath'd warning of the kindliest love
That ever heaved a wakeful mother's breast!
(True love is bold, and gravely dares reprove),
Who knows but myriads owe their endless rest
To thy recalling, tempted else to rove?" p. 143.

On the Burial Service.

"Alas for England's mourners, if denied
The soothing tones of hope, though faint and low,
Or swoln up high, with partial tearless pride!
Better in silence hide their dread, and go,
Than sing a hopeless dirge, or coldly chide
The faith that owns release from earthly woe." p. 144.

Length of the Prayers.

"But Faith is cold, and wilful men are strong,
And the blithe world, with bells and harness proud,
Rides tinkling by, so musical and loud,
And one by one the weary, listless throng
Steals out of church, and leaves the choir unseen
Of winged guards to weep, where prayer had been,
That souls immortal find that hour too long.
Most fatal token of a falling age!
Wit ever busy, Learning ever new,
Unsleeping Fancy, Eloquence untired;—
Prayer only dull! The saints' and martyrs' page
A tedious scroll; the scorned and faithful few
Left to bewail such beauty undesired." p. 145.

It is with much pleasure that we turn from doctrinal aberrations to such pieces as these. There are others of a similar character, pure in sentiment, and poetical in structure and in execution. There is a very delightful eclogue by Beta (page 92), in the manner of Virgil. We lament to be informed that the amiable and accomplished writer is no more.

"Lycidas is dead; dead ere his prime,
Young Lycidas; and hath not left his peer.
Who would not sing for Lycidas? He knew
Himself to sing, and build the lofty rhyme."

Our readers will not, we are sure, regret to see the whole piece, which is but short. It is a dialogue between New Self and Old Self.

"*New Self.*—Why sittest thou on that sea-girt rock
With downward look and sadly dreaming eye?
Playest thou beneath with Proteus' flock,
Or with the far-bound sea-bird wouldst thou fly?

Old Self.—I sit upon this sea-girt rock
With downward look and dreaming eye;
But neither do I sport with Proteus' flock,
Nor with the far-bound sea-bird would I fly.

I list the splash, so clear and chill,
Of yon old fisher's solitary oar:
I watch the waves that, rippling still,
Chase one another o'er the marble shore.

New Self.—Yet from the splash of yonder oar
No dreamy sound of sadness comes to me:
And yon fresh waves, that beat the shore,
How merrily they splash! how merrily!

Old Self.—I mourn for the delicious days
When those calm sounds fell on my childish ear;
A stranger yet to the wild ways
Of triumph and remorse, of hope and fear.

New Self.—Mournest thou, poor soul; and wouldest thou yet
Call back the things which shall not, cannot be?
Heaven must be won, not dreamed; thy task is set:
Peace was not made for earth, nor rest for thee."

The lamented writer of these lines seems to have breathed the very air of Mantua. The language, the scenery, indeed the whole picture, is entirely Virgilian. Old Self is essentially a personification: we see his downward look and dreaming eye, as he sits in listless sadness on the sea-girt rock, "chewing the cud of bitter thoughts," and giving to every sight and sound the hue and complexion of his own regretful mind. And then to all this there is to be added, what we have too often had such reason to lament in this volume, that there is no thought which is not true, as well as beautiful.

The greatest number of the poems in the Lyra are by Delta—the smallest by Beta, whom we have just been quoting; if we except a solitary and very moderate production by Epsilon. Those which are evidently by the most complete master of the art, are signed Gamma. We have an intesting comparative view of these three in the section on Trade. The first, headed "Tyre," is by Beta, and is of high merit. We give it entire.

"High on the stately wall
The spear of Arvad hung;
Through corridor and hall
Gemaddin's war-note rung.
Where are they now? the note is o'er;
Yes! for a thousand years and more
Five fathom deep beneath the sea
Those halls have lain all silently;
Nought listing save the mermaid's song,
While rude sea-monsters roam the corridors along.

Far from the wondering East
Tubal and Javan came,
And Araby the blest,
And Kedar, mighty name;—
Now on that shore, a lonely guest,
Some dripping fisherman may rest,
Watching, on rock or naked stone,
His dark net spread before the sun,
Unconscious of the dooming lay
That broods o'er that dull spot, and there shall brood for aye."

The next is by Delta: its subject is England:—

"Tyre of the West, and glorying in the name
More than in Faith's pure fame!
O trust not crafty fort, nor rock renowned,
Earned upon hostile ground.
Wielding Trade's master-keys, at thy proud will
To lock or loose its waters, England! trust not still.

Dread thine own power! Since haughty Babel's prime,
High towers have been man's crime;
Since her hoar age, when the huge moat lay bare,
Strong holds have been man's snare."

The third is by Gamma, and its subject is the United States: the last stanza is very fine.

"Eastward this hour, perchance, thou turn'st thine ear,
Listening if haply with the surging sea
Blend sounds of ruin from a land once dear,
To thee and Heaven. O trying hour for thee!
Tyre mock'd when Salem fell: where now is Tyre?
Heaven was against her. Nations thick as waves
Burst o'er her walls, to ocean doom'd and fire:
And now the tideless water idly laves
Her towers, and lone sands heap her crowned merchant graves.

We could extract many other pieces of great beauty from the volume; as, for example, the "Burial of the Dead" and "the Churchman to his Lamp," by Gamma; "the Angel of the Church," "the New Jerusalem," and "Basil," by Zeta; "the Course of Truth," and "Unto the Godly there ariseth up Light in the Darkness," by Delta. There is a pensive

and affecting sadness about some of Delta's pieces, called up by different classic localities, written as they seem to have been in the sight of the places by the names of which they are headed. Messina, the Syren Isles, Taurominium, Corcyra, who could gaze upon without deep and varied emotion? We sympathize with Delta, as, in view of Messina, he gives vent to the following interesting lines:—

"Why, wedded to the Lord, still yearns my heart
Upon those scenes of ancient heathen fame?
Yet legend hoar, and voice of bard, that came
Fixing my restless youth with its sweet art,
And shades of power, and those who bore their part
In the mad deeds that set the world in flame,
So fret my memory here (—ah! is it blame?)—
That from my eye the tear is fain to start.
Nay, from no fount impure these drops arise;
'Tis but the sympathy with Adam's race,
Which in each brother's history reads its own.
So, let the cliffs and seas of this fair place
Be named man's tomb, and splendid record-stone,
High hope pride-stain'd, the course without the prize." p. 52.

How different are the reflections suggested by such scenes of departed greatness to a Christian mind and to that of a Heathen! Witness that sad but interesting passage in a letter of condolence from Sulpicius to Cicero:—"Quæ res mihi non mediocrem consolationem attulit volo tibi commemorare, si forte eadem res tibi minuere dolorem possit. Ex Asia rediens, cum ab Ægina Megaram versùs navigarem, cœpi regiones circumcirca prospicere. Post me erat Ægina, antè Megara, dextrâ Piræus, sinistra Corinthus: quæ oppida quodam tempore florentissima fuerunt nunc prostrata et diruta ante oculos jacent. Cæpi egomet mecum sic cogitare: Hem! nos homunculi indignamur si quis nostrûm interiit aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidorum cadavera projecta jacerent? Visne tu te, Servi, cohibere et meminisse hominem te esse natum? Crede mihi, cogitatione eâ non mediocriter sum confirmatus." (Cic. Epist. iv. 5.) And undoubtedly there is truth in the reflection of Sulpicius: but how cold is the best cordial which philosophy can give to a desolate heart!

Of Delta generally we should say, there is more poetic tendency in his thoughts than poetic power. His mind has poetry in its composition, but it is not the poetry of Gamma or Beta, though it is like both the one and the other. The eye of Melpomene has been cast upon him, but the look was not fixed or powerful. We might borrow a metaphor from Galen, that he had a poetic irritation, producing a constant desire to write; and although we should not say he had indulged his vein too much, if his compositions had been confined to a private circle, we cannot think all of them are worthy of publication: some there are painfully crying out for the *limæ labor;* and some, which we believe not even "labor Isthmius" would render intelligible. What can be the meaning of "Conversion," as a heading to the piece in page 133? We are equally at a loss to interpret the meaning of the piece entitled "Protestantism," in page 148; and also "Athanasius," page 112 (except that it follows Heylin in calling Archbishop Laud the English Cyprian). Again, at page 187, in "Oxford," by Gamma, we have the following obscure lines in allusion to the Weather-cock, and our Lord's warning to Peter.

"Lo! on the top of each aërial spire
What seems a star by day, so high and bright,
It quivers from afar in golden light:
But 'tis a form of earth, though touched with fire
Celestial, raised in other days to tell
How, when they tired of prayer, Apostles fell."

Our eye glances over a piece by Gamma, in the section "Forgiveness," from which we extract three stanzas.

"FEAR NOT: for He hath sworn:
Faithful and True, His name:
The glorious hours are onward borne;
'Tis lit, th' immortal flame;
It glows *around* thee; kneel, and strive, and win
Daily one living ray—'twill brighter glow *within*.

YET FEAR: the time is brief;
The Holy One is near;
And like a spent and withered leaf
In autumn twilight drear,
Faster each hour, on Time's unslackening gale
The dreaming world drives on, to where all visions fail.

* * * * * * *

Then haste Thee, Lord! Come down;
Take thy great power and reign!
But frame Thee first a perfect crown
Of spirits freed from stain,
Souls mortal once, now match'd for evermore
With the immortal gems that form'd Thy wreath before."

The last stanza is equally beautiful, and following it we find added, by the hand of Beta, the blessed words

AMHN NAI EPXOY, KYPIE IHΣOY.

We trust that Beta has now found the blessedness for which he longed. Sure we are that he is taken away from much evil to come, and we rejoice to think that his spirit is emancipated from those chains with which a too-absorbing love of antiquity may shackle the minds of even the wisest;—chains which seem to have a peculiar charm for some who, like Fenelon and Pascal, are highly gifted with intellectual power, but are still more nobly endowed with a modest and reverential humility and self-distrust.

There is throughout these pieces, as in the Tracts for the Times, a singular mixture of apparent diffidence and dogmatism. Their authors receive with humble and implicit deference whatever appeals to them on the side of vague mystery: they ask no questions when Tradition speaks, but submissively bow their heads and believe, in the very spirit of the maxim, "The more wonderful, the more likely to be true:" but, on the other hand, they are all confidence when they are urging their opinions upon their fellow-Christians and fellow-Churchmen: they have not the slightest question that their view is that of the catholic church, and, as Mr. Newman says in one of his letters to us, that all who think differently are plainly wrong. We believe, that, among those who have embraced these doctrines, such as have set out with what are currently, and in the main correctly, called "Evangelical" opinions, have found it a painful process to adopt the new system: they seemed to themselves—and, alas! too justly!—to be diminishing the spirituality of the Gospel and the blessedness of the doctrines of grace: whereas those who have come from a region of spiritual ignorance, and the mere barren name of Christianity, have experienced no such difficulty: they are more in earnest than they were; their life is more devout; their creed is not changed for the worse; nay, in some things it is perhaps changed for the better: so that they do not seem to themselves to be going back, but to be pressing on, and becoming more serious, vigilant, and prayerful than they used to be. We trust that many will be led by what is passing at Oxford and elsewhere, to inquire seriously about religion who never inquired before: and not a few, we would hope, will, by the blessing of God and the guidance of his Holy Spirit, be led to more Scriptural opinions; that thus "the Law," in another shape, may *still* be a schoolmaster to bring them to Christ. But those who, from having held more Scriptural

doctrines, have reverted to the system under consideration, we can only urge to beware that they do not in the end make shipwreck of their faith; according to the awful warning of the Apostle, Heb. vi. 4—6. In particular, let the sons of pious parents, who brought them up in principles which they have renounced to embrace "another gospel," seriously ask themselves whether their inquiry has been conducted conscientiously, with a simple view to learn the will of God; whether they may not have been in some measure influenced by a desire to gain *caste* in certain ecclesiastical circles; and to avoid the odium, still attached in some influential quarters to what they once considered to be Gospel truth. We are all, even at our best estate, liable to self-deception, and need especially to guard against it before we make violent changes in serious matters.

We are far from intending to apply these remarks to the unnamed writers of the volume before us. We know not what misgivings any of them may have had, in coming to their present conclusions. Delta, indeed, admits that in his own case there has been some struggle; though he has now arrived at such perfect satisfaction, that he charitably concludes all persons to be "mad" who do not come over to his opinions. He says:

> "Perplex'd, I hoped my heart was pure of *guile*,
> But judged me weak in wit to disagree;
> But now I see that men were mad awhile,
> And joy the AGE TO COME will think with me."

We should indeed think it next to impossible, for men of piety living in an age like the present, to adopt sentiments which seemed to have been almost universally relinquished, without much distressing anxiety. Men may say what they will when they have attained to the top step of the ladder; but they did not get there without many a pause, and many a misgiving, as they felt it spring and tremble beneath their weight. God has mercifully imposed this law on the human mind. But, at the same time, it must be confessed that antiquity, mere antiquity without a shadow of argument, has natural, and almost irrestible, charms for certain minds. There are those who, though born of Protestant parents, are by birth Romanists. The grandeur and gorgeousness of the Romish ceremonial has charms which some weak minds find it impossible to resist: they yield, and their religion becomes a religion of crucifixes and rosaries, and vestments, and of the lives of saints, and of litanies to the Virgin. There are others—and of this class seem to be the writers of the Lyra—who are equally unable to resist the claims of antiquity. They not merely regard with silent and thoughtful admiration the remains of by-gone greatness in castles and cathedrals (for so far we sympathize with them); but they invest with the reverence and authority of age the minds of the generations which flourished contemporaneously with such monuments. There is, indeed, a feeling of respect for that which is old implanted by the Creator in the mind of man: it is necessary to him, both for mental and moral education: he could not advance in his moral growth without it, however much he might advance in science; and that would not be only "a cold heart, but a muddy understanding," which was altogether uninfluenced by it. Still, it must be remembered that antiquity is but a relative term. The days of the Charleses seem very distant to us now; and those of good Queen Bess and the bluff Harry almost *Ogygian*; yet three centuries and a half comprehend all that interval. It is in time as in space: seen from a distance, periods widely separated, just like widely separated objects, seem almost in contact; and it requires much reflection and experience to correct the delusion. But that it is a delusion is certain; and it must lead astray, if it remain uncorrected.

But this is not the only evil resulting from the misapplication of this feeling. There is a false principle involved in it. "Bonum quia antiquum" is one of the broadest shields with which error has ever covered itself. It is a shield which, so far as *human* knowledge is concerned, was long ago shivered by one masterly stroke of Lord Bacon, in his celebrated apothegm "Antiquitas seculi juventus mundi." And when we look at the character of the ages for which this unhesitating reverence is challenged, we are less than ever disposed to acknowledge its obligation. The conduct of even the Apostle Peter, and, in connection with him, of the Judaizing Christians of Galatia, might well teach us caution on such matters; and when, to the tendency among Jews to Judaize, we add the universal disposition among all educated men of that day to philosophize, we confess we are amazed at the want of caution and discrimination which is so often exhibited by men of parts and of piety in their consideration of early authorities. And this want is strikingly manifested by the authors of the Lyra. They could not have written as in many instances they have done, had not this been the case. Take, for example, the concluding line of a piece by Zeta on the Mourning of the Angel of the Church: "Drink," he says, "the untainted fount of pure antiquity." "Untainted!" would indeed that the fount *were* untainted! And "pure antiquity!" Who, that has ever dived into its waters, has found them so? Where can we look for purity, after the days of the Apostles? Nay, even in their days read the inspired accounts of what was passing in the churches of Corinth and Galatia, and in the Apocalyptic churches. Read St. Jude; read the Acts of the Apostles; read St. Paul and St. James. Passing on from the age of the Apostles and Apostolic Fathers, we see how widely the heresy of Marcion had spread, even whilst Polycarp was yet alive. Indeed, what was the era, after the death of Christ, in which the tares had not begun to grow, and the mystery of iniquity to work? We have surely cause to bless God that there is one thing connected with antiquity that is *pure*; one ancient fountain whose waters are untainted. To this fountain, after each imaginary departure, we return with new delight. It is refreshing as "the snow from Lebanon, and the cold-flowing waters that come from another place." The Bible has been, and the Bible must be, the religion of Protestants. We would hold it in our right hand, protesting against *those men*, as well as *that church*, which would set tradition above it.

"Thoughe I am olde, clothed in barbarous wede,
Nothynge garnyshed with gay eloquensy,
Yet I tell the truthe, if ye lyste to take hede,
Against their froward furious fantasy,
Which reken it for a great heresy,
And unto laye-people grievous outrage,
To have God's worde in their native langage.
Enemyes I shall have—many a shorne crowne
With forkid cappes, gay croosis of gold;
Which, to maintaine their ambicious renowne,
Are glad lay people in ignorance to holde:
Yet to shew the veryte one may be bolde,
All-though it be a proverbe dayly spoken,
'Who that telleth the truthe his hed shall be broken.'"

We cannot help adding a stanza or two from the motto in Barker's folio Bible:—

"Here is the spring where waters flow
To quench our heate of sinne;
Here is the tree where truth doth grow,
To leade our lives therein.
Here is the judge that stints the strife
Where men's devises faile;
Here is the bread that feeds the life
That death cannot assaile."

We leave these subjects with feelings of a mournful cast;—we mourn over brethren in error. In an Italian picture, in which the Apostle Paul is represented as rebuking Peter—withstanding him, because he was to be blamed—there is in the countenance of the former a tender sadness, which shews how truly he spoke in sorrow, not in anger. The picture should be a lesson how to approach the errors of brethren: and it is thus that we desire to regard the writers of the Lyra. We would calmly, deeply, prayerfully, again and again examine the important points at issue. We would not willingly misrepresent any one, especially a brother. We remember the view which God himself has taught us to take of the duties which brethren owe to brethren; and we would still hope, that on these high matters uniformity of sentiment may at length prevail. We would cling to this hope even when every appearance is against its being realized: we would hold it with our dying grasp, and bequeath it as a mortuary gift to those that shall follow us.

One word we may add in conclusion. When the writers of the Lyra think more correctly, we believe that they will sing more sweetly. There is what Johnson would call a ponderosity, and a gloom, about their compositions, which we cannot but attribute mainly to the sad cast of thought which is the natural and necessary attendant on religious views such as those that are held by writers of their school. Their religious path is a painful one, and with painful steps they tread it. Their wings are heavy, and the atmosphere they fly in is dark and misty. They remind us of another voyager, bound on a very different work:

> "So he with difficulty and labour hard
> Moved on; with difficulty and labour he."

Every word is expressive of toil. The author of the Christian Year once wrote in a far sweeter strain, because he had a blither heart. We do not ask for impossibilities; but we do hope that the Simois may flow back again. It has descended into the sultry sands of the Plain of Troy, and the sweetness of its mountain murmur among the shades of Ida has passed away amid the dust and tumult of earthly strivings. It will be ever thus, as well when man leaves the purity of Revealed Truth for the confusion and uncertainty of traditional learning, as when, turning away from the generous and free manifestation of paternal kindness which the Gospel so pressingly adjures him to confide in, he retreats into those gloomy recesses of his own conscious heart, which, while they throw a glare upon all his transgressions, obscure the light of God's countenance as seen in the face of Jesus Christ, and hide the ready path which, we verily believe, God has opened for the feet of every distressed prodigal. It is of this, indeed, that we chiefly complain. We are in a world of very partial light, and we possess a very imperfect vision: our feet are for ever wandering: God has graciously revealed to us His countenance. He that sitteth between the cherubims has shone forth—and to one willing to be led, all is invitation, kindness, pardon, encouragement. "No," say the writers at Oxford; "you must *win* your way back: you must doubt whether you can be received: you must not venture to entertain any thing like a confidence, that, if you are desirous to return, God is willing to receive you; that, if you confess your sins (as St. John told the Christians in early times), He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Pause; consider; hesitate; be fearful; be doubtful. It may be that you may be accepted; but there is no ground of confidence for you that you will *. It is from this most dis-

* "First," says Mr. Newman, "we must put aside the idea of finding a remedy for our sin; then, though we feel the guilt of it, we must set out firmly towards God, *not knowing for certain that we shall be forgiven.*" Sermon by Rev. J. H. Newman on

tressing mode of teaching, from this deep cloud—nay, rather, *night*—of doctrine, that we pray God to deliver our brethren. It is our strong, our fervent prayer, that God may yet make them pillars of the Apostolic Church of which they are members; mirrors truly reflecting Evangelical Truth; lights, not like those "that from their horrid locks shake pestilence," but stars which Christ holds in his own blessed and high right hand *.

OBITUARY.

THE RIGHT REV. DANIEL CORRIE, LL. D.

It is with deep affliction, though without surprise, that we record the departure of that beloved friend of God and man, the Right Reverend Daniel Corrie. When we took our farewell of him on his proceeding to India we expected not to see his face again, and we rather feel thankful that he was spared even for fifteen months after his arrival at Madras, to lay the foundation of a new Episcopate, than dare to repine that he was not permitted to carry on the work which so wisely, so meekly, so zealously, so scripturally, he had commenced. His successor, whoever he may be, and the whole church of Christ in India, will have abundant cause to glorify God for the labours and example of the Proto-Bishop of that important see. We lament, however, to say that his decease adds another link to that chain, of what men call casualties, by which the Protestant Episcopate in India has been so mournfully weakened; successive deaths, long voyages to and from Europe, and other delays, having hitherto prevented the maturation and working out of the plans formed by its successive Prelates to bring the spiritual and ecclesiastical machinery of a settled church into efficient action. Bishop Wilson mourned year after year for brotherly aid; and most cordially did he rejoice when his beloved friend, Dr. Corrie, arrived at Madras, to share his labours, and to take off a portion of his overwhelming cares and responsibility. By the establishment of a third see it was hoped that these lamented and injurious interruptions of Episcopal superintendence would henceforth be avoided; and this very month (July, 1837) the see of Bombay was to have been founded; the secular arrangements having been completed, and the commission of the venerable Primate of All England having doubtless before this reached India, empowering the Bishops of Calcutta and Madras to consecrate the Bishop elect, Archdeacon Carr, to that solemn office. The decease of Bishop Corrie deprives both sees of local episcopal care, and throws back their weight upon Bishop Wilson, who has just returned to Calcutta, after his long and arduous visitation of a vast portion of his diocese; and was about to prepare for a visitation, in the approaching autumn, of the provinces of Dacca and Allahabad. We bless God for his continued health; and we read—not with astonishment, for well we knew the man—but with gratitude and admiration, of his large and prudent plans, of his unwearied labours, and of his truly spiritual and fatherly ministration of the affairs of

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Christian Repentance. Vol. iii. p. 104.)—It is remarkable that this passage occurs in a sermon on the parable of the Prodigal. If there were any thing in the Bible which seemed clearly intended to give us the most assured confidence of pardon when returning to our Father, we should have thought that such was the object of this parable.

* While we are writing, a volume has reached us entitled "Hymns of the Catholic Church," collected and translated from the Latin by the Rev. J. Chandler, Fellow of Corpus-Christi College, Oxford. We hope to enrich our poetical department with a few specimens; but in the mean time we must protest against such unqualified language as the following, in the "Jesu sacerdotum decus," applied to Christian pastors; for it is only in a subordinate sense that the people are to follow the priesthood—namely, as these follow Christ. The Scripture doctrine is "Try all things; hold fast that which is good:" "I speak as to wise men; judge ye what I say."

A Patre traditos tibi	Thou hast deputed him to keep
Accepit agnos pascere.	A portion of thine own dear sheep.
Hos novit, et præit vocans	'Tis his to know them, and to lead
In tuta quemque pascua:	To pastures where their souls may feed:
Victumque præbet: *audiunt,*	'Tis theirs to follow, and receive
Sequuntur, et vivunt oves.	The food of life his hands shall give.

his diocese; and of the extension of his missionary anxieties, far beyond the pale of his immediate fold, to the hundred millions of idolaters who surround him. We earnestly pray that he may be mercifully strengthened under the heavy additional labour, and still heavier grief, which have now fallen upon him.

Our volumes, during more than a quarter of a century, have contained such numerous references to the character and labours of Bishop Corrie, that we might appeal to this scattered memorial as the best testimony of respect to his memory. To some of these particulars we may have occasion to refer hereafter; but we lose no time in communicating a few memorials respecting his life and services, selected from the accounts which we have received from India upon occasion of his death.

The Rev. Daniel Corrie, having been nominated a Chaplain on the Bengal Establishment, arrived in India towards the close of the year 1806, in the 29th year of his age, full of love to his Saviour, and of devotedness to his ministerial duties, as an ambassador of the Lord Jesus, to beseech men to be reconciled to God through Christ, the Son of his love. He was warmly welcomed by Mr. Brown, and his old college companion Henry Martyn; and most affectionately did these friends regard each other, and labour together.

For a few months after Mr. Corrie's arrival in India, he continued in Calcutta, rejoicing many hearts by the Evangelical plainness and purity of his sermons, and by the fervour of his zeal and holiness. His first station up the country was at Chunar, where he soon was able to speak to the natives in Hindoostanee, of which he had acquired the rudiments in his voyage. He also engaged a native Christian to teach and catechize, and established schools to instruct native children in the truths of the Gospel. Benares had also the benefit of his visits and ministrations. He loved his Saviour; and for his Saviour's sake he loved the people among whom the Lord had placed him. This love he manifested by preaching Christ, establishing schools, and erecting churches. By the assistance of friends, he raised a small church at Secrole; soon after another at Benares; and in 1818 the beautiful church at Chunar, together with a small chapel at Buxar, to the poor invalids and native Christians of which place he extended his compassion and his labours of love.

At Chunar, he remained until 1810, when he was removed to Cawnpore, to labour with his dear friend Martyn. There he continued not much more than one year, being forced by a severe attack on the liver to abandon his duties for a season, and proceed to Calcutta, and as soon as possible to sea. David Brown went in the same ship in a dying state. Tempestuous weather drove the ship back almost a wreck; and about a fortnight after Brown's spirit was relieved from the troubles of life, and entered into glory. Mr. Corrie soon after embarked on a ship bound to the Mauritius; but again a storm arose, and the vessel was obliged to put in at Vizagapatam. His health having improved, he prosecuted his journey no farther, but returned to Calcutta, before the close of the year.

In November 1812 he married Miss Myers, who proved to him a help meet from the Lord. Her mind was strong, her judgment excellent, her natural talents cultivated with great care, and her affections purified and regulated by the word and Spirit of God. After twenty-four years of happy union, Mrs. Corrie died in December 1836; to be followed, alas! in six short weeks by him whose removal we now deplore.

Mr. Corrie being appointed to Agra in the beginning of 1813, took with him that venerable and faithful servant of Christ, Abdool Messeeh, who had been brought to the knowledge of Jesus, by Henry Martyn, and baptized the year before by David Brown. Abdool Messeeh was indeed a convert; and, being converted, he strengthened his brethren, and brought many souls to the Saviour. A native congregation was soon formed at Agra, and soon counted fifty members. The word of the Lord grew and prospered, but within two years a dangerous attack on the liver drove Mr. Corrie from India for a season to visit his native land. During a stay of about two years in England he was much engaged in preaching for the Church Missionary Society, and in urging upon British Christians to consider and provide for the spiritual destitution of India.

On his return from England, with Mrs. Corrie and an infant daughter, in the middle of 1817, Benares became the scene of his devoted labours. In 1819 he became Presidency Chaplain. While filling this important office he pursued his plans and exertions in the cause of education; and with great cordiality welcomed and aided Mrs. Wilson, in her arduous efforts to promote native female education—an effort in which God has blessed her with great success. In 1823 Bishop Heber conferred on Mr. Corrie the appointment of Archdeacon of Calcutta; a choice which reflected high credit on that excellent Prelate's judgment, and associated the weight of responsibility and high office with the meekness, humility, experience, fervent piety, and talent of Corrie—thus making them more influential for the promotion of pure religion, and the building up of the Church. His appointment to the Archdeaconry did not entirely prevent him from doing something personally for the native congrega-

tions, so dear to him. Besides the addresses which he never failed to deliver to them on a fit opportunity, he translated Sellon's Abridgment of Scripture, The Prayer-Book, and many of the Homilies, into Hindoostanee. He likewise drew up "Outlines of Ancient History" in English, for the benefit of Hindoostanee youth. Its great value consists in the tone of pure Christian principle which pervades it; making all history prove that "sin is a reproach to any people," and that "righteousness," and righteousness alone, "exalteth a nation;"—that all good comes from God, and all evil from the corrupt hearts of men. The interest which Archdeacon Corrie took in the cause of sound education may also be seen in the establishment of the Calcutta High School; which valuable institution was organized by the judicious and holy Bishop Turner, mainly through the advice and counsel of the Archdeacon.

In 1834, after a sojourn of nearly twenty-eight years in India, Archdeacon Corrie was called to England, to be raised to that high station in the church for which the grace of God had so eminently fitted him. His natural powers and qualifications; his humble view of himself; simplicity of heart and purpose; unbounded benevolence; and a calm, sound judgment; being so sanctified by the Divine Spirit, and so turned into the channel of holiness, rendered him the object on which all eyes looked and many hopes rested, when Madras was erected into a Bishopric. His striking humility, his eminent zeal, his devoted fidelity to the cause of simple Evangelical truth; his transparent purity of character, and spirituality of mind; his calm judgment, his firmness in essentials, and his liberal views, were the religious and intellectual endowments which raised high hopes of his being a truly eminent Bishop. Nor did his great urbanity and gentleness, his condescension to all, his affectionate attention to the young, and his winning voice and look, fail to be reckoned up amongst those characteristics which drew towards him the hearts and hopes of thousands.

On Trinity Sunday, 14th June, 1835, Archdeacon Corrie was consecrated Bishop of Madras, by the Archbishop of Canterbury, and the Bishops of Lichfield, Carlisle, and Bangor. The University of Cambridge conferred upon him the degree of LL. D. On the 24th of October his Lordship landed at Madras, and on the 28th of the same month was installed in St. George's Cathedral. He preached his first sermon on the following Sunday, from the Epistle to the Galatians, vi. 14: "*God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*" He has been heard to speak of this sermon as the first he ever preached in India. His views of Divine truth had been obtained from the Bible, and had not varied for thirty years. He did indeed glory in the cross of Christ;—all else to him was as nothing, or as loss. Jesus was his portion, and his all.

The choice of this venerable servant of God to be the first Bishop of Madras was eminently wise; and never were fond hopes more fully realized. Every Chaplain and Missionary rejoiced, thanked God, and took courage. Time was daily ripening and mellowing in him every Christian grace, and developing every talent. He brought the Christian experience, and the fruits of a thirty years' ministry in India, to bear upon all that came before him. Never did kindness, gentleness, patience, forbearance, and consideration for the opinions of others, shine more conspicuously than in Bishop Corrie; and never were the necessary qualifications of firmness, dignity, and wisdom, more entirely separated and purified from base alloy.

The stroke which prostrated so many hopes, was an attack on the brain, terminating in paralysis. For some months past he had suffered severely from acute pain in the right temple, and head-aches: but so patiently did he bear all, that few knew how much he suffered, and none were aware of the extent of disease gaining upon him. When at Hyderâbad, on his Visitation, it seems to have been formed and partially developed; and on the morning of Tuesday, the last day of January, he was suddenly seized in the vestry-room of St. Mary's church; and in the course of an hour was in a state of insensibility and torpor, from which he had but few intervals of relief during the five remaining days of his life: yet on Wednesday he was able to attend to letters read to him, and converse on their contents; and again for a short time on Thursday and Friday. Even on Saturday morning, on Miss Corrie repeating Isaiah xii. 1, he quoted the first line of Cowper's paraphrase of it; and afterwards corrected a mistake of a single word which she made in repeating the fourth line; but for twelve hours before his death he seemed wholly unconscious of any thing said or done, and was insensible to pain.

The name of Corrie is associated with the best benefactors of India. Buchanan, who laboured till he made the woes and wants of India pierce the ear of England, was his friend. The humble, laborious, and spiritual-minded Brown, loved him tenderly. Henry Martyn, who laid all his splendid talents at the foot of the Cross, devoting them to the Lord who redeemed him with his own most precious blood, loved Corrie as an only brother. Thomason, amiable, talented, and pure in heart, the friend, companion, and fellow-labourer of

these devoted men, felt a holy joy in the success of Corrie's labours, and entertained for him a brother's tenderness and regard. The beloved Bishop Heber loved Corrie, and thought he promoted his Saviour's cause in promoting his faithful servant. Bishop Turner, a profound theologian, an elegant scholar, of enlightened mind, and most spiritual in his affections, and possessing in a high degree discrimination of character, entertained for Archdeacon Corrie a warm attachment and a brother's love; which was most cordially returned by Corrie's tender heart and devoted spirit. Brown and Turner were his first and last and most beloved friends.

The remains of the beloved Prelate were interred on the evening of the day on which he died, in the cathedral burying ground, within a few feet of the spot where six weeks before he bent over those of his affectionate partner. Though the notice was so short, the whole European society of Madras, and vast numbers of the natives, were present. At the head of the procession were the scholars of the Madras (now Corrie's) Grammar School, which was established and had flourished mainly by his care and exertions. These were followed by Gericke's Scholars and the pupils of the Vepery Seminary; after whom came a train of Native catechists. The clergy in their robes, and the archdeacon and junior presidency chaplain immediately preceded the coffin. The pall was borne by six gentlemen of rank, and the Right Honourable the Governor, supported by the Chief Justice and the Commander-in-chief, followed as principal mourners. Fifty-nine minute guns, corresponding with the age of the deceased, were fired from the fort battery during the procession and service. In the Government Order the Governor in Council expressed his sense of "the feeling of respect which the unaffected piety, benevolence, and exemplary life of the Bishop, had universally inspired." A fund has been opened, for a monument to his memory in the cathedral, and also to endow scholarships in the Grammar School, to be named after him; and the Government has remitted the postage on letters connected with the object. "Them that honour me, I will honour." A selection from the Bishop's sermons is to be published. If his executors cannot find among his manuscripts the sermons which he preached upon occasion of the death of Mr. Brown and Mr. Thomason, we can furnish them with a copy, transcripts having fallen into our hands after the death of his valued friend Mr. Harington, to whom he presented them.

The state and prospects of India suggest, in connexion with the name of Daniel Corrie, many momentous subjects of consideration which for the present our limits oblige us to pass over; but opportunities will occur of resuming them. We will only say, in the words of Mr. Dale in his powerful and Scriptural (we will not descend to add eloquent, though eloquent it is) discourse before the Church Missionary Society: "Expect;" "Pray;" but "while you blend your supplications, let your efforts be united too. Shew your faith in the efficacy of prayer, by multiplying and extending on every side the instrumentality of means: and if the Lord do not—as yet we trust he will!—hasten His work in our own time, at least into our own bosom shall return the promise; and the seed which we have sown in faith and hope for others, shall spring into a harvest of blessing and of glory for ourselves."

VIEW OF PUBLIC AFFAIRS.

THE feelings and reflections which must press upon the heart and mind of every Christian, in consequence of the events of the last fortnight, are too deep and various to allow of hasty expression. We leave them for longer time and calm thought. It has pleased God to remove from us a Sovereign who had endeared himself to his people by many highly estimable qualities; and statesmen of varied opinions have united in expressing their grateful remembrance of his candour, kindness, justice, patriotism, and conscientious attention to the duties of his high function. Of his Majesty's private life in former years, we will only say, that we dare not plead the peculiarities or temptations of any station as an excuse for what is sinful; but since he came to the throne, his demeanour, both in public and private, has entitled him to the cordial esteem and respect of the country; and he is stated to have been by no means inattentive to the subject of religion. It is our earnest prayer that his much respected and exemplary widowed Queen, who watched over his last days with a devoted attachment that has increasingly endeared her to the loyal and religious part of the nation, may be supported with strength from on high in this hour of her severe affliction. The late Countess Howe, a truly devoted follower of Christ, and whose blessed memory ought not to be allowed to pass

away without some more fixed memorial than private recollections or letters, had grace given her to glorify her Redeemer within the precincts of a court; and the King is said to have more than once requested some of that excellent Lady's letters to her Majesty to be read to him, and to have added, that he thought they explained the nature of religion much more clearly and Scripturally than most sermons which he had heard or read.

In contemplating the succession to the Throne of the Princess Victoria, our gracious, beloved, and hopeful Queen and Governor, we can only repeat what was said two months since, by anticipation, in another form, in our pages (May, p.352), of the chequered feelings which must mingle in every Christian and patriotic breast under the present circumstances of the country. Her Majesty is of tender years; the strivings of faction are rife; and they are directed with avowed and deadly aim against our most venerated institutions, especially our Protestant Establishments; to all which must be added the serious commercial distresses of the country, and the embarrassed state of our relations with several other nations. Who can say how much, under God, may depend upon the character, conduct, and example of her who in youthful years is called in his Providence to be the nursing mother of a mighty empire? We have never felt more forcibly than at this moment the importance of the Apostle's injunction: "I exhort, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we maylead a quiet and peaceable life, in all godliness and honesty; for this is good, and acceptable unto God our Saviour."

This first and greatest duty premised, we need to combine with it faith in the Divine promises, and a true, hearty, and Scriptural allegiance to her whom Divine Providence has set over us; viewing civil government as the ordinance of God, and all legitimate authority as springing from Him. And here we cannot but remark, in this age of unsettled opinions, how greatly we are indebted to an hereditary institution, by which the sceptre passes from hand to hand without one wave of public disturbance, and to the prevention of all the evils which competition for so glittering a prize would engender. It is also a merciful interposition, that her Majesty had completed her Regal majority; so that the nation is spared the many evils which have attended protracted regencies. But heartfelt loyalty is at this moment a duty which it requires no exhortation to impress; for the conduct of the Queen under the very trying circumstances of her sudden emersion from domestic privacy to the awfully arduous duties which have devolved upon her—her modest, gentle, but firm, self-possessed, and dignified bearing, and—to speak in a homely but expressive manner—her solid good sense, as well as right intentions, have called forth one wide outburst of admiration and eulogy throughout the land. If it should please God long to spare her to us, and to "replenish her," as we pray, "with the grace of His Holy Spirit, that she may always incline to His will and walk in His way," her reign, besides its other manifold blessings, may be the means of invigorating—we will not say, though we might, those chivalrous, but—those truly Scriptural feelings of loyalty, which of late years have been very much lost sight of. The long seclusion from the public eye of George III.; the lamented death of the Princess Charlotte; the unhappy circumstances which ushered in the reign of George IV., who did not, as a son, a husband, or a father, inspire public enthusiasm; and the shortness of the reign of our late gracious Monarch, who came to the throne late in life, and whose well-intentioned rule was agitated by the extraordinary events of the last seven years; have too much weakened those warm instinctive feelings of attachment to the Throne which were so strongly exhibited at the accession of the venerated Grandfather of our beloved Queen. The new reign begins, in this respect, under bright auspices; and though the applauses of multitudes are more fickle than the winds, yet let us, reposing upon the mercy of God, pray that there may be nothing to interrupt, but every thing to increase, this spontaneous loyalty.

Of her Majesty's Declaration upon assuming the reins of government we need say nothing; first, because it must be constitutionally considered as merely the statement of the official advisers who were holding the keys of office at her uncle's death; and also because, though it expressess very good thoughts, it may be construed to mean almost any thing that its framers may see fit to elicit from it. But the expression of her Majesty's sense of her "awful responsibility," and her hope of being sustained by that Divine Providence which has called her to the work, and without which support "she would feel herself utterly oppressed by the burden," is, we doubt not, the genuine dictate of her heart. May that Providence mercifully watch over and guide her!

But sterner duties also lie before us. A General Election is impending; and Christians, Protestants, and members of our Established Churches, must not be idle. The enemy is at the gate, and there are traitors in the garrison. We need not now dwell specifically upon the various litigated matters of legislation which press upon public attention, as they are for the present postponed; but the

great principles must be kept prominently in view. It is not now this or that provision respecting Tithes or Church-rates; this or that clause in Sir Andrew Agnew's Lord's-Day Bill (which we rejoice to say had worked its way for the first time to a second reading, and by a large majority); this or that measure of Church or State Reform in England or Ireland;—but the whole question of the conservation of our national institutions, ecclesiastical and civil. We might say much on the subject, but that we have written so often upon it, and to satiety. The simple question is, "Who is on the Lord's side?" We boldly affirm, not those who would dismantle, with a view to destroy, the Church of England, or its branch in Ireland, or its sister in Scotland;—not those who are upholding the abominations of Maynooth; or those who approve of atheistical marriages; or those who trade in alleged national grievances for private advantage.

Christian Candidates and Christian Electors must be firm, frank, and uncompromising, on this great occasion: they must not be seduced by vague, hollow declamation about "equal rights," "justice for Ireland," "the claims of the Dissenters," and so forth, to violate God's ordinance, and pull down "the Poor Man's Church." They must not lend themselves, for the sake of ignorant popularity, to undo what has been effected (and wisely, though it admits of improvement), to rescue the labouring classes from the debasement of pauperism, and its attendant vices and innumerable evils. They must not be ashamed to claim the day of holy rest, for God and for their poor brother. We are "citizens of no mean city." We may apply the remark nationally, in regard to our institutions both civil and religious. Above all, let us apply it spiritually;—and let us strive and pray, both in relation to temporal and eternal concerns, to walk worthy of our high citizenship, which is in heaven, whence also we look for the Saviour, the Lord Jesus.

ANSWERS TO CORRESPONDENTS.

ZENAS; A CONSTANT READER; G. W.; R. I.; A.; and S. S.; are under consideration.

F.; PASTOR ECCLESIÆ; and H. M.; have not sent for their papers.

The space which we had reserved in our present Number for an Obituary of Professor Farish, we have transferred, as immediately pressing, to the painful intelligence of the decease of the Bishop of Madras.

Dr. Chalmers's Lectures are postponed, in consequence of the approaching Elections, which would prevent many Noblemen and Gentlemen attending. The Rev. Mr. Benson intends to give a second course.

A Reverend and learned Correspondent writes to us:—"The real reason why, although (as you have proved) Archbishop Laud spoke at Leighton's trial, he was not present at the sentence, was, the prohibition of the Ecclesiastical Law that any clergyman should assist at a judgment affecting life or limb. See Concil. Lond. sub Lanfranco, anno 1075. Can. ult. 'Ex conciliis Eliberitano et Toletano undecimo: ut nullus episcopus vel abbas seu quilibet ex uno hominem occidendum vel *membris truncandum* judicet, vel judicantibus suæ auctoritatis favorem commodet.' Wilk. Concil. vol. i. pp. 363, 364. The Bishops declined voting in the House of Lords in Strafford's case on this ground. In some previous cases they had been allowed to vote by lay proxies, but they have since, I believe, voted *in propria persona*."

Our correspondent is clearly right as to the ecclesiastical law; and we expressly stated that "it might even be that Laud did not actually give his vote;" assigning as our reason "the conduct of the Papal ecclesiastical courts," which was grounded upon the law referred to by our correspondent. But we are sorry to say that we have discovered that Laud *did* vote upon the occasion, and not by proxy, but in person; and that he attempted to justify his uncanonical proceeding in a speech of mean, disgraceful quibbling, which was surpassed only by its acrimony. Writing last month hastily, in answer to two correspondents; and borne down with confident assertions that Laud was not even present at the trial; we only ventured to go so far as the evidence which we could collect at the moment authorized us; though our belief unequivocally was, that, as he instigated the proceedings, so he was personally and zealously concerned to the last in them. And this we have now ascertained to have been the fact. We shall return to the subject next Number (for we will not rest while Mr. Le Bas' book remains on the Christian-Knowledge list); but in the mean time, in answer to our correspondent, we copy a passage from Leighton's own published account of the trial, addressed to Parliament, and never contradicted. The book is extremely rare; and not one of Laud's biographers seems ever to have heard of it; or any one of Archbishop Leighton's, though it would have furnished the latter with some interesting materials germane

to their subject; especially as it affectionately alludes to the conduct of the Archbishop's mother under her husband's afflictions. But of this more hereafter. Our only extract at present is in reply to our correspondent. Leighton says:—

"All this while this man of tongue (Laud) spake what he would without controlment [he spoke for almost two hours], and made up his conclusion with concurring to that heavy and bitter censure, which was hatched and brought out, as his servants and others could tell, before my cause came to trial. But as to his conclusion, he added an apology for his presence and assistance in this great service; where he confessed, that, by the canon law, no ecclesiastical person ought to be present, or assist in such a judicature, where there is loss of life or member; but, said he, to take away the ear is not loss of hearing, and so no member *lost*; neither is the slitting of the nose loss of smelling, and so no member lost; so for burning of the face, or whipping, no loss of life or member; *and therefore* he concluded he might assent to the censure."

Leighton most justly exposes this Jesuitical equivocation about the cruelties inflicted not extending to "loss of members." He says, with more gravity of argument than Laud's hypocritical sophistry deserved: "He acted the very quack in anatomy: his dissertation was indeed very deep, but rather butchery than anatomy. God made the ear (not a mangled stump of an ear) for hearing: *the table* of the ear reverberates the air, being the medium between the mallet and the anvil: but my *table* was cut clear away—and so was it done to others—whereby our hearing is much hurt. But something must have been said, though better nothing at all: an ill cause can never be cured."

It was perhaps in consequence of the difficulty which Laud felt on this occasion in reconciling his blood-thirstiness to the Canon Law, that some years after, when he grew more experienced in subtlety, he refrained from voting in the case of Burton, Prynne, and Bastwick, contenting himself with urging others to the barbarity, which he thanked them for. It is a curious circumstance, that in the very book for which Leighton was prosecuted (a copy of which we have discovered and examined since our last Number—it is a quarto volume of 344 pages, and is very scarce), there are many pages of learned citation and argument to prove that by the laws of England no clergyman could bear rule or coercive jurisdiction except in spiritual matters; which legal dictum Leighton traces up to Bracton, "the second lawyer that wrote in England, and who lived in the times of Henry the Third, *when Popery was in its ruff*;" and before him to Judge Glanvil, temp. Henry II. The Canon Law, adds Leighton, with which all other laws concur in that particular, "forbiddeth that any clergyman should *sit on blood*, or be present where any such censures be given." Laud had probably been stung with these very arguments of his prisoner's book, and felt that he was violating his canonical duty in *sitting on blood*; and hence his shuffling argument and cruel revenge.

In reply to C., who thinks Mr. Le Bas must assuredly have had some strong ground for so positively asserting that the story about Laud's taking off his cap and thanking God for Leighton's sentence was never heard of till Ludlow's publication in 1692, fifty years after Laud's death, and was a mere fabrication, we repeat, that Mr. Le Bas had *no ground whatever* for such an assertion; that he could not *know*, unless he had read every syllable that had ever been written or printed or spoken during fifty years, that his statement was true; and that in point of fact it is as false as it is gratuitous and party-spirited. Where opinions are divided respecting facts, it becomes nothing short of Omniscience to assert universal negatives. We cannot go into the question now, as it is long; and we have collected much curious and original matter respecting it; but we will shew in our next Number that the fact was published distinctly, and in print, with all the circumstances; and the attention of Parliament and of the country was called to it in 1646, and no contradiction was offered. We have not any shadow of doubt that Mr. Le Bas supposed what he asserted must be true; but we repeat that he could not *know* it to be so; and that he ought not to have made the Christian Knowledge Society responsible for an unproved negative against unimpeached positive testimony, leaving his averment to the chance of its never being refuted—as perhaps it never would have been, had not an unlucky BYSTANDER, by urging Mr. Le Bas' authority, forced us to seek out the facts. The Bystander, though he unjustly accused by name the Clergyman to whom he addressed his letter, of penning "fiction" and "falsehood," has not had the candour to express his contrition. But such recklessness of assertion is no new thing upon the part of Laud or his defenders. We remember an episode at the Archbishop's trial, which Mr. Le Bas either did not know or has prudently omitted—for it would have ill assorted with his one-sided declaration of "it turned out," whenever Laud contradicts the solemn deposition upon oath of numerous and unimpeached witnesses. At the trial, Sir. Nathaniel Brent, Vicar-General to Archbishop Abbott, deposed upon oath that Laud had given him express commands to remove and rail-in communion tables in his metropolitan visitation. Laud boldly "protested," that he never gave any such directions. Mr. Le Bas, to be consistent, must say, "it turned out" that

Brent was perjured. But, no; it turned out that Brent produced Laud's own letter, a copy of which is still preserved in the records of the trial; and Laud, confounded at the sight of his own hand-writing, could only reply, that "he had forgotten it." If Mr. Le Bas had mentioned Brent's deposition, but added, that it turned out that the letter was a forgery, he would not have said worse of Brent than he says by wholesale of the other witnesses, and of those writers who record awkward facts of Laud. Mr. Lawson, who falsified the document that disproved his statement on Laud's own authority, actually dares to assert, after examining three hundred volumes, and numerous manuscripts, that Leighton himself never laid his sentence to the charge of Laud; though, as we will shew in our next Number, he did so repeatedly, urgently, and perseveringly, in the most solemn depositions, both before Parliament and in print. The Christian Knowledge Society is most unfortunate in publishing palpable untruths, which any man of good historical reading in the Committee could have pointed out, had he taken the trouble to examine the book.

We assure AMICUS that we have not forgotten the important subject of Academical Oaths; and the recess of Parliament will afford us a favourable opportunity for re-opening the discussion. The Duke of Richmond has stated that, in secular matters, several thousand oaths have been superseded, during the last year, by Declarations. The Universities ought not to be the last to improve both the *matter* and the *form* of requirement, where necessary.

If, as AN EYE-WITNESS affirms, a church is being erected for the Rev. Mr. Dodsworth, decorated with ornaments improper in a Protestant place of worship, "such as the heads and wings of cherubim and seraphim, or something of that sort, overshadowing medallions all round the outside of the building, representing by emblems the Holy Trinity, the Son of God, and the Holy Spirit in the form of a dove"—(he has not seen the inside, but understands the plans "are very extraordinary")—he had better communicate the intelligence to the proper Ecclesiastical Authorities. The prudence and judgment of the Bishop of London may be safely relied upon. His Lordship was stated, some years since, to have objected to consecrating a chapel in which, instead of the customary communion table, according to the Canon, there was a fixed marble slab, or altar; for, though nothing superstitious was intended, his Lordship wisely directed that there should be no uncanonical innovation. In like manner when, in 1773, Sir Joshua Reynolds, West, and other painters, proposed adorning the walls of the cathedral of St. Paul with paintings, and the Dean (Bishop Newton), and even the King, consented, the Bishop of London, Dr. Terrick, prudently foresaw that evil might result, and said: "While I live and have power, no Popish painting shall enter the walls of the Metropolitan Church." Allan Cunningham remarks, in his *Life of Barry the Artist*, whom he calls "a blind and bigoted follower of the creed of Rome," that "Barry believed the Reformed as well as the Romish church required the aid of art to illustrate its tenets and animate its devotees—a dream in which the painters of the British school have persisted for a century;" but "the obstinacy of the Bishop of London made all this enthusiasm vain, and great and stormy was Barry's indignation." Mr. A. Cunningham may talk of Bishop Terrick's obstinacy; but Lord George Gordon's riots, a few years after, shewed that the prohibition was wise. St. Paul's would have been devastated on that occasion, had the populace seen it ostentatiously decorated with emblems ordinarily accounted superstitious.

We speak generally. It is not enough in such matters to be clear yourself; you must not make your brother offend; and if any era required peculiar caution in this respect, it is the present; and if any man should be doubly cautious, it is the Secretary of the Metropolitan Church-building Fund. Are the decorations of Mr. Dodsworth's church to be a pattern for the new structures? With Popery advancing, with Dissent on the watch for occasions of offence against the Church of England, and in the heat of a controversy between the principles and practices of Archbishop Laud, as revived in the Oxford Tracts, and the principles and practices of the Reformers, it is no time to try experiments how far a Protestant nation will tolerate, within the precincts of the Established Church, any ambiguous insignia.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE rejoice to observe, among the many other interesting points in this Month's Extracts, that the Society has become eyes to the blind. For an account of the system of reading by embossed characters, see our vol. for 1835, p. 175.

Erratum:—The stanza "The sandal tree perfumes, when riven," in col. 2 of p. 459, has been misplaced at press, so as to divide the fourth version; instead of coming last.

No. 50.] [JUNE 30, 1837.

MONTHLY EXTRACTS

FROM THE CORRESPONDENCE OF THE

BRITISH AND FOREIGN BIBLE SOCIETY.

British and Foreign Bible Society House, June 2, 1837.

AT a Meeting of the SUB-COMMITTEE for general purposes, held this day: P. J. HEISCH, Esq. in the Chair:

READ a Letter from Mr. J. Gall, jun., dated Edinburgh, April 28, soliciting a Grant of £625, to print 500 copies of the New Testament in RAISED CHARACTERS, for the use of the Blind, referred to this Sub-Committee; and Mr. Gall being in attendance, after a lengthened conversation, it was

RESOLVED—That it be recommended to the General Committee to authorize Mr. Gall to print, at the expense of the Society, 500 copies of the Gospel of St. Luke, with the Acts of the Apostles, on a large type, for the use of the Blind, on terms in proportion to the sum proposed for the whole New Testament.

RESOLVED—That an Advertisement be inserted in the Newspapers, addressed to the Friends of the Blind, and Conductors of Asylums for the Blind, informing them of the measures taken; inviting information with respect to the number of the Blind, those who have already learned, with such as may be supposed willing to learn; and conveying an assurance of the readiness of this Society to proceed, when sufficient data have been obtained, to print the whole New Testament, and the entire Bible, for the Blind.

RESOLVED—That Mr. Alston of Glasgow be informed of this Resolution, with an intimation that the Committee are prepared to receive proposals from him to print the Gospels of St. Matthew and St. Mark.

Read and Confirmed at a Meeting of the General Committee, held at the Society's House, London, June 5, 1837.

At the time when the above Minutes were confirmed, a Letter was received from the Committee of the Glasgow Auxiliary Bible Society, recommending a grant of £500 to Mr. Alston, for printing 300 copies of the New Testament. As will be seen, this Letter had been anticipated.

TO THE FRIENDS OF THE BLIND.

THE COMMITTEE of the BRITISH AND FOREIGN BIBLE SOCIETY beg to inform the Subscribers to the Society, the Friends of the Blind, and the Conductors of Institutions for the Blind, that they hope shortly to have Copies of the Gospel of St. Luke, with the Acts of the Apostles, printed on a RAISED TYPE, for the use of the Blind, prepared by Mr. Gall of Edinburgh; as also the Gospels of St. Matthew and St. Mark, in type prepared by Mr. Alston of Glasgow. They are likewise expecting to receive from America, copies of the Book of Psalms, prepared at the Institution for the Blind in Boston, U. S., under the superintendence of Dr. Howe.—They have also promised assistance to a Society in Bristol, engaged in preparing Books for the Blind, in characters invented by Mr. Lucas, instead of the ordinary letter. This Society has undertaken to print the Gospel of St. John in that form.—The Committee of the British and Foreign Bible Society further beg to state, that they are prepared to proceed with the printing of the entire New Testament, so soon as they shall have received sufficient information to lead them to believe that readers will be found for the copies that may be prepared. Any information from the friends of the Blind, as to their number and desire to learn, or the actual attainment of the ability to read, will be gratefully received.

Bible Society House, June 5, 1837.

A. BRANDRAM, } *Secretaries.*
G. BROWNE, }

From the Fifteenth Report of the North-East-London Auxiliary.

YOUR Committee in their last Annual Report adverted to the very deplorable condition of a large portion of the district which is occupied by your Auxiliary; and more especially, to that portion of it contiguous to the present place of meeting.* The statement then made by them has excited considerable attention—been quoted in various publications—and found its way upwards to the Commons' House of Parliament; in which it has been alluded to, and its statements repeated. It is hoped, that the circumstance will cause the melancholy fact to be more generally known and more sensibly felt, that, destitute as many parts of this great metropolis are of religious instruction of every description, the North-east part of London has the unenviable distinction of being the most destitute of all parts. The Bishop of London's having, in his Charge to his Clergy, some time previously, selected this part of London as an illustration of the spiritual destitution of the people, and his having since selected this same part as that in which he commences carrying into operation his zealous proposal of building fifty new metropolitan churches, seem to intimate the full conviction, in his mind, and in the minds of the Committee appointed for the erection of these Houses of God, of the present neighbourhood possessing the first of all the claims which guilty London puts forth for help.

The awful necessities of a considerable portion of your district, and the very great difficulties which your Committee have experienced, in their earnest, but hitherto unsuccessful, endeavours to form Associations in such parts, have much pressed on their minds. Scarcely any Christian congregations existing in several of these densely populated, but fearfully depraved districts, your Auxiliary knew not from what sources to look for Collectors, or where to seek for assistance. At length, in November last, finding that voluntary labourers could not be obtained, especially in districts in which females could not prudently work, your Committee resolved to make trial of a paid Agent, and engaged for a month the services of Mr. Ebenezer Anderson, a gentleman recommended to their notice by the London City Mission; and they have since continued his services from month to month, at the rate of 52*l.* per annum, on the condition of his devoting his whole time to the promotion of the objects of the Auxiliary. The Committee have great pleasure in reporting the efficiency of the aid which they have thereby received; and they feel persuaded, that, could the subscribers and friends of the Society but accompany their paid Agent in his labours, and peruse the register which from day to day he makes of his visits, they would be convinced of the desirableness of the important step which they have taken, in employing, as a last resource, this instrumentality. During the five months which Mr. Anderson has been thus occupied, he has visited 2256 families, and paid 6227 visits; and the importance of these visits being made, may be estimated by the fact which he records, that out of 1147 families which he visited in Whitechapel, 128 only possessed copies of the Scriptures. * * * *

Your Committee think it right to state on this subject, that the support of your paid Agent has hitherto been obtained from a separate fund, contributed by benevolent individuals; and that they will be happy in

* Near Whitechapel Church.

receiving contributions for this specific purpose; as otherwise the continuance of the Agent will compel them to draw from your general resources, the necessity for doing which they would deeply regret.

Another plan has also commended itself to your Committee, for the more extensive circulation of the Sacred Volume in their district. They accordingly resolved, in February last, after much previous discussion among themselves, and inquiry among those most likely to give them valuable information, as the result of their own experience, "that it appears highly important and desirable to stimulate the ignorant and indifferent, by the example of the YOUNG, to obtain for themselves the word of Life and the knowledge of Salvation; and, for this purpose, to offer a copy of the Holy Bible to every poor CHILD, within the limits of this Society, under twelve years of age, who does not possess one, and who shall read and repeat the 119th Psalm satisfactorily, beginning with the parish of Spitalfields, and proceeding to the other parts of the district in succession, as the means shall be obtained to promote its accomplishment." To this important Resolution your Committee would desire to draw your particular attention: and they would earnestly pray, that, by such an instrumentality as that referred to therein, the great object of Bible Societies may be promoted, and the inestimable value of the inspired pages in some measure more fully known.

From the Twenty-Fifth Annual Report of the Southwark Auxiliary.

YOUR Committee have received much gratification from observing the deep interest taken by the children of Sabbath Schools in the labours of the Society, and the cheerfulness with which they contribute to its funds. The Surrey-Chapel Association records, that one of the Teachers, having notified to the children of her class, that a Member of the Christian Society at Surrey Chapel was about to go as a Missionary to Jamaica—describing, at the same time, the destitute state of the poor Negro Children in that Island—the scholars caught the sympathetic and benevolent feeling, and expressed an earnest wish to send some Testaments, as a present from themselves, to the little Negroes. The time was short; yet fourteen copies were soon subscribed for, and committed to the care of the Missionary, together with small presents of pin-cushions, and other articles, made up by the same children: one of them even sent her favourite doll. The example was followed by the children of other schools; so that, on the whole, forty-eight Testaments were sent to the "Heathen Children far over the seas," from the Depository of the Association. It was further arranged, that the Books should be distributed by the Missionary on the first of August—the memorable day of their emancipation.

A pleasing anecdote occurs in one of the Reports of the St. Olave's Association. "Ten years ago, a gentleman, residing in the parish, was deprived of an amiable child, of about seven years old. On the morning of his decease, he requested his nurse to say that he had been praying for his parents, and bequeathed his pocket-money to his papa. Since the above period, the money had been carefully preserved, and was held as almost sacred. The father having attended the last Annual Meeting of the Southwark Auxiliary, and hearing what some pious children had done, to aid the fund for distributing the Scriptures among the poor

Africans in the West Indies, it struck him, that his dear little William's bequest, long as it had been wrapped up, could not be better applied than to this purpose, and it was accordingly sent to the Committee of the Association."

The Ladies' Committee state, that, in the course of their canvass, they called upon a family who appeared to be very industrious; their house was clean and neat, and their children well managed. Their present comfort they attributed to a Bible received six years before from the Officers of the Committee: it was given to them in a time of sickness and sorrow; and had proved to be, not only a source of comfort to them in that season of grief, but "the light of life" in days of health and comparative prosperity. In another part of the district, the visits of the Collectors were thankfully welcomed, especially by one person; who wished a portion of the Scripture to be read to her whenever time allowed; and acknowledged that such visits had been made useful to her during the last winter; and to her husband also, for whose spiritual improvement she showed much anxiety. She was actually waiting for us before we reached her door, with a penny in her hand, in part of her subscription for a Bible. They also met with a man and his wife, both ninety years old, very cleanly, though quite rustic in their appearance, but without a Bible, and unable to read. This aged couple professed their willingness to hear the Scriptures read to them, which has been frequently done. They listen attentively to the heavenly record; and the old man especially, who is deaf, draws his chair quite close to the reader, that he may lose nothing which is addressed to him.

From the Rev. Dr. Paterson.

Edinburgh, April 4, 1837.

I ENCLOSE a Letter from our friend at Lochalsh,* which contains encouraging information concerning the Catholics: and surely, when Providence is thus opening a wide door for us, we ought to enter with our precious wares! You see he requests a fresh grant, equal to the last; and this you cannot have the heart to refuse. The Lord is pouring in thousands of pounds into your treasury. Let our poor Highlanders have but One thousand pounds expended on them, in furnishing them with the bread of life. Our friend says nothing about his sales; and I suspect he has sold few, if any: but recollect, he is working in the poorest part of our poor Highlands, and at a time when the people have neither bread nor firing, and seldom ever have any money. They surely merit our liberality, as much, and more, than the inhabitants of foreign countries! Since we have so excellent an Agent, let us try to have every house, where a reader is to be found, furnished with a copy of the word of God. This will not cost very much; and you can very well spare it at present. Vote him, therefore, 300 Bibles and 700 Testaments, to keep him and his Colporteurs at work all the summer.†

* See page 434.

† 250 Bibles and 750 Testaments have been voted.

From a Correspondent.

Belfast, May 3, 1837.

A FEW days ago, when one of the Secretaries of the Belfast Auxiliary Bible Society and another Gentleman were engaged in collecting the Subscriptions for the present year, they had occasion to wait upon a Lady who was in their district. They found her at home, and mentioned their business. She told them, she believed she had been acting wrong for some time, in giving so small a subscription to such an object (Five Shillings); and immediately gave them One Pound. "But," said she, "I have more to give you: it is not much; but the circumstances connected with it are not common. It was collected by a child of six years old, to send the Bible to the Heathen." When about five years of age, the family were sitting round the fire on a winter evening: the weather was tempestuous, and the rain beating against the window: the child was playing on the hearth-rug. He suddenly looked up in his mother's face: "Mamma, this is a bad night for the poor." She assented. "But, Mamma, this is a bad night for the rich."—"Why so, my dear?" "If they are like that rich man that we were reading about to-day, who pulled down his barns to build larger ones, and that night his soul was required of him." After a pause, he again said: "This is a worse night for the Heathen." "What makes you say so?"—"Oh! Mamma, they have nobody to tell them about Jesus, and no Bibles to read about Jesus." And running to his father, he said: "Papa, will you give me a halfpenny?"—"What for?" "To help to buy Bibles for poor Heathens who have none of their own." He got a little box next day. During a year of suffering, he kept his object constantly in view. Unable to go out but seldom, he pleaded with the friends who came to the house for something—anything—"*to help to buy Bibles for poor Heathens who had nobody to tell them about Jesus.*" He seldom pleaded in vain: he was in earnest. In about a year, his little collection amounted to Ten Shillings and Four-pence Halfpenny. At the age of six, it pleased the Lord to remove him from this world of sin and suffering. When near the close of his career, he one day said to his mother: "Mamma, I love you very much, but I love Jesus a great deal more."—"You have been very kind to me, and have done a great deal for me; but Jesus has been a great deal kinder, and has done a great deal more."—"I like to be with you, Mamma; but I'd rather be with Jesus." Into the presence of the Saviour, whom he loved, he was early removed. Almost his last request was, that his little store should be given to "buy Bibles for the poor Heathens, who had no books to read about Jesus." His mother, who mentioned these circumstances, said she had kept the collection for some time past; but having been present at a Bible Meeting in this town a short time since, she resolved, not only to increase her own subscription, but also, considering it the best means of carrying her little boy's intention into effect, to give his money to the Bible Society.

From the Report of the Guernsey Ladies' Branch.

THE number of loans granted by your Society this year has exceeded that of the preceding: the grateful manner in which they are received, and the benefits generally derived from them, clearly point out the great advantages of such a system: there is reason to hope that, in some

cases, they have proved a source of joy and consolation on the bed of sickness and of death, as will be illustrated by the following fact:—"A stranger who visited your shores in search of health, but was unconscious of his need of spiritual healing, was called upon by a Tract Distributor; who, finding him destitute of the word of life, applied at your Depository for the Loan of a French Bible, which was immediately granted. It pleased God to enlighten his mind, and to prepare his heart for the reception of the truths therein contained; and the Bible became, to the hour of his death, his daily companion and delight: he frequently expressed his heartfelt gratitude to the Society for placing in his hands that inestimable treasure, which had been the means of leading him from a state of ignorance to the knowledge of his God and Saviour; and he died in the glorious hope of that blessed immortality, prepared for those who have washed their robes and made them white in the blood of the Lamb."

In visiting the humble abode of the poor and needy, your Collectors have frequently received a fresh impulse to their labour of love, by finding therein hearts warmed with the riches of God's grace, and anxious to impart to others the blessings they enjoyed: in proof of which, the following instances are submitted to you:—

An aged widow, who has been bedridden for some years, and has felt the consolations which the Scriptures alone can give in cases where earthly comforts are withdrawn, had been for some time past desirous of contributing her mite to the Bible Society, that she might help to supply others with that which she had found so precious: she therefore commenced a free subscription of a penny a week, from her scanty earnings as a lacemaker."

Another is that of a servant, who, after having supplied herself and two children each with a copy of the sacred volume, has cheerfully entered her name on your list as a free contributor.

Cases have also occurred, in which the Collectors, judging from domestic appearances, did not think themselves justified in asking a free contribution; when, being on the point of leaving the room, they have been unexpectedly entreated to accept the humble offering of the poor, as a tribute of gratitude for mercies received, and towards the furtherance of the benevolent design of your Institution.

From the Twenty-Fifth Report of the Calcutta Auxiliary, 1835.

THE following most interesting account has been received from the Rev. Mr. Hill, and will be read with great satisfaction:—

"As I have sometimes doubled and trebled, in my distribution, the number of Gospels I had first intended, I have no means of ascertaining the exact number so distributed. Whilst itinerating, I have often been surrounded by hundreds of applicants, who endeavoured, by deafening vociferation, and a simultaneous rush to obtain a Gospel, as though strength of lungs and muscular exertion would induce me to comply with their request. I confess that importunity has sometimes prevailed; but more frequently, the regrets of those who were disappointed have constrained me to modify my purpose. I could not, unmoved, hear exclamations like the following: 'It is my fate not to receive one!' 'The Sahib has no kindness towards me.' 'Could I have got through the crowd, I too should have one.' 'I came all this distance, and am going home without one.' 'Am I less deserving of a Book than such an one?' And in such cases, I contrived, secretly, to give a Gospel to those who appeared most to feel their disappointment.

"*Sunday, Jan.* 3, 1836.—*Gour Parra.* * * * Soon after noon, I had a congregation assembling round my tent (attracted, I believe, by the report of the Youths in the morning), which continued till late in the evening. I had the usual prejudices of Hinduism to contend with; but at length obtained a patient hearing, whilst I proclaimed the love of Christ and the blessings of Salvation. I was only interrupted by the expressions, 'What mercy! What words of mercy! We never heard such mercy!'—'Tarry with us, Sahib, and teach us more of these things!'—'Build a School, and we will undertake to send, for a commencement, eighty boys of respectable families.' I told them that I lived at Berhampore, eighty or ninety miles distant—that there I was fixed, preached, and had Schools; but I would give them Books, by which they might learn more of these things; and that, if they would read them with prayer, God would teach them how to serve and love Him. This they promised to do; and I gave them, perhaps one hundred Tracts, and ten or twelve Gospels. Three young men staid behind the rest. On inquiring the reason, they replied, 'Sahib, you promised to give us a larger book, if we could tell what was contained in that which you gave us in the morning: we have read it, and claim the promised books.

* * * *

"They then gave a summary of the book, and I gave each of them a Gospel. * * * The fields here seem white; but, alas! here is no Labourer to reap the harvest.

"*Jagouly, eight miles east of Chinsurah, Jan.* 11—During my absence from the tent in the morning, I find boys and grown-up persons have regularly been to my children, and coaxed them to give books. Lest some of them should accumulate a number, and not make a good use of them, I have left word for none to be distributed unless I am present. * * * * *Jan.* 12—Observing a large collection of cocoa-nuts, I inquired whence they had been obtained. Mrs. Hill informed me, that when the children had refused to give Tracts, saying that their father would be displeased, the people had offered to give cocoa-nuts for them: that she thought it right to encourage their desire to purchase the Tracts, though at so low a rate, considering that a Bengali would not give even a cocoa-nut for a Tract unless he really desired to read it: and thus a barter had been going on, first at the rate of a cocoa-nut for a Tract, and six for a Gospel; and, at last, an offer was made to give twelve cocoa-nuts for a Gospel. The nuts we distributed among our tent-people, &c.; and I estimate the value of the nuts given for Gospels to be one rupee four annas;—a trifle to begin with; but a feather will show the direction of the wind; and as some large rivers take their rise from springs insignificant in themselves, so a few cocoa-nuts may show that these people (many of them too poor to possess a surplus of copper coin beyond their daily necessities) have some esteem for a Gospel: and this beginning, however small, I pray may increase, until the esteem of the Natives for the glorious Gospel shall induce them to give the full cost-price for the word of life.

"At Jagooly, I met with a man who much interested me. One evening, whilst preaching to about 150 persons at my tent door, I observed a tall old man to approach, leaning on a silver-headed cane. He sat down with the rest, and heard with marked attention. As I was distributing the Tracts, he held out his hand, and said, 'Sahib, I have been to every holy place (the field of Juggernaut excepted) in India, I have consulted all the Sages and Pundits that I met with, I am two years short of eighty, and have not found a religion on which I can rest my hopes for eternity: my remaining days are few, the evening of my life has set in, and oh! (he exclaimed with emotion) if it should please God to bring me, at the close of a long life, to know and find a way by which I can die in peace! Do give me some books, which will tell me more of those things which you have related. I will read them earnestly.'

"I led him by the hand into the tent, and had with him an hour's conversation; in which I told him, that he must expect persecution if he embraced the Gospel of Christ. He said, 'What more can they do to me than they have done. That man who tried to hinder you from speaking (he referred to a sad wicked opposer) is my nephew; he has cheated me of money, taken from me by force some of my

lands, and one day struck me down senseless. However, I have enough left to support me the few days I have to live, and that is all I require.' I had another interview with him, and he heard another sermon before I left the place. I gave to him a Gospel; and a Letter to the Rev. Mr. Mundy of Chinsurah, for a New Testament; and have since learned, from Mr. Mundy, that my note from Pran Kissen Singh of Jagooly had been delivered, and a New Testament sent to him. Oh! who can tell how many such persons may, in the jungles, be like him, thirsting for the waters of life, and endeavouring to feel after God, if haply they may find him. Pran Kissen Singh may have no Christian Minister to baptize him; but who will say that he shall not be found baptized by the Holy Spirit?—have no one to commit his ashes to the tomb in sure and certain hope; but who will say that he shall not have a part in the Resurrection of everlasting life? Who would not give a Bible? and, by so doing, place such an one in the arms of Everlasting Love, rather than suffer him to expire on the thorns of a guilty conscience."

REMITTANCES RECEIVED IN MAY.

	Free Contributions.	*Purchase Account.*
Aberavon	..	.. 16 5 0
Alford	.	.. 30 3 0
Ampthill	..	.. 3 0 0
Ashton-under-Line	..	.. 64 4 2
Bishop Stortford	..	.. 31 6 3
Bishop Wearmouth and Sunderland		.. 157 10 0
Bolton-le-Moors	14 1 7	.. 15 18 5
Brentford, Ladies' Association,	11 7 0	
Brixton and Stockwell	9 2 7	.. 11 2 0
Burton-on-Trent	18 12 9	
Cardigan	.	. 3 10 0
Chelmsford & West Essex	100 16 6	.. 43 13 9
Clapham	2 0 0	
Cornwall	..	.. 189 18 6
Crickhowell	..	.. 28 7 8
Croydon	..	.. 9 14 2
Devon and Exeter	..	.. 102 17 0
Dorking	..	.. 39 16 3
Frome	..	.. 10 0 0
Glasgow	25 0 0	
Grosmont Association	3 3 6	
Guernsey		.. 50 0 0
Guildford	20 0 0	.. 13 1 10
Ladies' Association	5 0 0	
Harrington Association	12 0 0	
Horncastle	..	.. 10 0 0
Hounslow, Ladies' Association	5 0 0	
Huddersfield	..	.. 95 12 3
Hungerford	..	.. 9 8 9
Kingston on Thames	20 0 0	. 5 2 4
Leek and Moorlands	100 0 0	.. 3 0 0
Liverpool		.. 160 0 0
Llanbrynmair	31 14 0	.. 21 0 0
London Welsh	100 0 0	.. 50 0 0
Madeley	..	.. 17 1 6
Manchester Ladies	..	.. 42 17 6
Merchant Seamen's	..	.. 100 0 0
Newbridge	..	.. 10 0 0
Newport (*Monmouthshire*)	..	.. 20 0 0
Norwich and Norfolk	..	.. 100 0 0
Oundle	20 0 0	.. 1 14 0
Petersfield	..	.. 4 4 9
Plymouth, Devonport, and Stonehouse	..	.. 66 11 1
Richmond (*Yorks.*), Ladies' Association	40 0 0	
Rochdale	..	.. 89 6 0
Rochester and Chatham	20 0 0	.. 16 18 4
Rochester and Strood Ladies' Association	6 0 0	
Brompton & Gillingham do.	4 1 1	
Chatham ditto	1 16 9	
Scarborough	..	.. 50 0 0
Sierra Leone	42 6 4	
Sleaford	5 0 0	
Southwark	150 0 0	
Swanwich	..	.. 4 3 0
Thirsk	..	.. 25 0 0
Uxbridge	..	.. 1 4 0
Vale of Troedyraur	..	.. 18 0 0
Wakefield	..	.. 42 12 0
Wandsworth	..	.. 4 18 5
Wigan	..	.. 50 0 0
Wensleydale	5 0 0	
Hawes' Branch	15 0 0	
Whitchurch (*Shropshire*)	..	.. 24 17 4
A Friend, in aid of the Foreign objects of the Society	20 0 0	
Worcester	..	. 76 16 7

DONATIONS OF TEN POUNDS & UPWARDS.

Buxton, E. N. Esq., Brick Lane	52 10 0
Dalton, Rev. J. E. Queen's Coll. Cambridge,	30 0 0
Esdaile, Miss, Clapham Common	10 10 0
M. N. M.	105 0 0
Mountsandford, Rt. Hon. Lord (add.)	10 0 0
Prance, W. H. Esq., Gray's Inn (add.)	15 15 0
S. J.	10 0 0
Thompson, H. V. Esq. St. John's Wood, (add.)	10 10 0
W. M. O. "per Record"	10 0 0

LECACIES OF TEN POUNDS & UPWARDS.

Clarke, Mrs. Esther, late of Mill Hill, (duty free)	100 0 0
Crawford, Miss M. late of Reading, (less duty	100 0 0
Forrest, W. Esq., late of Gt. Coram St. three-and-a-half per Cents. (less duty)	500 0 0
Gardner, Mrs. sen. late of Paisley, N. B.	10 0 0
Harris, Mrs. Jane, late of Ware, (less duty)	50 0 0

COLLECTIONS.

At the Annual Meeting (*in the pates*)	180 15 0
At the Cymleigydion at Newtown	4 3 6
By a Little Boy at Belfast, who died at six years of age	0 10 4
By Miss Walsh, Great Surrey Street	0 15 0

PRINTED BY RICHARD WATTS, CROWN COURT, TEMPLE BAR.

THE

CHRISTIAN OBSERVER.

No. 428.] *AUGUST.* [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

A CONVERSATION BECOMING THE GOSPEL.

For the Christian Observer.

THE Gospel makes its first and its final appeal to the inner man: first to the awakened conscience and convinced judgment, then to the regenerated nature and transformed affections: and so indispensable is the answer to this latter appeal, that although we understood all mysteries and all knowledge; though we spoke with the tongues of men and of angels; though we possessed faith to remove mountains; though we gave all our goods to feed the poor, and our bodies to be burned; and had not charity, as the animating principle, we could be, or could be profited, nothing.

The new covenant pledges itself to put its laws in our minds, and to write them on our hearts; and therefore it is not in the detail of action, but in the mass of character, that Christianity essentially consists. It is mental, and not corporeal, action which stamps upon the individual his moral denomination and value. It is godliness, and not bodily exercise—it is penitence, not penance—it is bowels of mercies, not almsgiving—it is humbleness of mind, not prostration of body—it is the breathing of the soul after God, not the service of the lips—in a word, it is faith, and not works, which constitutes that holiness without which no man can see the Lord; and that meetness for a participation of the inheritance of the saints in light which moral necessity, no less than the decree of God, requires.

But although Christianity, in its essential nature, is exclusively spiritual, still it is no airy speculation nor dreaming delusion; but a system as practical in its effects as spiritual in its principle. Its impalpable spirit, like the subtile air, pervades active nature, and claims to energize and regulate the minutest movements of the physical man. It claims, that whether he eats, or drinks, or whatever he does, he should do all to the glory of God. While, therefore, the Christian's heart and treasure and conversation are in heaven, he never forgets that he now sojourns a stranger and pilgrim upon earth; placed by Providence in such a variety of relations, whether of public, social, or private life; and bound by such a variety of consequent obligations, as render every action, every word, and every thought, the subjects of a strict rule. He remembers that there is a conversation in heaven, maintained by spiritual contemplation, and devotional feeling, and a looking for the Lord Jesus; and that there is also a conversation in this world, maintained by simplicity of motive, and godly sincerity of conduct, not with fleshly wisdom,

but by the grace of God; each of which "becometh the Gospel of Christ."

About to inculcate in this paper a few very plain and practical duties of the latter class, I would preface such a limitation of this most comprehensive passage of Scripture to which I have alluded, by carefully distinguishing between the essence and the accessories of religion, between the tree and its fruits; and by remarking, that a godly, righteous, and sober life, as to all in it that is palpable and external, is but the mere body, of which piety towards God, and benevolence towards man, and faith towards our Lord Jesus Christ, are the animating spirit.

With this preface, and apology for the fare which you will meet, I would now invite you to pay, as it were, a visit for a single day to the house of a Christian: and if in this brief space we cannot see much of the movements of his mind, let us at least observe his ordinary habits. And, to begin with the day: we shall find that our Christian host is, voluntarily and upon principle, *an early riser;* and that he is generally upon his knees, when the careless, drowsy world are upon their beds. He knows the value of time, because he views it as the spring of that life of which eternity is the harvest. He knows that in spiritual, as in natural things, to neglect the sowing season is to devote the soil to barrenness, and to encounter famine, misery, and death. He feels that to kill time is to commit the worst of all suicides—a suicide of soul. If engaged in any worldly business, he considers that without early rising there can be neither order, dispatch, nor even security; that the day will be frittered away in the hurry and discomfort of overburdened indolence; his property exposed to risk, and the young and ignorant in his employment exposed to temptation, by the want of vigilant superintendence which his sluggishness must necessarily induce. If *not* engaged in worldly business, he thanks God for the privilege of waiting upon the Lord without distraction; and gladly avails himself of the opportunity it affords for cultivating his mind, and enriching it with the treasures of Divine wisdom. He rises early, not indeed that he may add field to field, and house to house, but that he may add to his faith knowledge, and to his knowledge temperance—that he may become a man of study, and a man of prayer.

But, indeed, the Christian does not consider himself as an idle man because disengaged from worldly business: if in this respect free, he is the servant of all men. As a man, and as a Christian, the interests of his fellow-men, and, in his degree, the care of all the churches, press upon him: and until there are no more hungry to be fed, and naked to be clothed, and sick to be visited, and ignorant to be instructed, until there are no more wants of body or mind to be ministered to, and until, as respects himself, he can say that he has already attained, and is already perfect, he will not consider himself as an idle man, whose time may be wasted and frittered away, as of no value.

Short-sighted and inconsistent man anxiously desires length of days, while it is the great object of his life, in their detail, to shorten them. He desires to prolong life, and wittingly feeds upon anodynes and slow poisons. Whereas the only way of lengthening life, which the aspirant after immortality can admit to be really profitable, is that by which it is increased, not in the sum, but in the detail. *Thus* to prolong life, here is a simple recipe—Rise early. Dr. Doddridge justly observes, that two hours subtracted from sleep and added to the day by early rising, will, in *forty* years, add nearly *ten* years to life: that is, that, as to all that is positive and practical, you will in *forty years* have lived nearly fifty. And surely, if we really believe the creed which we profess, that this

present life, in its best estate, is but the vestibule of heaven; that this present life, with much that is enjoyable, and for which we should be deeply grateful, is yet but low and insipid in comparison with that which is reserved for us in the heavens; has no glory, by reason of the glory which excelleth; we should deem it far better, with buoyant spirit and ample range, to extract from forty the sweets of fifty summers, then wing our upward flight, and dwell amid the fruits and flowers of Paradise, than, as sluggish drones, to loiter on our way, and to waste fifty years, at distance from our native home, in the gross and sensual, or insipid enjoyments of forty. This is the true state of the case; for early rising increases all that can be called life, by promoting health and cheerfulness, buoyancy of spirits, and serenity of mind, as well as by prolonging the time of their exercise: thus adding to the moments of life, and condensing into each moment its capable maximum of enjoyment.

But chiefly does the Christian prize early rising because it strikes at the root of self-indulgence and spiritual effeminacy, and is the very best school for training the soul to habits of healthful and vigorous self-denial; and by thus purifying it from the foul vapours of sensuality, permits it to see, and to hold converse with, God. In fact, early rising seems to be the mountain barrier which divides off two distinct and accurately defined classes of character—the self-denying, and the self-indulgent. And were I called upon to determine, by a single mark, whether an individual possessed an active, vigorous, diligent, and regulated mind, or an indolent, undisciplined, and inefficient, that mark should be, whether he were or were not, voluntarily, and on principle, an early riser. Undoubtedly, constitutional temperament, and present health and circumstances, may sometimes interfere to modify this abstract rule. But it were needless to dwell upon this partial, and often abused, limitation. All are but too ready to avail themselves of such dispensation, when requisite: and there is far less need to guard this liberty from scruple than from licentiousness.

But, early as our Christian host has risen, you will soon perceive that his soul has risen still earlier, and ascended to heaven "before the morning watch; I say, before the morning watch." You will perceive that his first waking thoughts have been given, not to the world, but to God, by the fervency and serenity with which he goes through his first duty, *secret prayer*. This is with him no cold, heartless, constrained service, stupified by indulged sluggishness, and distracted by wandering imaginations—a joint devotion to God and Mammon; God worshipped with the lips, and the world with the heart. He values too highly the privilege of secret prayer to suffer it to degenerate into a cold form. Often through that well known avenue he has approached the Throne of Grace, bearing to the foot of the cross the burden of a guilty conscience or a wounded spirit, and has been relieved of his burden, and found peace and joy in believing. Often has he found it a fountain of life which has refreshed his exhausted spirit, and from which he has drunk in copious supplies of spiritual strength and comfort. And therefore he resorts to it, to supply the wants, and to prepare him for the duties and temptations, of the present day. With him, the *duty* of secret prayer merges in the *privilege*. He addresses himself to it, not to pay a barren compliment to Almighty God, and by this nominal tribute to clear off his daily debt, whether of sin or of gratitude; but he seeks, by the receipt of fresh supplies of free grace, to increase that infinite debt which love alone can repay. He pays a holy attention to the manner and spirit in which this exercise is performed, because he has found by experience, that in the kingdom of grace, as of nature, the character of

the morning is a tolerably sure index of the character of the day. If the morning's devotions be cold, constrained, and dissipated, and if this frame be not deplored, resisted, and improved by prayer, the day is likely to be one of levity and dissipation—the Divine presence as a regulating principle, the light of God's countenance as an enjoyment, clouded—a day which will not forward him in his heavenward journey; which will bring neither spiritual profit, peace, nor enjoyment to the soul. If, on the contrary, the devotions of the morning be fervent yet composed, spiritual yet rational; if he prays with the heart as with the lips, with the spirit and with the understanding also; the day is likely to find, and leave, him cheerful without levity, and serious without gloom; strict without scruple, and free without licentiousness; holy without harshness or austerity; amiable, yet uncompromising; filled with "the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" anticipating that kingdom which descendeth out of heaven from God; and which is within God's people—the earnest of their eternal inheritance—"righteousness, and peace, and joy."

The Christian will find, or make, time for *reading daily a portion of the Scriptures,* and *of some pious and experimental writer;* because he has found, that between the distractions of a corrupt world abroad, and the temptations of a corrupt nature within, it is almost impossible, without such food, to maintain spiritual life.

He is also a regular, conscientious, and serious observer, without partiality as without hypocrisy, of all the *public ordinances of religion.* He uses them in simple faith, as the instituted means of Divine grace; and he *finds* them such. He is *a sanctifier of the Sabbath;* "not doing his own ways, nor finding his own pleasure, nor speaking his own words:" not profaning God's holy day with the hand of business, the tongue of slander, or the spirit of worldliness. He never hears the bell summon him *on any day* to the house of God, and refuses its appeal, to lounge away a vacant hour, or perhaps with some false or frivolous excuse, which, if conscience took a part in the affair, could not satisfy it. He never turns his back upon the *sacrament*—the pledge of God's love, the memorial of the death and passion of our Saviour Christ. He studies to live daily as a Christian; to cleave habitually to Christ, in penitence, faith, and obedience; and is therefore never obliged to forego, from want of suitable preparation, this highly-valued privilege.

As the head of a family, or as influential there in whatever relation, he feels it a sacred duty to watch over the souls of its members, and to secure from them the same strict attention to all those duties of which he himself furnishes a bright example. The young he trains up in the nurture and admonition of the Lord; careful that from childhood they should know the Holy Scriptures, which are able to make them wise unto salvation; and that, like their Divine Exemplar, they should grow in wisdom as in stature, and in favour with God as with man. He governs *his children* with a gentle yet firm rule, on avowed and steady principles; avoiding a too fond indulgence, lest he should but prefer his own selfish and transient gratification to the interests of their immortal souls; forbearing threatening, lest they should be discouraged, and lest he should but give way to his own tempers while he fancies that he is only curbing theirs. To *his servants and dependants* he gives that which is just and equal, knowing that he also has a Master in heaven, and that God *is* no respecter of persons. In his arrangements with tenants, operatives, or domestics, he does not avail himself of the necessities of helpless poverty to drive a hard bargain with the destitute, but regulates his conduct by

the charter principles of equity and mercy. Nor does he consider that money given, and labour received, fulfil all the duties of a relation to which intelligent and immortal beings are the parties: he counsels them as a friend: as a father he reproves, rebukes, exhorts, with all long-suffering and doctrine. *With all,* in whatever relation, of affinity, age, or circumstance, he dwells according to knowledge; not suffering any awkward shyness to exclude God and religion from the domestic scene. He has solemnly and deliberately resolved, "As for me and my house, we will serve the Lord;" and no effort is wanting on his part to redeem the pledge.

To this end he has reared a domestic altar to the Lord, at which he daily offers his morning and evening sacrifice of *family prayer;* and suffers no frivolous excuse to interrupt the regular performance of this sacred and most important duty. He knows, indeed, that God will have mercy, and not sacrifice, and therefore he may perhaps sometimes yield so far to the pressure of his providential business as, on such occasions, to omit, at his morning family prayer, his ordinary practice of reading a portion of the Divine word: but he never fails to include a chapter of Scripture in his evening service: and as to family prayer itself, both morning and evening, he suffers no hurry of business to prevent it. He would be ashamed to find time to eat and to drink, to exercise and sleep, and not find time to thank God, in concert with his family, "for these and all his mercies."

If providentially called to preside over *a large domestic establishment,* he deeply feels the peculiarly arduous nature and solemn importance of the charge. He enters upon it with Joshua's pious determination, "As for me and my house, we will serve the Lord;" and to this end resolves, with David, "If any man will lead a godly life, he shall be my servant." Aware of the hot fire of temptation to which *his* servants, particularly, are exposed, from the frequent influx and indiscriminate intercourse of sexes and strangers, pampered, too, by what, in comparison with their early habits, must be called luxury and ease, he watches over them with anxious, prayerful vigilance, and taxes every resource of wisdom and experience to devise means for guarding against their peculiar danger, and promoting their spiritual welfare. He daily prays with them. He facilitates their attendance upon public ordinances, and notes carefully their absence. He feels himself charged with their souls. He supplies for their vacant hours interesting and instructive books, which will at once amuse and edify. He advises and encourages them with the spirit and tenderness of a parent. He maintains a strict, yet mild, discipline; and, with a sensitive vigilance of their best interests, suffers no aberration from the path of rectitude to pass unnoticed, how little soever it may bear upon his own concerns, but checks it by a prompt, an earnest, and an affectionate remonstrance. He feels accountable to conscience and to God, not only for the character of his own intimates, but also for the character of those whom *he* makes the intimates of his servants: and if any visitor will be so careless as to continue in his employment the profligate and ungodly, he deems this a sufficient bar to intimate intercourse with the employer. He would forego any social converse, however desirable in other respects, which could be enjoyed but upon the terms of leading into temptation those entrusted providentially to his care, and who, for their society, are under his absolute controul. He entertains the same charitable feeling for the servants of others, and studies that his household may be to them a pattern of all good works. He sees how awfully inconsistent it were in a Christian steadily to withhold from his guests those idle amusements and vicious indulgences which the worldly

host supplies, as weapons to kill the common enemy, Time, and yet to receive the, perhaps virtuous, servants of those guests into an ungodly scene, where every vicious tendency would be forced and fostered, as in a hot-bed of corruption.

At his meals he is temperate and abstemious. He receives with thankfulness, but with moderation, his portion of those good things which God has given us richly to enjoy. But he uses without abusing them. He considers food not as intended to sate appetite, pamper sensuality, and stimulate man's evil passions, but to refresh and recruit his strength; and to maintain the body in such a state of health and vigour as may render it an active and obedient minister to the soul. He "eats to live, and not lives to eat;" and would shudder equally at becoming an epicure or a glutton, as a drunkard or an adulterer. He views as the chief good—next to peace of conscience and the indwelling presence of God; if indeed these are not to be considered as necessarily implied in it—what even heathen philosophy, groping after truth, valued as the chief good, "a sound mind in a sound body." To attain this is his object, whether he eats, or drinks, or whatever he does; and thus he does all to the glory of God. And since, in our present fallen state, appetite is seldom a true measure of the real and legitimate wants of the body, his surer rule is this, to be careful that no meal should unfit him, in any way, or in any degree, for the immediate performance of prayer—not merely of rational and collected, but of calm, fervent, and spiritual prayer.

All his transactions of business are marked by candour, integrity, and liberality. He is not, it is true, what is called, a man of honour. His conduct is not regulated by what is called honourable principles—that is, in other words, he is not governed by the law of opinion; he is not a slave to the fear of man; the world is not his idol and his tyrant. No! he protests against a code and a tribunal which altogether forgets God and his laws, or remembers but to deliberately reject them; which does not merely supersede, but wholly reverses God's commands and God's decrees; which speaketh good of the covetous, whom God abhorreth, and highly esteems those things which are an abomination in the sight of God; which honoureth the proud, and pours contempt upon the humble; which commands men to avenge themselves; which complacently extenuates, if not justifies, the murders of the duellist, the adulteries of the man of fashion, the sensualities of the epicure, the cruelties and carousals of the *good-natured* squire, the swindling transactions of the *gentleman* jockey, the wasteful extravagance of the worldly and dissipated, the levity and ungodliness of the anti-spiritual; which, in fact, sanctions, in almost every mode and form, the enmity of the carnal mind against God. No! he has not the fear of man but the fear of God before his eyes; and therefore the common practice of his trade, or profession, or society, will not justify, in his esteem, a fraudulent or overreaching bargain, a delusive promise, or an imposition upon ignorance, carelessness, or credulity. He sees God to be ever present, a witness in all his transactions with his fellow-men; and therefore his word is an oath, his promise a regularly witnessed bond, his intercourse with his neighbour a holy communion; and all his transactions of business procure from him the observance of those principles of justice, truth, sincerity, and punctuality, and all those feelings of seriousness, sanctity, and benevolence, whose exercise worldly people reserve exclusively as a preparation for the Sacrament.

You will observe, too, that *his purse is open* as his heart, to every appeal of misery, and to forward every reasonable plan to promote the glory of God and the good of man. If he has much, he will give bountifully: if he has little, he will be diligent gladly to give of that

little; not grudgingly, or of necessity, but with a ready mind, like God, who giveth to all men liberally, and upbraideth not. And though he knows in his inmost soul, by a happy experience, that it is more blessed to give than to receive, yet his bounty is not merely the overflowing of benevolence; it is based upon a more steady principle, and flows from a perennial fountain, which no disappointed feelings, no temporary drought of the affections, can stagnate or dry up. His gift is at once of debt and of grace. He views himself as God's steward, entrusted with his Master's property, and holds himself accountable for the faithful disposal of it; while yet he can thank God that he is permitted to feel all the satisfaction and enjoyment which the bestowal of a welcome and gratuitous boon confers upon its donor.

If it be possible, as far as lieth in him *he will live peaceably with all men;* and endeavour to increase the sum of human virtue, as well as human happiness, by eliciting the kindly and benevolent feelings of all with whom he converses. His plastic amiableness knows but one limit,—he can never compromise the interests of truth and holiness. So far as is consistent with these, it is his unceasing endeavour to please all men, for their good, unto edification. But you will soon perceive that he has passed from the ranks of those borderers upon the kingdom of heaven who are ashamed of Christ and of his words in this sinful and adulterous generation; who will make a profession of religion when they mingle with the pious, and bow Christ out of society in their intercourse with the world. He does not come to Jesus by night. He has openly enlisted under the banner of the cross, and is not ashamed that the world should know that he is a soldier and servant of Christ. He is no longer distracted between the service of two masters—harassed with a sense of duty and a sense of shame; urged on by conscience, but held back by his unbelieving fear of man, from bearing his public testimony, as the occasion may call, to the importance or the blessedness of religion; or from speaking a word for Christ, when forgotten or despised, before thoughtless, perishing souls. He does not indeed obtrude upon any a religious lecture, or more of religious conversation than they are able to bear; but he ever speaks with the zeal, tempered by discretion, of one deeply interested in the cause; with that Divine wisdom which not man teacheth, but which the Holy Ghost teacheth; and which, at such seasons especially, he opens his bosom to the Divine influences, and looks to Heaven, to receive. He is watchful, not merely because he values his own soul, but also because he values the souls of others; because he is concerned for the honour of Christ's name in the world; and, as subservient to this, for his own moral influence and usefulness in society;—he is watchful, I say, that no vain or self-exalting, no harsh or petulant expressions should escape him; that no foolish speaking, or jesting which is not convenient to his Christian profession, no malicious or slanderous insinuation, should detract from the moral weight or derogate from the moral dignity of his character as a Christian. There is a keeping of spirit which prevents him from speaking without object or motive, and as if merely to vent the superficial bubblings of a shallow and inconsiderate mind. He keeps his tongue, as it were, with a bridle, while the ungodly is in his sight. He looks around him, and studies to adopt his conversation to the peculiar wants, and circumstances, and preparedness of each.

Such man will waste no time in *idle visits* or *idle company;* not merely because he feels time to be too precious, but also because he knows not how he could, alone and unaided, occupy more than a small portion of it in such company with solid and edifying conversation, such

as would, at once, be tolerated by those with whom he converses and by his own conscience. He knows, by experience, the *danger* and *difficulty* which surround him in worldly scenes. The *danger*—I will not say of imbibing the prevalent spirit, but, of being borne away by the prevalent current of levity and trifling, and of wounding his own spirit, by harmonizing even with the prevalent tone of conversation: The *difficulty* of continuing long in such society without offence—I will not say to his own conscience—but to that of others, by repulsiveness on the one hand, or by compromise on the other. He feels, that by never mingling in such society voluntarily, and for his own gratification, he can, when Providence leads him into it, maintain his influence, by encircling himself with a moral dignity which repels levity without offending pride: but that if he were often and voluntarily to seek such societies, his strictness of conversation, if he could or would continue to maintain it, would be deemed—and justly so—morose and unamiable. His discordance with the prevalent tone of a society into which he voluntarily intruded, would grate upon the feelings, and create a disgust, not only with himself, but his cause. Nor is there any way of avoiding this collision. There can be no compromise with the world, no concord between him that believeth and an infidel. He knows that to be engulphed, not only by the spirit of the worldly, but by the conversation of the worldly, were to apostatize from his Master, and to betray His cause. And he knows, by too frequent experience, that if the soldier of Christ give time to a worldly company to rally, if he permit them to bring a broadside of worldliness to bear upon his solitary bark, he must either strike to the enemy, or at length flee, amid contempt and disgust against his cause and its defender.

By a conversation such as we have observed, our Christian host has established, in the minds and consciences of his acquaintance, a character which of itself preaches Christ unto them. And whenever he appears among them, his grave yet cheerful, open yet circumspect, self-possessed yet benevolent deportment, even without the word, recals the kindred associations with which they have been ever linked in their memory, and reminds the thoughtless or profane that there is a God, a judgment, and an eternity.

Nor is he serious on principle alone, but also in feeling and in spirit. The death of a much-loved friend effectually sobers the character, and is, while its memory and its influence last, a sovereign remedy against levity. The Christian does not need that the great Physician of souls should prescribe for him this bitter antidote: he remembers that Christ was crucified; and if at any time buoyant spirits snatch the reins of self-government from the keeping of that sober principle which should rule within the Christian, and hurry him on at random, without motive, and without a fixed direction, the tears, and groans, and agonies of Incarnate God recal him to sobriety and recollection: the garden of Gethsemane and the cross of Calvary remind him that he is the disciple of a crucified Redeemer: that affecting and impassioned appeal, "Is it nothing to you, all ye that pass by? Behold, and see, if there be any sorrow like unto my sorrow!" arrests and transfixes him in the mid career of levity; probes to the quick the deeps of his heart, and finds there penitence, gratitude, and love.

It were easy to enumerate various other graces which shine brightly conspicuous in the habits and character of our Christian host. But this would prolong our stay unduly. A Christian is not to be studied and read through in a single day. It is the patient continuance in well-doing; it is the steady perseverance of principle, through obstacles, discourage-

ments, and temptations; it is the subjection to the Gospel of tempers provoked, and passions stimulated; it is the patience of unreasonable opposition, the meek endurance of the contradiction of sinners; it is the indefatigable zeal, which often repeats the often disappointed efforts of charity: in short, it is the heavenward tendency of the life over every impediment, rather than the practice of any single day, which attests the Christian; which seals him with the signet of adoption—the Divine image—as the property of God; and tells the world what manner of spirit he is of. The fluid which has vainly endeavoured to extinguish the flame, but proves its power and increases its intensity. The obstruction which would dam the gently flowing stream, but imparts to it the resistless energy of the sweeping torrent. The daily obstacles and discouragements which would extinguish or obstruct the progress of the Divine life, but brighten the flame of zeal and love, and deepen the flow of piety in the soul.

And now let me ask you, reader, are *you* clear in all these matters? In holding up to you the portrait of a Christian, have I been presenting to you your picture? Have I been here describing your character? Is it your aim and effort that your guests may find their visit a means of grace? that, if previously careless about their great interest, they may be stimulated and edified by your conversation and example; and not, if previously spiritual, be wearied and disgusted by your worldliness and frivolity? If not, let not the good example of our Christian host, to whom I have now introduced you, be thrown away for the future. Consider what it has presented to you, attentively, and in detail, and with a peculiar reference to your own practice in the past, and your own resolutions for the future. Consider these things in a spirit of humility, and penitence, and with prayer for assisting grace—then, "Go, and do thou likewise." J. M. H.

MARTYROLOGICAL ANTIQUITIES OF OXFORD.

To the Editor of the Christian Observer.

PASSING lately through Oxford, I was much interested by a visit to the city jail, in which there is yet preserved the ancient door of the cell in which the distinguished martyrs, Cranmer, Ridley, and Latimer, were confined. Their prison was the ancient Bocardo, which formed the principal north gate of the city wall;—a fortification most probably erected by the Romans, and of which some striking bastions yet remain, although the gate in question was taken down in the year 1771. On that occasion the door of the inner cell was preserved by Alderman Fletcher, and I found its key strongly fastened to it by staples, in order (very properly) to keep it from all such lovers of ecclesiastical antiquity as myself. To which I may add, that the large and massy key of the outer door of the Bocardo is also preserved in the Ashmolean Museum.

To return, however, to the smaller door of the cell. I had the advantage of visiting the spot with a member of the Corporation of Oxford, through whose favour I was not only able to copy the inscription on a brass plate which is fixed upon this door, but also to remove the plate for a moment for the purpose of reading a paper which was under it. The record on the brass plate is, "This door was at the entrance of a cell in the old city gaol, Bocardo, called the Bishop's Room, where the Bishops Cranmer, Ridley, and Latimer, were confined, and from whence they were taken to suffer martyrdom in the Town Ditch behind the houses opposite

Baliol College, in the days of Queen Mary." On the paper covered by the brass plate is this inscription: "This door was placed here anno 1800, by William Fletcher, one of the Aldermen of this city, in whose possession it had been since the taking down the old city gaol, Bocardo, anno 1771." The written paper is no otherwise important than as accounting for the custody of the door during the interval which elapsed between the demolition of the old prison and the fixing of it in its present situation.

It is well known that the site of the martyrdom was in the open space then lying between the front of Baliol College and the ancient wall of the city already alluded to. Foxe, speaking of Latimer's end, says, "When he stood at the stake without Bocardo gate at Oxford, and the tormentors were about to set the fire to him and to the learned and godly Bishop Master Ridley," &c. &c.: and afterwards he says, "Upon the north side of the town, *in the ditch over against Baily College*, the place of execution was appointed," &c.

It may perhaps not be possible at the present moment satisfactorily to ascertain the precise spot where the stake was actually placed. Mr. Chambers, in his "History of Oxford," says, the Bishops "suffered martyrdom in Canditch, opposite to the front of Baliol College. Some years ago the stone on which the fatal stake was placed used to be shewn to strangers."

There may yet indeed be seen in the centre of Broad Street, in front of Baliol College, a stone (which I suppose to be the same), but its position is much nearer to the Cross Street and Corn Market than to the centre of Baliol College. If this, however, should be the spot, it is hardly reconcileable with the phrase on the brass plate—viz. in "the town ditch, *behind* the houses opposite Baliol College," as this stone is in *front* of these houses. Dr. Ingram, in the beautiful work he has just published, called "Memorials of Oxford," says, "the martyrdom took place in the open space between Baliol College and the city wall. Latimer and Ridley were first executed, and Cranmer is said to have ascended to the top of the tower in which he was confined to witness their execution, where he openly kneeled down and prayed for them. Shortly afterwards he was called upon to share their fate, on the same spot, which is said by tradition to be precisely indicated by one of the bastions of the wall still remaining, immediately under which the stake is said to have been fixed;" and a small view is then given of this bastion, from the garden of Miss Hoskyns, taken in 1834 (see vol. iii. p. 9, of St. Michael's Parish): and he observes afterwards, in the same volume (page 11, of St. Magdalene's Parish), that "Broad Street was formerly called Canditch (as mentioned by Chalmers), or *candida fossa*, from a clear stream of water in the ditch to the north of the city wall;" and he adds, "when the city had, in 1589, purchased the royalties of Northgate hundred, the ditch was filled up, and houses were gradually erected on its site. In this street it is well known the celebrated martyrs and eminent fathers of the Church of England, Cranmer, Latimer, and Ridley, were burnt. The exact spot is usually pointed out by a transverse stone in the crossway opposite the door of the Master of Baliol's lodgings, between it and a bastion of the city wall, which still remains nearly perfect, at the back of the houses now inhabited by Miss Hoskyns and Mr. Dudley."

On examining the situation of the bastion as viewed from these gardens, and at the foot of which bastion Dr. Ingram supposes the stake to have been fixed, I confess that I have some difficulty in connecting that spot with the stone yet remaining in the front of the houses opposite Baliol College; nor can I suppose the town ditch, so clearly indicated by

Foxe, and noticed by Chalmers, as the place of martyrdom, to have ever occupied the precise spot where the stone in question is found.

All this, however, is quite secondary, compared with the important reflections which this short but cruel triumph of the Papal power is calculated to excite. And, 1st, I could not but admire the mercy which raised up these witnesses for the truth of Christ, and strengthened them to suffer for His name, not counting their lives dear to them, that they might obtain a better resurrection. Only faith, and that of the strongest character, could have enabled them to endure, as seeing Him who is invisible; but it is consolatory to reflect that this Divine principle, as the gift of God bestowed freely upon his creatures, is equally within the reach of the weakest Christian; who, like those blessed men, can, with similar aid, do all things, through Christ strengthening him.—2dly, Their power did not consist merely in suffering death, but in bearing the noblest previous testimony to the truth; so that not merely the Protestant Bishops (which is less remarkable), but very humble, and often illiterate Christians, were frequently found much more than a match for all the learning, sophistry, and talent of the most practised scholars and disputants; of which abundant proof is continually given, and especially by Foxe.—3dly, We have no reason whatever to suppose, from any knowledge we can obtain of the past, or any more recent acquaintance with our own times, that Popery is in any respect different in its character and spirit from what it has ever been; and therefore it seems the height of injustice and folly to discard the evidence of experience, and merely to assign to all history, ancient and modern, the office of the stern lights of a vessel, which only serve to illuminate the path which the vessel of the state has passed over, but not that which yet lies before us. This is to resolve to be no wiser, from what a good man has called "the resurrection of past ages," but to determine to go on, in contempt of the discoveries of those who have gone before us; and so to repeat the same experiments, which have never been tried without issuing ill for our Church and country.—4thly, I could not but admire the long-suffering grace and love of our heavenly Father, in still continuing to provide (notwithstanding our national ingratitude and repeated provocations) for a larger outpouring of his blessed Spirit of late years, on our two universities in particular, and on the nation at large, through the means of a fuller dispersion of his holy word, a better acquaintance with its life-giving doctrines, and a more hearty determination to preserve the precious volume pure and undefiled. I do not, for one, regard the grievous mistakes into which certain well-meaning members of that same university where these blessed men lived and died, have lately fallen, as calculated to diminish our joy on account of the good that is doing about us; because the heresy in question, however patronized and recommended, is much too gross to stand before the truth, both as solemnly revealed in Scripture, and nobly asserted in our Articles, Homilies, and Liturgy—formularies, by the way, which are not merely invaluable as supplying a test of sound doctrine for the clergy and laity in general, but as affording not the less a standard for her own ministers in particular, by which they may be either kept from falling, or restored again after departing from the truth as it is in Jesus.—5thly. The recollection of former times of affliction seems further useful as presenting to us at least the possibility (not to say probability) of suffering times being before us for the Church and State, and as likely to be advantageous in exciting the inquiry how far we are at present in a posture for suffering, either as a nation or as individuals. It is no small difficulty to realize other and different circumstances from those which may be actually present; and it requires some portion of

faith to believe, in seasons of adversity, that, though heaviness may endure for a night, yet joy cometh in the morning; or, in prosperity, that, however strong our mountain may stand at present it may yet be moved before we expect it. "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem" (Lam. iv. 12).

Such are the strange vicissitudes to which human affairs are open, that the things which have happened to the Church of Ireland may equally visit the Church of England; but, even supposing it otherwise, there is no condition here, however happy, of which continuance may be predicated—no domestic comforts or enjoyments on which "vanity" is not written, even in their "best estate." The unequal distribution of property, in particular, is even at this moment subjecting many of the people of God to great privations and sufferings, of which, perhaps, few may dream, for we know very little of each other's fortunes or misfortunes. Now, though in their better moments they would not exchange with many whose use of their more numerous talents appears at best but very equivocal, yet the pressure of limited means, and perhaps the dread of worse, is sufficiently humbling and painful to many faithful Christians; for when Burnet wrote of "too quick a sense of a constant infelicity," he did not suppose an imaginary case. In this view of things, perhaps many private Christians, whose principles forbid associations, engagements, and speculations, from which others do not feel excluded, are subjected even now to a species of mitigated trial, for which a stronger word would probably seem too strong. Yet are there, again, others who, in a qualified sense, are nothing short of martyrs, from the entirely different views which are taken of truth and duty by those relations after the flesh whom the providence of God has placed about and above them. All this is eminently calculated to embitter the world to us; to bring us nearer to our Heavenly Father; and to set before us more frequently and more impressively the prospect of that "rest which remaineth for the people of God." It is in this sense that we are required and enabled to "die daily," though we may never, perhaps, be called to die as martyrs; and well indeed is it for such, that they are not left to have their good things here. The Prodigal never began to think of his father's house till "he began to be in want," and perhaps most of us would have been content to remain among the husks and offal of this world, had it not been for some experience of a similar discipline.

Perhaps, however, Mr. Editor, some of your readers may think that I have travelled from the cells of Oxford to the mansions of London somewhat incongruously; though I can assure them—especially the younger of them—that there is sometimes a nearer alliance between such very different abodes than "may be dreamt of in their philosophy." In the mean time, should your readers find no objection to my travelling notes, perhaps I may endeavour to give them the benefit of the next journey I take.

ZENAS.

DANGERS OF EARLY INTELLECTUAL DEVELOPEMENT.

To the Editor of the Christian Observer.

THE patrons of Infant Schools, as conducted upon the new Scottish Education system, find great fault with the old system, upon two grounds; first, that it was not adequately Scriptural; and, secondly, that it was not sufficiently intellectual. The Glasgow "Educational Society's" Report says, that, under such a teacher as Mr. Wilderspin, "the external physical

training of the children may be said to be complete;" "even at the expiry of three or four weeks, the whole external deportment and manners of the children were so changed as to strike the attention of the visitors as indeed marvellous and unaccountable, and caused some persons to imagine that the great secret was now discovered whereby mankind might be raised to absolute perfection and purity. All who follow this system produced the same external results." The Committee add:

"We acknowledge the power and the usefulness and the *necessity* of this physical training, as an important part of the system of every training school; but, unless it is founded on and accompanied by an equally intellectual, and, above all, religious and moral training, it will, on the first application of the external pressure of circumstances, fall, like *whip-cream*, into its original nothingness. The fact is, the moral and intellectual powers of the children were not under an equally proper course of training. Mr. Wilderspin's Bible lessons were confined almost exclusively to a few precepts, and twenty-four Scripture prints of the miracles, &c., of our Lord, such as would be palatable to all, and could offend the prejudices of no sect or party whatever. The Bible was not read on any part of the day, in the presence of the children, as the foundation of a lesson, nor could they advance beyond a certain point in religious knowledge. The intellectual department throughout, whether in religion or ordinary science, partook more of teaching than of training—more of instruction than training the mind to think. Some good moral precepts were indeed inculcated, but they wanted the firm basis of the promises and threatenings of the word of God to rest upon, and the high sanction of '*thus saith the Lord*,' to render it Christian morality.'

If this be true; if the old system did not aspire to teach children, through the Divine blessing, to love and fear God; to repose, as sinners, upon the sacrifice of the Redeemer; to love and bless mankind, and to lead a holy and Christian life; it was essentially and awfully defective. But as respects intellectual developement, for children of from three to seven or eight years of age, which are the ages in these Infant Schools, the old English is far preferable to the new Scotch system. The early friends of Infant Schools considered that health, physical training, keeping out of the way of harm, due infantile recreation, the exercise of the social feelings, and the inculcation of right principles and warm affections, moral and religious, with a moderate but not precocious and over-restrained developement of the intellectual powers, were the chief objects to be aimed at in infant education. Religion, in particular, was regarded as rather a matter of the heart than of the intellect; the principles of Gospel truth being familiarly inculcated from Scripture, but with no attempt at elaborate theological discussion. But the Glasgow Report says:

"The intellectual department of the system, as now pursued in the Normal Seminary (including, of course, Bible training, which forms a distinctive feature of the training system), was gradually worked out in the Sabbath school of the gentleman alluded to; and its power, in an intellectual point of view, being apparent, was engrafted first on the Model Infant School, and latterly on the Model Juvenile School; and it is on this plan of mental training that all the Normal students have been exercised. The distinct features of this part of the system, and the power of the intellectual and moral sympathy of the gallery, may be best understood by consulting the Society's publications, and witnessing a training school in actual operation, for several days in succession."

"Bible training has two distinctive features the subject matter upon which the mind is exercised, and the process of exercising it. In regard to the first of these, instead of reading through a book, chapter after chapter, each day of the week has its own distinctive course: namely, Bible Biography—Emblems and Illustrations—Moral Duties from examples and precepts—Miracles and Parables—Sacred Geography and History—Life of Christ—Promises."

"In giving the particular lesson for the day, whether in religious or ordinary science, the general plan pursued is not to tell the pupils any thing which, by analysis, comparison, or illustration, they can be made to find out for themselves; in other words, they are trained, rather than taught, to think."

Possibly all this may not be in practice so formidable as it sounds in words; or children from three to seven years of age in Scotland may be more apt than ours in England. A Scottish army clothier during the war, stated that there were three average sizes of caps necessary to be kept, the

smallest for the Irish regiments, the second size for the English, and the largest for his countrymen; which he attributed to a more extensive cerebral developement. But whether for England, Ireland, or Scotland, the judicious friends of infant schools should protest against the "intellectual system." All that is gained before seven years, beyond what may be obtained by a very gentle and almost voluntary mental stimulus, is so much lost both in mind and body in future years. Inordinate intellectual excitement is one of the very worst evils of the present age. At our schools, colleges, and universities, the students are too often urged beyond their strength, and beyond the point of healthy action; and it is difficult to prevent this, as the fear of disgrace, the incessant contests for honours, and the expectations for future life, all act as a perpetual irritant. But at least infant schools ought to be kept free from the evil. The preparation that is required for the older school is not early intellectual attainment; but sound health, good habits, right principles, the due cultivation of the heart, and such general elements of reading and Scriptural knowledge as involve no mental struggle. I boldly assert, that it ought not to be the object of an infant's school "to teach little children to think," but rather to teach them to feel. If infant schools are perverted to generate a race of intellectual children, they will prove a curse, mentally, spiritually, and physically, to the nation. The early years of life were not intended for mental toil; the natural consequence of which, in after life, is a stunted body and a stunted mind. I need scarcely add, that it has no necessary connection with spiritual-mindedness. Let us spiritualize the system as much as we can; but not be over anxious to intellectualize it.

PHYSIOLOGICUS.

ANGLICAN VIEWS OF THE APOSTOLICAL SUCCESSION.

To the Editor of the Christian Observer.

IF I understand rightly the controversy, so far as regards the members of the Church of England, respecting the Apostolical succession, the chief difference of opinion is not concerning the fact, but the inferences to be derived from it. Hooker, and Jewell, and the first Reformers, maintained the uninterrupted succession of the Christian ministry from the times of the Apostles; and also the three orders of Bishop, Priest, and Deacon; but they did not infer that no communion which, either from misapprehension of Scripture or from unavoidable circumstances, was deprived of diocesan Episcopacy, was within the limits of the covenant of Divine mercy. The Church of England rejoiced in her own privileges; but refrained from denouncing her spiritual sisters. Her abstinence in this matter is very remarkable. There is not in our Articles, Homilies, or Liturgy, one single sentence that unchurches other Protestant churches; nor is the validity of the sacraments in the Church of England any where traced up to the Episcopal succession. The writers of the Oxford Tracts lament the defectiveness of the Thirty-nine Articles in this respect; but their silence was intentional. The Article which is most quoted as pointing this way, is the Twenty-sixth, entitled "Of the Unworthiness of Ministers, which hinders not the Effect of the Sacraments." But the spirit of that Article is rather opposed to exclusive views of Apostolical succession than favourable to them. The Romanist considers a priest to be in possession of a certain virtue bestowed upon him in ordination, in consequence of his succession from the Apostles, which he can use or not as he sees fit; so that if his heart does not go with his word the sacrament will be inefficacious, notwithstanding the form of administration may be

Scriptural, and the recipient mix faith with the exercise. The Church of England, on the contrary, declares, that "the effect of Christ's ordinance" is not "taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the sacraments ministered unto them; which be effectual because of Christ's institution and promise, although they be ministered by evil men." The writers of this Article would not have called their godly brethren Samaritans, but would have admitted with rejoicing that the Lord's Supper administered by their hands may be effectual for the growth in grace of those members of their own communion who "by faith, and rightly, do receive it," notwithstanding it was administered by a Presbyterian pastor. How can the Oxford Tract writers hold communion with a church whose doctrine in this important respect they consider so lax and time-serving?

OXONIENSIS.

*** Without entering at present into the general subject opened by Oxoniensis, we will only say, that assuredly the right way is to rejoice in our own blessings without denouncing other churches. We are not to undervalue Episcopacy, or to be careless in defending it as a scriptural institution; but what have we to do to judge them that are without our pale? Some individual rulers and members of our Church have wished to disfranchise other Protestant orthodox communions; but the Church itself, in its collective capacity, has never done so. During the reigns of Edward, Elizabeth, and James the First, the bonds of amity were very close. In the days of Charles the First, Archbishop Laud did all he could to sever them. For instance, when the Protestant clergy were driven out of the Palatinate by the Spaniards, a subscription was opened for them in England, and the patent for the purpose was made out in the style which had been customary ever since the Reformation in speaking of the Protestant churches. It said, "This extremity is fallen upon them for their sincerity and constancy in *the true religion, which we together with them do profess;*" but Laud would not sign the document till he had mutilated it to his own mind; and the King was obliged to give way, the Prelate declaring that the Palatines maintained that the Pope is Antichrist, which he affirmed had never been determined by any Council. It was little to him that it was affirmed by the Homilies of the Anglican church. This affection for Rome, and alienation from foreign Protestant churches, were among the prominent causes of the downfall of the Church of England. Since the Restoration, though we have not had so much connection with the foreign Protestant churches as we had from the time of the Reformation, when Calvin, and Luther, and Martyr, and Bucer aided us with their counsels, to the Synod of Dort, where five English divines, including the three eminent Prelates Carleton, Hall, and Davenant, took their seats officially as the representatives of the Church of England, and did precisely what we have above stated as the warrantable course—defended their own communion, but unchurched not others. They say, in their account of their proceedings: "Peradventure some hot spirit would not have rested in a formal recorded protestation, but would have charged those churches to blot those articles out of their Confession, and forthwith to reform their government, otherwise not have yielded to any article of doctrine as there comprised, but renounced the synod, and shaken off from his feet the dust of Dort, saying, 'I have nothing to do with your conclusions; I have no part nor portion in them; what ends you have, how things are carried, I cannot tell, nor care.' We confess we were and are of another mind; our own dispositions, and the directions of our blessed peace-making King, kept us from kindling new fires where we had work enough to quench the old. We then thought, and so still in our consciences are confident, that we forgot not our duty to our venerable and sacred mother, the Church of England, but took a course conformable to the rules as well of filial obedience as of Christian moderation."

A similar moderate and judicious course has ever been followed by the Anglican Church in her corporate proceedings. On various occasions our public forms of prayer have recognised with affectionate intercession the sister Reformed churches; and we hope that no "hot spirits" will be allowed to sow discord in the Protestant family; several branches of which need our earnest prayers and exertions, that they may be brought back to the doctrinal purity of the Reformation; to which we shall rejoice to see added the discipline of Scriptural Episcopacy.

UNAUTHORIZED INNOVATIONS IN ECCLESIASTICAL VESTMENTS AND THE ADMINISTRATION OF DIVINE SERVICE AT OXFORD.

To the Editor of the Christian Observer.

You reply, in the Answers to Correspondents in your last Number, to some writer who alludes to certain unaccustomed decorations in a church which is being erected for the Rev. W. Dodsworth, particularly a sort of frieze round the outside of the building, formed of the heads and wings of cherubim overshadowing medallions representing by emblems the Holy Trinity, the Divine Saviour, and the Holy Spirit descending as a dove. Such fittings-up may not all be individually offensive; but, taken in connection with various other innovations by the divines of the Oxford Tracts, they shew that a widely spread conspiracy is on foot for re-modelling the Church of England, so as to get rid of its Protestant character, and to reduce it to a sort of practical Popery.

The innovations at Oxford are already portentous, and it is surprising to not a few of the members of the Church and the University, that they have not been put a stop to by authority. If you can find space for the following passages from a work entitled "The Popery of Oxford," by the Rev. P. Maurice, Chaplain of New and All-Souls' Colleges, they will furnish your readers with certain facts, which, combined with what has transpired elsewhere, will shew that a confederacy has been organized to innovate upon our established Protestant usages. A few alterations or peculiarities in one church or another, may not be much marked; but when they shall become established, and multiplied, and the whole shall be collected together in any one place, the Anglican edifice and Liturgy will scarcely be discernible under the mass of novelties. Mr. Maurice often writes in a style which I by no means undertake to commend; but this should not prevent the careful consideration of such matters of fact as he presents in the following passages. Who could have believed that any Anglican clergyman in the nineteenth century would have dared, or have been permitted, to read the Morning and Evening Services, not in the desk, but kneeling before a cross placed over the communion table, and with his back to the congregation! Mr. Maurice writes:

"There is a departure from the accustomed mode of conducting Divine worship within the walls of that very building where all our collegiate establishment is expected to be present when the University sermons are delivered. This practice is not, indeed, sanctioned by the University, neither does it occur during the time the members are necessarily present, but in its parochial character as a place of public worship." p. 52.

"The practice of the officiating minister is of this description, as far as I am able to comprehend it: 'He kneels on a low cushion, placed on the step of the communion-table, and turns from the congregation *with his face towards the communion-table*, in which position *he continues during* the prayers.' He is not, however, singular in this practice: 'a chapel of ease to this same church,' about three miles distant from Oxford, on the Henly road, 'has been recently consecrated, and the curate adopts precisely the same practice; reading the lessons from a small moveable desk, which just contains the Bible, and offering the prayers from a small octavo Prayer-book, kneeling on the step of the communion-table, with his face turned from the people towards the east.'" p. 53.

"Since the above was written, I have been within the walls of the new church at Littlemore, happening to pass that way, and finding the door open, and a person sweeping it out against the following Sabbath; I am therefore able to add my own testimony to the above, as I have inspected the place where this strange work is being carried on. As I have never set my foot within the walls of a mass-house, I cannot decide upon the comparative merits of the case, but according to the descriptions afforded me, and the drawings I have seen, I should fear the parallel was as correct as it is conceivable. I felt an indescribable horror stealing over me as I carried my eye towards the eastern wall of the building, and beheld a plain naked cross,

either of stone, or a good imitation of it, rising up and projecting out of the wall, from the centre of the table of communion, and forming the fulness of one of those arches which are so ornamentally arranged in sevenfold perfection within the rails. There, adjoining the gates of the said railed fence, was the hassock, upon which, not long before, a minister of the Reformed and Protestant Church had been kneeling. I could not divest my mind of that fond delusion of the man of sin, who openly bows down before the image of the cross, and worships the painted wood or the cold stone. May my natural eye never fall upon such a degrading spectacle! Above the arches rose the eastern window, in the elegant symmetry of the early English style of architecture, with its triple tier of lights, in the central division of which my offended eye detected one pane of glass, like a drop of blood, polluting the whole, and upon this I found the representation of an ornamental cross, or crosslet. I mention this, because it confirms the account I had heard so often repeated of a sermon delivered some time after the opening of the said church by the Vicar of St. Mary the Virgin (the Rev. J. Newman), in which he drew the attention of his hearers to the perfect pattern that he had followed in the erection of the building—comparing the windows to the twelve Apostles; the seven arches to the pillars of the church; the window of three divisions, to the mystery of the Trinity, &c. &c. &c. I take this little stained pane of glass to be the distinguishing emblem of the Second Person in the Trinity. The next thing that arrested my attention was a second table or side-board, within the same rails as the Lord's table—the latter, indeed, of stone, similar to the old monuments we see in many of our churches—the former, made of wood, attached to the wall, and most ingeniously contrived, so as to have the appearance of a large bracket, or shelf, but the supporting limb reaching down to the ground. Upon this the articles of bread and wine are deposited previously to their being placed by the priest upon *the table* for consecration. I should not have mentioned this circumstance at all, if my attention had not in this manner been drawn to the subject, and had I not known that a moveable table is made use of in other churches for the same purpose, by which means the public labour under an impression that a peculiar and more than ordinary sanctity is attributed to that upon which the consecrated elements are placed, and that it is identical with the altar in use among the *Roman Catholics*. There is, I am aware, too little attention paid to decency and order in respect to the different ceremonies, and places, and articles, used in our public assemblies of Divine worship; but let us not, by any unnecessary attention to things of this nature, be led, by slow though certain steps, into the opposite extreme. The people have still, in the great mass, a reverence, and respect, and an affection, for our Church, and its rites, and its ceremonies; and if that reverence should be turned into superstition or disgust, it must arise from the ill-directed zeal, or ignorance, of their respective parochial ministers. The engine of power, wielded by a parochial minister, who superintends his flock, and exercises his influence among them by appealing to their intellect, and bases that appeal upon the word of God,—who governs them by the silken reins of love which is in Christ Jesus, and not by a blind devotion to him merely because he is their pastor, is, indeed, a most blessed and efficient instrument for their good, both here, and hereafter." pp. 53, 54.

"The turning towards the table of the Lord on the part of the officiating minister, is calculated to give the congregation an improper notion of the sanctity of the article itself; the Roman Catholics call it the altar; and I regret that the long-established habit of common conversation should so long have seemed to encourage such a delusion. Our Reformers were most cautious in not applying in any part of our Book of Common Prayer this term to that table of communion. And we ought to be careful, lest by any of our practices we encourage such an idea. It is calculated to destroy the essential feature of the atoning death of Christ, of which the sacrament is not a commemorative sacrifice, but a memorial. An altar necessarily implies a sacrifice; but Christ himself is both an altar and sacrifice sufficient for the wants of his people." pp. 54, 55.

"That Mr. Newman encourages this fond fancy of the Roman Catholics seems very probable, from a passage in his Sermons to this effect:—'The ordinances which we behold force the unseen truth upon our senses. The very disposition of the building, the subdued light of the aisles, the altar, with its pious adornments, are figures of things unseen, and stimulate our fainting faith.'—(See Sermons, vol. iii. p. 273.)"

"I am the more confirmed in my suspicion of the animal feelings, or physical nature, having an intimate association with such a practice, from the following extract of the same individual's printed circular to his flock at Littlemore, upon the laying of the stone of the new church. I give the whole of the second part of it, and leave it to the reader's plain reasoning faculties to decide whether I have not some foundation for apprehending that an undue attention is paid to these niceties of place and position:—

"'To my Parishioners, on occasion of laying the first stone of the church at Littlemore.

" ' .....My brethren, these are grounds of encouragement from Scripture that God will bless our present undertaking. But besides these, something has occurred on this very spot since we began to prepare for this building which I trust may be taken, without presumption, as an evidence of his graciously allowing and accepting it. When the workmen came to dig, they found four skeletons. These were the bodies of Christians who had died in the faith of Christ. They were buried east and west, in token of their hope of a blessed resurrection to life eternal, for which their souls are still waiting. Now I take comfort from this, for it shews me, as I think, that some sanctuary of God has been on this very spot before now, that the place we stand on is holy ground. The dust of his saints and servants is beneath our feet, and by discovering to us the 'dry bones which shall one day live' (Ezek. xxxvii.), he seems to remind us that we are of one body with them, joint members with them of Christ, fellow-heirs of the hope of glory. That we may say, with Jacob, on the occasion already referred to, 'Surely the Lord is in this place, and we knew it not; how dreadful is this place, this is none other but the house of God, and this is the gate of heaven!' Yet while the vision of Bethel was dreadful, it was pleasant and cheering also—and so is this discovery to us; for we learn thereby, that in this our present work, we are but building upon old foundations—we are renewing Christ's work in the midst of the years—we are raising a second temple on the original site. The ancient truth alone endures; as it was in the beginning, so now, and for ever; and we, in standing here, where the saints stood and laboured, died, and were buried, in the old time, unite ourselves invisibly to them, interest ourselves in their blessedness, inherit their grace, and become partakers of their stedfastness. 'Every plant which the Father hath not planted shall be rooted up.' Every thing that is new is like grass, withered ere it is grown up; but the Word, and the Church, came from of old, from the everlasting God, and abide for ever.

July 21, 1835. *John H. Newman.*'

" Now it so happens that the Athenians, from the earliest time, acording to the testimony of Diogenes Laertius, were in the habit of burying their dead in this fashion:—

" ' He prevailed upon them (i. e., the Athenians), to add the Thracian Chersonese to their own possessions; and that it might appear that they had come into possession of Salamis, not merely by a superiority of power, but also with justice on their side, having excavated certain tombs, he shewed the corpses turned towards the rising of the sun, as it was customary among the Athenians to bury their dead; and the tombs themselves looking towards the east, and the epitaphs of the people inscribed upon them, which is peculiar to the Athenians.'

" If, therefore, in laying the foundation of the church now being erected at Athens, they should dig up any skeletons lying east and west, I see no illogical subtlety that the officiating minister could be guilty of, if he were to say to the modern Athenians that their forefathers, from the earliest ages, were joint members with himself of Christ, and fellow-heirs of the hope of glory. If the Virgin Mary had not been worshipped in olden time at Littlemore, as well as in Oxford, of which there are sufficient proofs, there would have been an equal probability of the spot upon which the chapel is erected having been a Jewish burying-ground, as they bury their dead in the same fashion as the Athenians, and I believe this to be no uncommon practice amongst most nations that are in the habit or burying their dead. To say the least of such a custom, to build any thing upon it is very unsafe, but to build the pure religion of Abraham, Moses, David, or Christ, is very unwise." pp. 55, 56.

Mr. Maurice gives the following account of another innovation:

" Another subject that demands the notice of our superior clergy is a slight innovation in the vestments of our younger brethren, who are only in deacons' orders. One of those ornaments of the ministers of the Church of England in use in the second year of the reign of King Edward the Sixth, has, by some means or other, been recovered, and made its appearance, not only in one of the Oxford churches, but also in a chapel of one of our most eminent and distinguished colleges. The precise form of this long-lost article of ministerial apparel I cannot exactly describe, having never seen it. But according to the information of those who have seen it, I should conceive that the following description will give some of its shape and form. It is a long strip of silk, about two inches and a half in width, thrown over the left shoulder, where it is fastened by a pin or button, and extends downwards to the bottom of the surplice, before and behind, with a fringe of the same material at each end, and a cross of black silk raised or embossed just above the fringed border, the arms of the cross being extended cornerwise, or in the shape of the Martyr's or St. Andrew's Cross. I have been informed that this vestment is not peculiar to the order of deacons, but is a portion also of the ministerial apparel of the priest, being then worn, like a chaplain's scarf, across both the shoulders. I therefore expect that those who have adopted it in their diaconal ministrations, will, as soon as they are admitted into the order of the priesthood, set their brethren, the priests, an example of conformity to this ancient custom. To the restoration of this habiliment, so long

laid by, surely no one can make any serious objection; but of this I think the clergy in general have a right to complain, that instructions for the resuming of it have not been issued from that quarter whence, alone, it is fitting they should emanate. I conceive it is not an act of courtesy to our superiors, if we have found out that which they have overlooked, to adopt the same without their special sanction. Such a circumstance, I imagine, trifling as it may appear, is calculated to engender a very unpleasant spirit among our younger clergy. The youthful mind is sufficiently inflammable, without the aid of any novel or unnecessary badge of office. If it is for the edification of our people, and the promotion of better order and decency among ourselves, let us all wear the same thing; if we be not of one mind on the more abstruse points of doctrine, surely we may on the simple article of dress, when an exact pattern of our vestments can be procured." p. 57.

Mr. Maurice proceeds to complain of other innovations by Dr. Pusey and Mr. Newman:

"The two individuals that are, as it were, the hinges upon which this door of separation is suspended, are very popular, and have a great influence over the minds of many of our young men, who are destined to occupy stations as ministers in the Church of England, in various parts of the kingdom. Their standing in the University, as well as their connexion with the town, enables them, in their respective spheres, to propagate most extensively their singular theories. The steps, however, adopted by them for the purpose of extending that influence, do not seem to be in strict accordance with the regular discipline of this wisely-constituted University; I mean the methods whereby they induce our youths to attend a system of religious instruction hitherto unknown in this University. The zeal displayed by them, all must admire, and give them the credit due; but there is, I think, not the slightest doubt but an infringement is permitted to be made upon the spirit of the discipline established in this same University. We have our college tutors, who give instruction to the young men in theological as well as in classical literature; we have, besides, two professors of divinity, who deliver public lectures. If these are not sufficient in number, or competent to their high and distinguished office, a public appeal should be made to the authorities in our academy; instead of which we are distracted by the announcements of lectures by the King's Professor of Hebrew (in addition to those he delivers by virtue of his office as Hebrew Professor) on the types and *prophecies*—and this, I believe, by the exertion of a privilege which the University, in its grant of a D.D. degree, has conferred upon each approved candidate. And what must be the result of such *unwise*, I may call them ungenerous, proceedings? Shall we not have all kinds of doctrines disseminated among our youthful clergy? And such as myself, who have no wish to interfere in the discipline or tuition of the University, must claim our privileges, and use them also in a *disorderly manner*, rather than suffer our consciences to be oppressed with so painful a load. This is a *practice* against which I cannot but loudly protest, which it grieves me to see adopted by Dr. Pusey, and more so when I believe he does it most conscientiously. The Rev. Mr. Newman has been in the habit of making use of his church for the purpose of delivering lectures on Romanism, professedly parochial in their character, but as far as I can learn, more resembling the lectures delivered to our students, of which his *assembly*, I am informed, is chiefly composed. These lectures are delivered in a chapel, within the walls of St. Mary the Virgin's church, without any service or prefatory prayer, and I cannot but look upon this as being irregular in the highest degree." pp. 70, 71.

Mr. Maurice adds, in a note, that since the above was written Mr. Newman has used the Evening Service of the Church upon these occasions; which is a proof of the previous irregularity.

The above facts ought to be widely known; and if our spiritual rulers do not look well to the matter, there will be no end to innovations, the effects of which may be most serious.

AN AFFLICTED SPECTATOR.

*** We have received various communications alleging such facts as those above specified. We are not over-scrupulous about ecclesiastical ceremonies, provided all things be done decently and in order; but ceremonies unusual or unauthorized ought to be discountenanced, were it only upon the ground of irregularity; and the particular observances above alluded to are peculiarly to be deprecated, because they are part and parcel of a doctrinal and ecclesiastical system which tends to subvert the pure Gospel of Christ, and the foundations of the Protestant church. We cannot hear without just alarm of Fellows of colleges crossing themselves at particular parts of the service, as if they were in a mass-house, instead of a Protestant academical chapel; of the ostentatious display, inside and outside of churches, of crosses, triangles, doves, and other decorations, in a manner unusual in Protestant places of worship; of clergymen forsaking the reading-desk, to kneel, like Popish priests, before an "altar" surmounted with a cross, and with their back to the people while

reading the daily service; of side tables introduced into chancels, for the attendants to place the bread and wine upon—an article of church furniture not authorized by the Canons; and, even in the University church itself of Oxford, of Mr. Newman's accompanying the administration of the Lord's Supper with unprescribed bowings, approachings, and retirings, very much after the fashion of Laud at St. Catherine-Cree church—we do not add some attitudes, which are popularly considered as an "elevation of the host," since they may possibly arise merely from accidental circumstances.

Some of these matters may be said to be trifles; but they are not trifles in their principle, or their consequences; and Mr. Newman has no more right to officiate in the manner he is represented as doing, than to go into the pulpit in regimentals. We many years ago recommended the institution of a Ritual Professorship at our Universities, and we now see increasingly the importance of such an appointment, in order to teach the young academic the real nature, spirit, and utility, of our forms, rites, Canons, offices, Articles, and other formularies, so as to guard him against the sophistries both of Dissent and Popery. The decorations and observances which the Oxford-tract divines are reviving as the customs of the catholic church, our Reformers purposely rejected, as being tainted with superstition, or calculated to lead to it. Besides, even if they were the customs of the catholic church, what right has a little knot of divines to form itself into a Convocation to revive them in the Church of England? If we are to have an acting Convocation, let us have one duly elected, and publicly authorized; and not the usurping and illegal synod of three or four Oxford Doctors and Masters issuing their monthly directions to the clergy, and most unfairly combining their influence, patronage, and academical authority to raise to public offices, and to foist into the University pulpit, divines of their own party.

The Church of England, in its preface to the Book of Common Prayer, justly remarks that "forms of Divine worship, and the rites and ceremonies appointed to be used therein," "are indifferent and alterable," and should be duly adjusted from time to time "by those that are in place of authority;" but it deprecates all unnecessary changes and private innovations. Its aim was "not to gratify this or that party," whether Popish or Presbyterian, Laudean or Puritan; but to promote "peace, unity, reverence, piety, and devotion;" and "to cut off occasion, from those that seek occasion, of cavil." Its rules were few, and those easy to be comprehended and practised: but it added: "Forasmuch as nothing can be so plainly set forth but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise), and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this book, the parties that so doubt, or diversely take any thing, shall always report to the Bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this book. And if the Bishop of the diocese be in doubt, then he may send for the resolution thereof to the Archbishop."

What we could wish to say upon this subject is far better expressed than we can express it, in the remarks upon "Ceremonies, why some be abolished and some retained," prefixed to the Prayer-book. The remarks, under the first of these heads, could not have been more appropriate if they had been written expressly in reply to the Oxford Tracts, as indeed they were written in reply to the very arguments urged in them. It is scarcely necessary to quote from a book that is in every Churchman's hands; and yet we are unwilling not to avail ourselves of the authority and the solemn monition of the passage. We distinctly charge Mr. Newman and his brethren with not only violating the spirit, but with oppugning the very letter of these authoritative declarations. The Church says:

"Of such ceremonies as be used in the church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entered into the church by indiscreet devotion, and such zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which, not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: other there be, which, although they have been devised by man, yet it is thought good to retain them still, as well for a decent order in the church (for the which they were first devised), as because they pertain to edification, whereunto all things done in the church (as the Apostle teacheth) ought to be referred.

"And although the keeping or omitting of a ceremony, in itself considered, is but a small thing; yet the wilful and contemptuous trangression and breaking of a common order and discipline is no small offence before God. *Let all things be done among you,* saith St. Paul, *in a seemly and due order.* The appointment of which order pertaineth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter, any public or common order in Christ's church, except he be lawfully called and authorized thereunto.

"And whereas, in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs; and again, on the other side, some be so new-fangled that they would innovate all things, and so despise the old that nothing can like them but that is new; it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet, lest any man should be offended whom good reason might satisfy, here be certain causes rendered why some of the accustomed ceremonies be put away, and some retained and kept still. Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number that the estate of Christian people was in worse case concerning that matter than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said if he had seen the ceremonies of late days used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of ceremonies was so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a ceremonial law (as much of Moses's Law was), but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those ceremonies which do serve to a decent order and godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre than the glory of God, that the abuses could not well be taken away, the thing remaining still." "And in these our doings we condemn no other nations, nor prescribe any thing but to our own people only: for we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory, and to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversely in divers countries."

Such are the declarations in the Prayer-book; and the Homilies speak the like language, earnestly guarding against too great a multiplicity of ceremonies; which, even when innocent, may be superfluous; or, when emblematical, may glide into superstition; and which are neither to be adopted in the church without authoritative sanction, nor to be urged as catholic observances to the condemnation of other nations or communions. It is justly observed in the Homily on "The Time and Place of Prayer," that "We ought greatly to rejoice, and give God thanks, that our churches are delivered out of all those things which displeased God so sore, and filthily defiled His holy house and His place of prayer; for the which He hath justly destroyed many nations; according to the saying of St. Paul, 'If any man destroy the temple of God, God will him destroy.' And this ought we greatly to praise God for, that such superstitious and idolatrous manners as were utterly naught and defaced God's glory, are utterly abolished, as they most justly deserved; and yet those things which either God was honoured with, or his people edified, are decently retained, and in our churches correctly practised." In like manner, the Homily on "the Peril of Idolatry" remarks: "In those (the early) times, the world was won to Christendom, not by gorgeous, gilded, and painted temples of Christians, which had scarcely houses to dwell in; but by the godly, and, as it were, golden minds and firm faith of such as in all adversity and persecutions professed the truth of our religion."

With the language of the Prayer-book and the Homilies corresponds that of the best-accredited writers of our Church, not only including the first Reformers, and the Jewells and Hookers who came after them; but even the writers of doctrinal schools more approaching to that of the Oxford Tracts—as, for instance, Bishop Jeremy Taylor himself, who takes great pains, in his Ductor Dubitantium, to shew that customs indifferent in themselves, nay, edifying, become burdensome and superstitious when pressed in a narrow-minded, exclusive spirit, and forced into a degree of prominence that belongs only to the "weightier matters of the Law." Thus he says: "It is a custom in the Church of England to uncover the head or to bow the knee when the name of Jesus in named: the custom is not only innocent, but pious, and agreeable to the duty of every Christian; and therefore, abstracting from the injunction, the custom itself is sufficient to exact conformity from all modest persons. But if a son of the Church of England shall come into other Protestant Churches who use it not, he is to comply with them in the omission, unless himself be persuaded that it is a Divine commandment: and yet, even then also, the specification and the circumstances of time and place may be undetermined, and leave him in a capacity to comply for a time, and in a limited place." (Ductor Dubitantium, book iii., ch. 4., rule xv.)

He adds, a few lines after: "It was a long and a general custom in the church, upon all occasions and motions of solemnity or greater action, to make the sign of the cross in the air, on the breast, or on the forehead; but he that in England would do so upon a pretence it was a catholic custom, *would be ridiculous.*" Now, there are said to be those at Oxford who do this very thing, and for this very reason—namely, that, though not practised in the Church of England, "it is a catholic custom." We do not say, with Bishop Taylor, that it is "ridiculous," or that it is ostentatious, but sure we are that it is irregular, and we fear superstitious. Jeremy Taylor, speaking of the arbitrary regulations of the Church of Rome respecting fasting, and the "ridiculous and superstitious questions which they make about keeping the ecclesiastical law," calls such regulations "playing with men's consciences as with a tennis-ball;" and "not only teaching for doctrines the commandments of men, but making the impotent, fantastic, and unreasonable devices of men to become commandments." He observes (*Duct. Dub.* b. iii. c. 4. rule xviii): "Ceremonies, rituals, and gestures, and manners of doing outward actions, cannot be made to be any thing but obedience" (that is, to ecclesiastical authority): "they are separated from being religion by the word of God, by the coming of Christ, by his death upon the cross; and days, and meats, and drinks, and carnal purities, and external observances, are now, both by God and nature, removed far from being any thing of the *Christian*—that is, of the *spiritual*—religion." Yet for matters like these, the Oxford divines are tearing the Church of England asunder with their innovations.

Have these introducers of new, or revivers of obsolete, ceremonies read history; or do they account it merely an obsolete almanack? In some researches which we were lately making, among shoals of addresses, speeches, petitions, letters, and pamphlets, in the days of Charles the First, and which are not to be found in detail in historical works, but must be hunted out among original papers preserved in public and private libraries, we were much struck with the strong, frequent, and urgent manner in which the unauthorized imposition of ecclesiastical rites and ceremonies was dwelt upon as a public grievance. Thus, for example, certain parishioners of Chigwell, in petitioning Parliament in 1641 (we copy from the original paper, which has never been reprinted), say that "Dr. Utey the vicar hath erected an altar in the said church; and doth use frequent and offensive bowing and cringing thereunto compelling others to do the like; and hath kissed the altar three times in one day; *and doth constantly read the prayers in the Divine service with his face towards the altar, and back towards the people, so that many of them cannot hear what is said.*" Various other matters are alleged, about crucifixes and so forth; and about the said vicar's comparing the Archbishop of Canterbury to the high priest, "saying that his commands are equally to be obeyed with God's command in his word;" "that the Pope is not Antichrist;" and that, "if the devil could have (holy) Orders put upon him, whatsoever he should say should be by Divine inspiration." These practices and assumptions overthrew the Church of England once, and, if revived, will overthrow it again.

The present contest is not a war with communion tables, or crosses, or unusual emblematical medallions; but with anti-Protestant principles. There is no man who is fanatical in his addiction to ceremonials but is in danger, if he obtain power, of forcing them upon other men, as Archbishop Laud did. Thus, when Sherfield, the Recorder of Salisbury—(see the State Trials, Hargreave, 412; also Laud's own Trial, 12th day)—by special direction of the vestry, destroyed a superstitious stained-glass window, containing an emblematical representation of God the Father as an aged man with a pair of compasses, Laud caused him to be ruinously fined, and made to do public penance, upon the ground that he had no right to obey the order of the vestry without first consulting the Bishop. We argue not the point of ecclesiastical law, in which Bishop Davenant concurred with Laud; but the Archbishop shewed upon the occasion his predilection for Popish emblems; for though at his trial he said that he did not think it proper to attempt to delineate God the Father, yet at Sherfield's he contended that the Scriptures speak of "the Ancient of Days;" thus insinuating, that, in the character of the Ancient of Days, He might be lawfully symbolized: to which the Earl of Dorset replied, that "the Ancient of Days is the Eternal God, who is injuriously represented in that picture as an old architect with a pair of compasses." Now, abstractedly, Laud might have argued that an ancient man for the Ancient of Days, and a dove for Him who descended "as a dove," stand upon the same general basis of allegorical representation; and we are not about to argue the general question as to what symbols are allowable or expedient, and what are not. We have never felt ourselves troubled at a dove over a font, or (except upon the score of common sense) of a chubby face between two wings on a tomb for a cherub; and still less at a cross on the summit of a steeple instead of a weather-cock (which, though intended it is said to remind us of St. Peter, is the emblem of inconstancy); but when delineations even if lawful in themselves are obtrusively set forth, and are connected with exceptionable practices or opinions, they become unlawful or inexpedient by reason of their adjuncts.

Among the innovations noticed in the extracts from Mr. Maurice, one is the introduction of an article of vesture, or ornament, as a badge of Deacon's orders. The use or disuse of such a decoration is not of itself a matter to which we attach the slightest importance; but the unauthorized innovation is an affair of great moment, more especially as it is stated that this novel badge has made its appearance in one of the college chapels, at Oxford, and also at what in our old-fashioned days was called "St. Mary's," or "the University," church; but which, since Mr. Newman's incumbency, has resumed its fuller ancient title of "St. Mary the Virgin;" to which we may expect in due time will be added the Popish "semper." It may be worth while inquiring, first, what is this decoration; and, secondly, whether the use of it by an English clergyman is either lawful or expedient?

The decoration, so far as we understand it from Mr. Maurice's description, must be the old "stole," which was a long narrow slip of silken, woollen, or other fabric, worn in different ways as an ecclesiastical badge. When pendant over one shoulder, as described by Mr. Maurice, it betokened a Deacon. The Priest wore it scarf-wise, over both shoulders; the ends being crossed over the chest. We are aware that it does not appear crossed in many pictures, but is merely represented yoke-fashion, hanging down perpendicularly, like the scarf worn by English clergymen; but we find the crossing particularly mentioned by various writers. Thus Blount, in his Glossographia (5th edition, 1681), says: "With the modern Romanists, the stole is that part of the priestly ornaments which, being put over the neck, is afterwards set cross-wise over the breast, with the ends hanging down on each side, and used in memory of the cord by which our blessed Saviour was tied to the pillar when he was whipped and scourged; and signifies the light and sweet yoke of Christ, whereunto we are patiently and obediently to submit." This same decoration, when wound round the neck, one end hanging down before and the other behind, was called a pall, and is familiarly known as being the badge which the Pope gives or sends to his Archbishops and Metropolitans, and which is also worn by all the Eastern Bishops. In whatever way used, it is considered to be allegorically the same symbol. The pall conferred by the Pope is, or ought to be, made of lamb's wool, and should not exceed three fingers' breadth. The Oxford Deacons, who use it pendant over one shoulder in their present order, ought to cross it when they become priests, and to wear it round their necks as a pall, should they ever become Archbishops.

Such being the vestment, the question arises, Is the use of it either lawful or expedient in an English clergyman? We confidently reply that it is neither. The first Rubric in the Prayer-book prescribes as follows: "Morning and Evening Prayer shall be used in the accustomed place of the church, chapel, or chancel, except it shall be otherwise determined by the Ordinary of the place; and the chancels shall remain as they have done in times past. And here it is to be noted, that such ornaments of the church, and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth."

This Rubric gives specific directions respecting the place of prayer, and the vestments of the officiating minister. The former is to be "the accustomed place;" and even Wheatley, who always wishes to go back to old usages as much as possible, admits that the publication of this injunction at the review of the Prayer-book at the Restoration of Charles II., when for nearly three-score years it had been "a universal practice," sanctioned by the Church, to read the prayers from the desk, indicates clearly enough what was meant by "the accustomed place." Mr. Newman's innovation would have been unaccustomed then, and is still more so now. Wheatley gives himself, very unnecessarily, the trouble to answer an objection, which he thinks might be urged from the words in the Rubric at the beginning of the Communion-office, "that the table at the communion time [for it must not be fixed to the spot as an altar] shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said; and the Priest, standing at the north side," &c. He supposes an objector urging that this rubric refers to the practice of reading at the communion rail; and he replies, that the Rubric might have been inadvertently continued for want of considering that "custom" (rather, the just remonstrances of the early Reformers) had changed the place. But he adds, that, even if that were the case, yet as Ordinaries have a dispensing power, and they had approved of the introduction of desks, the desk service is regular and authorized, and to repair to the chancel would be irregular and unauthorized. His conclusion is solid; but the supposed objection had no real weight; for all that the Rubric means is, that the Revisors of the Liturgy avoided contending for any particular spot for the communion table, as Laud did. They said that it might stand either in the body of the church, or in the chancel, at the place where the daily service is read; and desks are now always placed in or near the chancel. If a Bishop chose to permit the officers of a church to place the communion table in the body of the building, there is nothing contrary to the Rubric or Canons in so doing. The present locality is seemly and convenient; and we trust will continue to be adhered to; though if the superstitions of the

Oxford-tract doctrine should ever become rife among the clergy, the Bishops may possibly be forced by public clamour to place it, as the Church allows, in the body of the edifice, in order to shew that it is not an altar, and that there is no superstitious mystery couched under its being at the east end of the building.

The direction about the priest standing at the north side was given expressly to prevent the Popish superstition of his standing with his back to the people, and his face to "the Real Presence." The direction was laid down in the Communion Service, because in that some clergymen might be superstitiously inclined to follow the Romish custom; but it was not necessary to insert it in the administration of the ordinary service, because in this there seemed no danger of such a practice. It thus happens, strangely enough, that our modern innovators assume this improper attitude in the daily service, and yet are obliged to relinquish it where, upon their own principles, it is most proper; because there the revisors of the Liturgy foresaw the evil, and prevented it.

But our present remarks relate chiefly to the second part of the Rubric, respecting the vestments. Mr. Maurice says that "One of those ornaments in use in the second year of the reign of King Edward VI. has been recovered, and made its appearance, not only in one of the Oxford churches, but also in a chapel of one of our most eminent and distinguished colleges." But the Rubric gives no authority to any ornaments that happened then to be in use, unless they were in use "*by the authority of Parliament.*" In the second year of national emancipation from Popery, when the great majority of the clergy were still Papists at heart, as they proved to be upon the accession of Mary; and when both the doctrines and the ritual of Protestantism—the really *old* religion—appeared new, after the usurpations of Popery; there might linger for a time many observances, vestments, or decorations, which were not authorized by the Church of England. But the rules for the ministers of our Church are —not any new-fangled conceits, or historical revivifications, or the edicts of a few anonymous tract-writers, who affect a high academical authority, and to whose uncanonical usurpations some of the younger clergy are submitting, as if they were the proclamations of a Convocation—but the Rubric; and the Rubric refers to the vestures and ornaments in use by authority of Parliament in the second year of Edward VI.; and that Act of Parliament refers to the first Prayer-book of Edward, which is therefore (in conjunction with the Canons) the standard of ecclesiastical vestments.

Was, then, the recently-introduced Oxford diaconal badge thus authorized? Most assuredly it was not; nay, it is a very remarkable circumstance, that whereas Edward's first Prayer-book mentions surplices, hoods, albs, vestments, copes, tunicles, rochettes, and the pastoral staff, as articles of ecclesiastical furniture, some of which were permitted and others enjoined, according to the order of the individual and the place and service, the particular badge now revived is passed over, and we believe of express purpose. Mr. Palmer himself, who coalesces with the Oxford-Tract divines, and laments that we do not pray for the dead, and whose work upon the antiquities of the English *Ritual* was published in 1832, at the Clarendon press, is obliged to confess that even the scarf (which is the priest's stole) is not authorized by the English ritual. We have no fault to find with the scarf, which has been long worn, without offence or superstition, by ecclesiastical dignitaries, by chaplains, and by many parochial clergymen; but, strictly speaking, it is no part of the English ecclesiastical dress; nor is it a canonical badge of a chaplaincy; and we believe, as already said, that it was purposely omitted, because in the early days of the Reformation the Deacon's stole, the Priest's crossed scarf, and the Eastern Bishop's and Western Archbishop's pall, were popularly viewed as symbols of superstition. Such matters are not in themselves worth contention; but if the Oxford divines succeed in raising another war in the Church about decorations, we must give up the innocent and long-accustomed scarf, rather than resume the Deacon's stole or the Episcopal pall, unless by a rubrical sanction, under the authority of the Crown, the Convocation, and Parliament.

It is certainly somewhat remarkable that these ecclesiastics, in professing to go back to the age of King Edward, should have introduced what had no legal sanction even in those days, and what they have no more right to wear in an English church than an admiral's epaulettes. Had they revived the use of the alb, the cope, or the tunicle (we hope they will never be placed in circumstances to grasp the pastoral staff), they might have pleaded that these garments, though obsolete, are still enjoined by the Rubric; but to bring back the Deacon's stole is altogether unlawful, and we have not the slightest doubt that the offenders might be proceeded against in the spiritual courts. But fanaticism of all sorts delights in unauthorized innovations; and not least so the fanaticism which affects to be following primitive antiquity, to the introduction of disturbance and schism in the present generation of the Church.

Having shewn that the use of the Deacon's stole is unlawful, we need not descend to the minor objection, that it is inexpedient. We should say, that in the present day to revive the obsolete cope or tunicle, though lawful, would be inexpedient; that

it would distress many members of the Church, and be made an evil use of by Papists, Dissenters, and Infidels. On the same ground we should protest against the introduction of the Deacon's stole, even if it were lawful, which it is not; and even if it were like the customary scarf, a mere slip of silk or other fabric; not rendered superstitious by a St. Andrew's cross, or any other fanciful insignia. If we go back to the first Prayer-book of Edward, we must reject the scarf, and revive the obsolete garments and ornaments; but we must not introduce the pall or the stole, any more than the scapulary. In the second Prayer-book of Edward, the alb, vestment, and cope were forbidden; the priest and deacon being directed to wear "a surplice only," and the Bishop a rochette. Under Elizabeth the old Rubrics were revived, and they have continued in force ever since; but custom has caused a practical uniformity, which no judicious friend of the Church would wish to disturb. For individual clergymen to presume to make such innovations as we have specified without the sanction of the Ordinary, or, in the last resource, of the Archbishop, certifying that their innovations are canonical or rubrical, is most extraordinary arrogance. If our Prelates suffer such beginnings, they will repent it when too late to amend it. Dr. Pusey in a cope, Mr. Newman in an alb, Mr. Keble in a vestment (or chausible), Mr. Dodsworth with a tunicle, their curates in deacon's stoles, with altar crosses, emblematical medallions, and priests reading at the altar rail with their backs to the congregation, will present a wonderfully edifying specimen of simplicity and uniformity. Why should not the Bishop of Oxford wear a pall and tiara, which are not one whit more unlawful than the Deacon's stole? When Mr. Newman kneels before his cross-mounted "altar" at Littlemore, with his back to the people, to be consistent he ought to have a cross at his back, as the Popish priests have, in order that, though the people cannot see their face, or catch more than the mumbling of their voice, they may at least have something to fix their eyes upon, which the Oxford divines tells us is very important for the strengthening of our faith.

The whole matter, doctrinal and practical, hangs together. It is, essentially, Are we to have the Bible and Protestantism, or the Missal and Popery? We care not to stickle for one cross more or less; to decide how many images of cherubim and seraphim we may lawfully have here, or emblematical medallions of the Trinity there: but we ask, to what is the whole matter tending? What are its obvious purposes and results? It is to unspiritualize religion; to make it physical; to convert sacraments into a sort of holy charms, instead of a reasonable service; to undo the Protestant Reformation; to substitute a ritual religion for communion with God; to repudiate our sister Reformed churches and to embrace Rome; and, above all, to obliterate that Scriptural and Protestant doctrine, by which Luther justly said we must stand or fall, Justification by Faith, and not, as Rome teaches, through baptismal influence.

We feel it a degradation to be arguing such matters. If we had found Deacon's stoles customarily used, we could be well contented to let them remain (only cutting off the superstitious St. Andrew's crosslet, which Mr. Maurice says is attached to them): we are not offended by such trifles; and we wonder at the littleness of mind of any man who disturbs the peace of the Church for the sake of introducing some new rite, or reviving some obsolete one, which for good reasons had been allowed to wane to desuetude. Lauds will always generate Prynnes; and, between bigoted Ceremonialists and bigoted Iconoclasts, the judicious friends of the Church of England may live to witness the melancholy spectacle of her disruption, and of the decay of true piety and spiritual-mindedness, for a war about stoles, and crosses, and emblematical triangles, and mystic doves. We will not offend Mr. Newman by using contemptuous expressions; but we must say, that for a man of high education, an English clergyman, a Fellow of Oriel College, to issue an address to his parishioners of which the point and purpose is, that God has graciously allowed and accepted the work of building a church because of the good omen of having found four skeletons in digging the foundation, is exceeded by nothing of superstition in the darkest ages, whether of Popery or Heathen Mythology. That such things should be passing in the University and the diocese of Oxford without the slightest official check, is a melancholy "omen" for the Church of England.

ON DR. A. CLARKE'S APPLICATION OF THE TRANSLATION OF ENOCH TO THE DOCTRINE OF CHRISTIAN PERFECTION.

To the Editor of the Christian Observer.

To the letter of "An oft-puzzled Man," in your last Number, allow me to give a brief reply.

First, As to the doctrine itself: your correspondent's tone is such, that I shall only say that the Wesleyans believe that the Christian is not condemned to a hopeless expectancy in the use of the solemn petitions, "Vouchsafe, O Lord, to keep us this day without sin:" "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our heart, by the inspiration of Thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy Holy Name; through Christ our Lord." Wesleyan as I am, and puzzled as your correspondent may be, he, and your other readers, will not, I am sure, refuse to unite with me in the usual close. We agree in the "Amen:" So be it.

But, secondly; the Wesleyans believe, as fully as your correspondent, that the translation of Enoch was altogether an extraordinary and miraculous event, and that no degree whatever of the grace which is promised in Scripture can refine the corruptible body into the incorruptible, the mortal into the immortal. Dr. Clarke was a great and a good man; but your correspondent knows very well that the Wesleyans do not refer to his writings (valuable and excellent as they are) as furnishing a standard of Wesleyan doctrine.

I beg your correspondent's pardon if I am mistaken, but I cannot suppose that he really thought that the expressions he quotes from the learned Doctor's Commentary speak the language of what is called Methodism. He does not, for instance, think it necessary to ask whether the Doctor's language, as to the serpent in the 3d chapter of Genesis; or his denial of the eternal Deity of the Son of God, *as Son*; is expressive of the opinions of the Methodists generally. I cannot rid myself of the impression that he was glad of the opportunity, by the not only incautious but erroneous expressions which he quotes, to have, what is usually called, "a slap at Methodism;" a very favourite employment with Churchmen now-a-days, but one whose policy is about equal to its candour.

A WESLEYAN.

*** We have no reason to believe that our former correspondent meant to write invidiously; he expressly called the opinion about Enoch, which he found fault with, "Dr. Adam Clarke's notion," and asked if it were possible that it could embody the doctrine of the Wesleyans upon "Christian perfection;" which our present correspondent very satisfactorily assures him it does not. We thank our Wesleyan friend for his obliging and valuable private letter.

ON THE CORRECT QUOTATION OF SCRIPTURE.

To the Editor of the Christian Observer.

IN reference to two texts, which are brought forward in your last Number by F. M. K. as mis-quotations, I beg leave to inquire, whether a distinction may not be made between the mis-application of a text, and the mis-quoting it? If a text is mis-quoted, to answer any particular purpose, or to support a favourite theory, it is doubtless a matter of serious import, and deserves the utmost severity of criticism; but if a text is only brought forward in the way of spiritual illustration, I can see nothing to object to in it, and it becomes then, I think, a sort of hyper-criticism to notice it. Such appears to me to be the case in those cited by F. M. K.; the first especially. No doubt this text is oftener used in a figurative than quoted in its literal meaning: but why should it not? Are we sure, that, under the Holy Spirit's diction, it did not contain a spiritual *promise*, as well as a specific *prophecy*? This is very

common in many of the prophetic books, and is allowed to be so by some of the best commentators; and the mere change of "*day is*" for "days," can hardly be called a mis-quotation; the meaning conveyed being so nearly, if not precisely, the same.

The other text is doubtless a compilation, and therefore may be called a mis-quotation; and whoever has used it must have done it ignorantly. But even this must be considered as a venial offence, and quite unintentional; the sentiment itself being in accordance with other Scriptural texts, and indeed is a compound of two: "Be not wise in your own conceits" (Romans xii. 16), and the one quoted by F. M. K. from 1 Cor. iv. 6. And I cannot but think, that, where your correspondent has seen it written, it very probably was not *marked* as a Scripture quotation: and what is heard in conversation is hardly worthy of notice, because this may happen without the slightest intention to misquote, or misapply, but simply from not recollecting at the moment the exact words of Scripture.

I quite admit the principle on which such a complaint is founded, but to substantiate it I think some other example should be brought forward.

H.

*** Another correspondent, J. M. H., addressing us upon the same subject, says: "I would never violate the spirit and substance of a text; but I would not willingly forego the practice of weaving in passages obliquely; for they are the weft of gold which gives all it has of strength and beauty to my poor manufacture. But if it offend any, particularly a mild and courteous reader, one ought to abstain from marking such passages with inverted commas. I did so, to point out clearly the Scriptural allusion to any careless reader not familiar with the sacred volume; and who, I trusted, could not be led astray, even though, in his ignorance of Scripture, he had thought the quotation verbally correct. The better mode of attaining the same end would undoubtedly be to refer at the foot of the page to the chapter and verse alluded to; but this is unusual in modern books."

ORIGINAL POETRY.

For the Christian Observer.

ON THE ACCESSION OF QUEEN VICTORIA.

I LOOK'D, and I saw an infant bloom,
Reft scion of Kings, near a father's tomb:
And I gazed as beneath a mother's eye
The wavelets of childhood glided by;
And I witnessed a maiden in verdant bower—
Summer's fruit was not yet, 'twas but spring-tide flower;
And I heard a loud wail, and the deep bell tolled,
And they said that a sceptred hand lay cold.
Ere the wailings had ceased, loud shouts arose;
'Twas a nation's joy midst a nation's woes;
And I feared lest the bloom of that bower should fade,
For they thronged with acclaim round that Princely Maid;
And they wept for delight, as they bent them down,
And pressed her young brow with a time-gemmed crown;
Yet the bower did not fade; there was Queenly care,
But the virtues and graces of youth still were there.
And I looked yet again, and the landscape was bright;
But it stole from my gaze midst the shadows of night:
I could see but fair omen in distant view;
Yet the vision was pleasant—I prayed it were true.
I thought I beheld a youthful bride;
And I saw her rejoice with a mother's pride;
And I marked a fond nation rejoice the while;
And the landscape glowed fair with a softer smile;

And ne'er had my dreams prophetic seen
A nation so blessed, so blessed a Queen.
And the evening was tranquil, as ruddy the morn;
And the fields waved glad with the bright-eared corn;
And the ocean was white with the peaceful sail,
That swelled with rich freight in the home-bound gale;
And the songs of rejoicing re-echoed far,
And hushed were the shoutings of wrathful jar;
For I saw not the glittering sword or shield;
I heard not the moans of the battle field;
Grass grew on the scaffold; the slave bled no more—
'Twas a Queen whose fair hand was untainted with gore;—
And Church suit 'gainst her foes was more banish'd than won;
We might pray for her friends, but foes she had none.
The great ones found peace 'mid their strife-woven lot,
And the peasant found wealth in his rose-bosomed cot;
And the rest of the Hallowed Day of seven
Betokened the kindred rest of heaven;
And the sacred fane, and the welcome bell,
Told, though sweet in such gladsome land to dwell,
Earth's joys had not banished the hope or love
Of a brighter and holier land above.
I saw these things pictured in vision, but pray
My children may see them in golden day:
I saw them as distant, but why should I fear
That the child of my child will not see them near?
And I gazed again; and the curtained gloom
Foreshadowed the path from a throne to a tomb.
And methought I beheld on a pillow of rest
A time-honoured brow, by a crown still pressed;
And I heard wild sighings, and shrieks of alarm,
And I looked, and that brow alone was calm;
And I saw a blest spirit to which 'twas given
To resign earth's crown for a crown in heaven.
Be distant the day; yet, since days must cease,
Be the presage fulfilled—may her end be peace! S. C. W.

THE RICHEST SPOT IN OUR PARISH.

Aged man—for methinks thou hast marked full well
This valley of joys—I beseech thee tell
Where the glebe is most rich and the sight most fair;
I would buy me a home, and repose me there.
I can point thee, young stranger—for here do I dwell—
To each mountain, and meadow, and streamlet, and dell;
I loved them when ruddy, I love them now grey;
I will grasp my firm staff, and meander thy way.
Aged man, I see distant a fair verdant spot,
I covet no better or welcomer lot.
Youthful friend, 'tis a homestead indeed of bliss,
But I'll shew thee a lovelier spot than this.
See yonder, my aged and way-worn guide,
The landscape exulting in autumn's pride.
Yes, stranger, the crop hath o'erpaid the toil
Which scattered rich seed in such golden soil;
But I'll point thee where, sown in a lowly field,
The germ shall a gladsomer harvest yield.
Repose, aged man, for my lady's bower
Is glowing resplendent with many a flower:—
Nay, beckon me not from a scene so dear,
Farewell, gentle guide, I will rest me here.
My lady's bower is passing fair,
But I meant not, lone youth, thou shouldst rest thee there;
Thy steps to a brighter spot I bring,
Whence florets more fragrant and fair shall spring.
I have heard, aged guide, that beneath yon rock
Rich mines ask man's delving, their stores to unlock.
Yes; rich treasures are there, but my aged eye sees
Beneath yonder turf richer treasures than these.

Nay, point not, old man, to that stern narrow field;
What prize can such quarry of barrenness yield?
What seed shall enrich the oppressed sterile glade,
Where mourneth the yew with its pestilent shade;
And rude hillocks are scattered with briers o'ergrown;
And the long grass waves dark o'er the once-chisell'd stone;
And the black ivied walls, with their mouldering gloom,
Tell how sad and deserted the bleak, sunless tomb?
Nay, wandering youth, 'tis a precinct most fair;
For fruitage and blossoms unfading are there;
And jewels are hid in that slumbering mine;
And the welkin shall glow when the morning shall shine.
While earth's flitting treasures bright-vested appear,
Man seeth but terror and darksomeness here;
But all things shall here be unfading and bright,
When scenes once so lovely are cancelled in night.
Thou art young, I am aged; here soon shall each lie,
As a mouldering seed, but whose germ cannot die.
Then said I not true, that earth's fruits may not yield
Such harvest as here lies in vision concealed?
Buy the mine, or the vintage, or garden of bloom,
But forget not the seed that is sown in the tomb;
Let the corn or the vine with their rich fruitage bend,
But 'tis here springs the harvest that never shall end. S. C. W.

THE OFFERING OF CAIN AND ABEL.

SURE 'twas a pleasant offering! Fruits so fair,
Told they not eloquent God's love to man?
And were not corn, and grape, and olive there,
With all that summer gilds, or zephyrs fan?

And smiled not the Creator, as earth's child
Spontaneous heaped such votive gifts to Heaven;
Binding rich fruits with florets undefiled,
Haply to deck the hallowed day of seven?

And frowned He not, as hard by flowed the blood
Of writhing victims? Turned He not in ire
From altar fumes, and life's fast-ebbing flood,
And dying moans, and sacrificial pyre?

No, frowned He not: gales of Arabian birth
Pour not such incense as that firstling slain.
Faith gave to Abel's sacrifice its worth:
Spurned was the unasked, the apostate, gift of Cain.

And who shall say what mystery, half disclosed,
Of Calvary's altar, faith embraced from far;
For then, as now, One Victim interposed—
One arm alone heaven's portal could unbar.

Yet fruits enjoined were welcome; verdant ear
Or golden sheaf, or bursting oil, or wine;
While firstling lamb, in hallowed type so dear,
Proffered unasked were but forefended swine.

For mark where Amalek's forbidden flocks
Are doomed, and Samuel lists the bleating prey;
But jealous Heaven the hateful offering mocks,
And prompts the harder lesson,—to obey. S. C. W.

WRITE ME A HYMN FOR THIS MUSIC.

SEIZE but the harp, and the hymn will flow;
Or pour forth the hymn, and the harp will answer;
Give vent to the feelings that bursting flow,
Give wings to the soul, and high lays will entrance her.

And what are those lays? Oh, they are not of earth;
They swell not the clarion of martial story;
They breathe not soft loves, or the phrensies of mirth,
Or the dreams and the heart-aches of mortal glory.

They echo, where all things are bright and fair,
And the anthem bursts forth with cherubic swelling;
While you listen, your spirit will long to be there,
And your harp will be fain your delights to be telling.

Then wait not for ditty; strike, strike but the chord,
And bethink you of Salem, or Eden, or Heaven;
Of the Cross, or the Crown; of your Father and Lord:
Begin but your harpings, and hymns will be given. S. C. W.

THE SHORTEST AND LONGEST DAY; OR HOPE AND POSSESSION.

'Tis not to me most loved and fair,
Bright Summer's long solstitial day;
For thence full fast the moments wear;
Autumn is hovering in the air,
And Winter threats his arctic sway.

To me, deep wintry hour is bright;
For then each passing noon-tide tells
Longer the day, less chill the night,
Nearer soft Spring's exhumed delight,
And Summer's smile, and heathery bells.

There is a world, where to be blest
Is happiness;—but not so here:
Night frowns where morn in smiles was drest;
Hope is on earth man's highest zest;
To have and love is but to fear.

And yet, to have and love what bides
When time shall sever earth's caress?
Faith, that in brighter hopes confides,
A heart where heaven itself resides,
This, this, on earth is happiness.

But heaven is one long day; nor bodes
Autumnal chill, or wintry frown;
No blight its deathless bloom corrodes,
Moons wane not to their shadowy nodes,
Or nights are dark, or suns go down.

S. C. W.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO." (Prov. xxii. 6.)

As the twig 's bent, the tree 's inclined;
Sage maxim once;—but live, and learn:
Nurture, they say, but warps the mind
That longs truth cloudless to discern.

Yonder 's my garden.—Garden! friend?
—Yes, 'tis my garden, rich and fair.—
You jest; 'tis choaked from end to end
With weeds; no floret ventures there.

Nay, 'tis my garden; soon 'twill bear
Rich fruits, and glow with roseate bowers;
It asks but time; 'tis Nature's care;
You would not warp the soil to flowers.

Train up a child—thus spake the Word;
Ferment earth's mass with hallowed leaven.
Strange doctrine! obsolete, absurd!
You would not warp the soul for heaven! S. C. W.

CHRISTIANITY IN INDIA.

How many an age has rolled
In Time's swift car along,
Since India, land of gems and gold,
Became the theme of song!
There splendour shone 'mid gorgeous palaces,
And Mirth and Pleasure led to bowers of languid ease.

Yet shadows hung around;
While Death and Slavery,
With strong and heavy fetters, bound
In sad captivity
Myriads for whom the Saviour left his throne,
Who all unheeded lay, unpitied made their moan.

Praise to that Saviour's name,
Who darkness turns to day!
The far-seen hour of mercy came,
The day-spring's healing ray;
Then mild compassion stirred in many a breast,
Which inly mourned because Christ's heritage lay waste.

Thou wilt arise, O Lord;
The time of love is near;
For Thou hast given the quickening word,
And bid thy servants hear;
And 'tis thy Spirit leads them forth to seek
Thy wandering sheep afar, wounded, and lost, and weak.

Pilgrims of charity!
Meek heralds of the Cross!
Who quit your homes without a sigh,
Nor deem ye suffer loss,
Ye go to seek the lambs your Saviour sought;
Ye go to win and save the captives Jesus bought.

Nor can your mission fail,
For Christ his church will raise;
Age will your welcome tidings hail,
And infants perfect praise;
While youths and maidens weave new songs of joy,
And to extend His fame their happy years employ.

Taught by their parents' love,
Baptized into their faith,
The soldiers of the Cross shall prove
Valiant and true till death;
Apostles, martyrs, from the dust again
Revive, and bless the world in Apostolic men.

Of Indian history,
The lasting page shall tell
Who first Christ's standard reared on high,
When superstition fell;
And many a bard, beneath his native palm,
In lays of grateful love shall stranger names embalm.

Nations of every tongue,
The kindreds of the West,
And North, and South, shall swell the song
Uprising from the East;
By young and old, Messiah be adored,
And all admiring own Him universal Lord.

C. Q.

DEATH OF A BABE AT DAY-BREAK.

"*Let me go, for the day breaketh.*" (Gen. xxxii. 36.)

THROUGH his damask curtain peeping,
Soon the sun will rise from sleeping;
From the sky the stars are creeping:
Morning breaketh; let me go.

Night's dark cruse is quickly leaking;
Glimmering rays the East are seeking:
Ruddy dawn its slope is streaking:
Morning breaketh; let me go.

Dew-beads is Aurora stringing;
Birds upon the spray are singing;
Clear the early bells are ringing:
Morning breaketh; let me go.

Zephyr infant beams pursuing,
Vainly their embrace is wooing;
'Scape they while the eye is viewing:
Morning breaketh; let me go.

But the babe that earth is leaving,
Heavenly babes his crown are weaving;
Now are they the welkin cleaving:
Morning breaketh; let me go.

See they gathering wait around me,
'Till the sun direct has found me,
And with infant light has crowned me:
Morning breaketh; let me go.

Streams that flow too fast for counting,
Gush from Light's resplendent fountain,
O'er the summit of yon mountain.
Morning breaketh; let me go.

Down its sides the day-beam bending,
Low and lower still is blending;
To the vale 'tis now descending:
Morning breaketh; let me go.

Now for entrance 'tis beseeching;
Every curtained fold 'tis bleaching:
See my paly couch 'tis reaching!
Morning breaketh; let me go.

Yes, the welcome beam of morning
Is my marble brow adorning;
Sweet I feel its gentle warning:
It hath reached me—I am gone!

H. L. W.

REVIEW OF NEW PUBLICATIONS.

LE BAS' LIFE OF LAUD.

The Life of Archbishop Laud. By C. W. Le Bas, M.A., Professor in the East India College, Herts, and Fellow of Trinity College, Cambridge. London : 1836.

Since our last Number we have looked again at Mr. Le Bas' volume, and are confirmed in all that we said of its character, as an unfair and party-spirited book, which ought never to have been placed upon the list of the Society for promoting Christian Knowledge, and ought instantly to be withdrawn from it. We might just as well have a laudatory life of Dr. Sacheverell, as of Archbishop Laud. How an author of Mr. Le Bas' high respectability of character could have allowed himself to write such a book, is to our minds incomprehensible; except that he evidently set out with a determination to panegyrize Laud where he could, and to palliate where he could not panegyrize, and where he ought to have severely blamed. When it is necessary to make Laud white by blackening his opponents, no terms of virulence are spared; and "liar," "fanatic," "lunatic," "rabid malignity," "flagitious craft," "rancorous invective," and "shameless villain," are the tulip-bed of Mr. Le Bas' oratory; but when Laud does what is wrong; when he is cruel, or revengeful, or despotic, or plots to subvert the English constitution, or to substitute his own Protestant Popery for the Church of England; Mr. Le Bas has always mild and bland words to put his "mistake" in the fairest light. Even his altogether unjustifiable conduct, as early as when he was Bishop of Bath and Wells, in drawing up two unconstitutional and despotic speeches for the King to deliver, subverting the rights of Parliament and of the nation, and his mean as well as unconstitutional endeavour to throw the blame upon his Royal Master, saying that he only did what the King told him, Mr. Le Bas apologizes for; as he does also for what he is obliged to admit was "seriously questionable," namely, the attempt "to levy money by irregular and arbitrary measures," substituting Star-chamber tyranny for a Parliament, which was not allowed to sit for twelve years together, while Laud ruled the King and domineered over the people, making the church the chief instrument of this despotism*. "The only substantial vindication of Laud" in this business,

* Archbishop Abbot, whom Mr. Lawson and Mr. Le Bas vituperate because he was of the old Church of England school, and would neither favour the Papists nor persecute the Puritans, was most malignantly used under Laud's influence for not concurring in the measures on foot for enslaving his country. Abbot's noble refusal to give his imprimatur to what Mr. Le Bas calls an "ultra-royal" sermon, by Sibthorp, —in truer words, an unchristian, unconstitutional, and sycophantic defence of despotism—was his ruin; though, as Mr. Le Bas says, and correctly as for the matter, but in a style of parody upon Scripture language which we have already rebuked, "he had long been heaping up wrath against himself" at Court. This flippancy of allusion to Scripture is one of the vices of the volume. Is it, we would ask, becoming the Christian Knowledge Society to be jesting about "the sorceress of the seven hills?" Protestants consider the application of inspired prophecy to the Church of Rome a grave matter, not a good joke; and they will be disgusted at reading, in a volume designed to promote Christian knowledge, the sneers at this application of prophecy in such passages as the following: "If Laud had preached a crusade against the Vatican, the Calvinists would have regarded it merely as a stratagem to betray the people of God into the hands of her who was drunk with the blood of the saints." Mr. Le Bas is welcome to agree with Laud, that Rome is free from fundamental errors; that for ages she was alone the true visible church of Christ upon earth; that the Homilies are slanderous in calling her Antichrist or Babylon; and that the Albigenses, Waldenses,

says Mr. Le Bas—and then follows an argument about the constitution of the kingdom not being well settled, so that Laud, he sincerely believes, was not at all conscious that he was infringing the liberties of his country, or violating its laws. And this the Society for promoting Christian Knowledge is made to call a "substantial vindication." But who asked for any "vindication" at all? and why is the Society for promoting Christian Knowledge to be Laud's political apologist? Justly, said the Dublin Christian Examiner, that Laud is Mr. Le Bas' "client," not his subject. He even makes the Society endeavour to palliate that flagitious action which the Archbishop himself penitently mourned over to his dying day, his clandestinely marrying a divorced adulteress, Lady Rich, to the adulterer, the Earl of Devonshire, Laud's patron. The young parties, says Mr. Le Bas, had been long and ardently attached; the husband was "a man of ungracious manners, and of austere, unsociable temper;" "the legal principles applicable to such a case were at that time more unsettled than they are at present" (as if the law of the Bible were new); so that, in short, "Laud, *overcome by the solicitations of his patron,* consented to adopt *the more indulgent construction of the law.*" If Laud had committed murder, his modern partizans would have found out that murder was not in those days so very murderous. Mr. Le Bas is of course very angry with Archbishop Abbot, for what he calls his "evil offices" in "intercepting the Royal favour," by reminding the King of Laud's "criminal weakness in uniting Lady Rich with her guilty paramour," and of "those fatal indications of a Popish heart" (Mr. Le Bas speaks ironically) "which had made the president" (he was then

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"Wicklifites, and Hussites," were but "a straggling series of sects," and their places of Divine worship mere "conventicles;" but whatever may be his opinions, let him speak seriously, not scoffingly. Protestants do not approve, even in a Waverley novel, much less in a Christian Knowledge publication, of the playful, ironical, or secular use of Scriptural expressions; as, for instance, "pouring out the vials of wrath," "breathing out threatenings," a project "having its perfect work," "mercy and loving-kindness," "filling up the measure," Humphrey's mantle falling upon Holland, and "putting a bridle in the jaws, and a hook in the nose," of Popery. When the old writers, whether Presbyterians, Independents, or Episcopalians, used Scripture phrases, it might often be in bad taste, but it was seriously, not humorously to make sport, or to round a period. It is an ill habit, whether in Lord Brougham or any one else.

The charges against Laud are treated by Mr. Le Bas with a sort of jeering irony; as if he constantly felt, to use his own words on one occasion, that they are "exquisitely ridiculous." Even if they were so, we do not see why the Christian-Knowledge Society is to furnish jesting for the nation. It ought to be serious in a serious matter. The godly prelates, clergymen, and laymen, who agreed with the Reformers, and with the Hookers and Jewels who succeeded them, but who opposed what they considered the Popery of Laud, are not to be put down with sneers and ironical phrases about "the people of God," and so forth. But Mr. Le Bas is so thorough a partizan that he does not perceive that neither strong assertions nor smart invectives are arguments. We have already shewn how coolly he makes the Society for promoting Christian Knowledge accuse scores of witnesses, including men of high station and unblemished character, of perjury and subornation of perjury, when they swear to facts which it was not convenient to Laud to admit to be true. In answer to their solemn averments upon oath, the Society is made to say "it turned out" that the matters deposed to were "pure fictions," just because the Archbishop in his defence asserted so. We have already said that we do not accuse the Prelate of deliberate falsehood; but in order to exempt him from that charge we are obliged to admit much forgetfulness, equivocation, or mental reservation. We gave a specimen of equivocation or mental reservation in our Number for June, p. 394, 395; and in our last Number, p. 485, we added a remarkable instance of forgetfulness, in his charging Sir N. Brent, Archbishop Abbot's Vicar-general, with perjury, in swearing that Laud had directed him, in the metropolitan visitation, to remove and rail-in the communion tables; whereas Brent produced Laud's own written commands; upon which the Archbishop could only say that "he had forgotten it." Mr. Le Bas tells his readers nothing of such facts as these, which shew that Laud's apology for himself is not entitled to the credence which Mr. Le Bas bestows upon it.

president of St. John's College) "an object of suspicion at Oxford." Abbot did nothing more than his duty. Would his present Grace of Canterbury advise our beloved Queen to make a clergyman a Bishop who had acted as Laud had done in the case of Lady Rich? to say nothing of his known violent principles, overbearing temper, and persecuting spirit, which, wherever he went, raised quarrels, and eventually overturned both the altar and the throne, as Abbot foresaw they were likely enough to do.

But why should we name the case of Lady Rich? Has the reader of English history forgotten another base transaction which Mr. Le Bas touches upon very lightly, and that chiefly in a strain of apology for Laud; namely, the clandestine mission of the heir-apparent to the throne, afterwards Charles I., in disguise to Spain, in company with Laud's patron, the profligate Buckingham (to whom, though a Papist, Laud, by Heylin's own admission, was actually confessor), in order that he might be entrapped into a matrimonial alliance with the Infanta; Laud being the go-between in the business, and consenting to be Buckingham's confidential agent and correspondent while abroad? Of course Buckingham did not tell his confessor all those licentious adventures which rendered the Prince's journey a more celebrated than edifying theme. The mission failed; but though Charles did not marry the Infanta of Spain, he saw and became attached to Henrietta Maria of France, his future queen, an equally zealous Papist, whom the Puritans called "a daughter of Heth," and whose encouragement of Popery at court disgusted the nation, and was one cause of her husband's downfall. There cannot be the slightest doubt that Laud was anxious that Charles should marry a Romanist rather than a daughter of one of the Protestant continental families. He never disguised his contempt for the foreign Protestant churches, which he maintained were not churches, but schismatical sects; though, down to his day, the Church of England had always recognised them as sisters. We mentioned, in our Number for June, p. 399, his intolerant edict, that all foreigners in England should use the English Liturgy translated into their own language; which Mr. Lawson justifies with the conclusive interrogatories, why, if these Frenchmen, or Dutchmen, were Protestants, should they not be members of the Church of England? Why, if they used a Liturgy, should they not use ours?

We cannot wonder that the foreign Protestant churches, as well as the Puritans at home, were tempted to consider Laud as a Papist in disguise. We lately discovered a curious fact, not alluded to that we recollect by any of Laud's biographers, or by any of the expositors of prophecy, that "Will. Laud" was asserted to be "the number of the Beast" in Rev. xiii. 18. Our authority is a pamphlet entitled "Mercury's Message to Laud in prison," where we found the following calculation: W. 10; I. 1; L. 50; L. 50; L. 50; A. 0; U (or V.) 5; D. 500; total 666.

We are at a loss to know how to review Mr. Le Bas' book; for there is not a single chapter which does not furnish historical misrepresentations and party-spirited arguments, such as we have already pointed out in several instances; but to discuss which in detail, and with the necessary historical proofs and illustrations, would occupy a much larger volume than the work itself; for often a brief statement would require many pages to clear up the matter misnoted in it. We must supply omitted facts; we must correct distorted incidents; we must disprove false inferences, and bring out the true; and how could we expect our readers to follow us through such a multifarious detail, extending to many Numbers?

But this minute analysis is not essential in order to shew the spirit of the work. One unequivocal instance of palpable gross unfairness, of

deliberate assertion of what the writer could not know to be fact, and what is not fact, with a view to plead the cause of a client, is enough to seal the fate of any book as a not trust-worthy history. The above words in italics are strong, but they are not more strong than true, as we will shew in relation to Mr. Le Bas' remarks upon the case of Dr. Alexander Leighton. We have taken some pains to investigate this case still more fully since our last Number, and have gleaned much matter respecting it. The biographers of Archbishop Leighton seem not to have been aware of the documents still recoverable respecting his father; a more full and satisfactory notice of whom, would not only gratify curiosity, but materially elucidate the character and conduct of his seraphic son. Archbishop Leighton was born in 1611; and was, of course, educated in strict Presbyterian principles. At the period of his father's Star Chamber prosecution in 1630, for publishing "Sion's Plea against the Prelacy," young Leighton was a student in the University of Edinburgh, in which his biographers state, though we are not sure that they are correct, that the elder Leighton had filled the chair of Moral Philosophy. The severity of the proceedings against him, the brutal punishment inflicted upon him, the confiscation of his property, and his hopeless confinement in the Fleet Prison for nearly twelve years—that is, till Laud's own vicissitudes began, in 1641—must have powerfully affected young Leighton's tender spirit. The Archbishop's biographers might, we think, have elucidated his character and conduct more clearly than they have done, if they had traced out the events and associations of his early years; which they too hastily pass over in few words as irrecoverable. Burnet says, that "he never saw him laugh, and seldom smile." What a commentary is this upon the silent sorrows which had worn their indelible traces in his expressive countenance. Truly he had little to smile for. Being from nurture a Presbyterian, though gentle to all men, and a lover of all who loved God, his native land could be no welcome home to him, when he saw the proceedings of such men as Laud, who made Prelacy to be accounted in public estimation but another name for Popery, and upheld it at the price of blood. When he had finished his education, he was sent by his father to the Continent, where he spent most of the years of his parent's imprisonment. He at length returned to Scotland, the Presbyterian cause having prevailed, and became the minister of Newbattle in 1641, the year of his father's liberation. His poor father, now aged, crippled, and worn down both in mind and body by his severe sufferings and protracted confinement in a loathsome jail, did not survive many years. He was made keeper of Lambeth palace, which was converted into a prison upon Laud's extrusion. It does not appear that he ever received the compensatory sum awarded to him out of the Archbishop's property. The exact date of his death has not been ascertained; though it might doubtless be discovered by any biographer who would take the trouble to search the necessary documents. It is asserted to have been in 1644; but we have traced a work from his pen, published in 1646, with no indication of its being posthumous. There is a letter of his son's, in 1649, to Lightmaker, who married the Archbishop's sister, about their father's property; so that he was then dead. It is one of those characteristic letters which shews, in every line, how remarkably the seraphic man who wrote it was weaned from all earthly objects. "That you give me notice of," he says, "I desire to consider as becomes a Christian, and to prepare to wait for my own removal. What business follows upon my father's, may be well enough done without me. Any pittance belonging to me may possibly be useful and

needful for my subsistence; but truly, if something else draw me not, I shall never bestow so long a journey on that I account so mean a business."

But we must not digress to the Archbishop's history; we will only remind the reader, that when warm contentions ensued in Scotland among the members of his own communion, he glided out of them by resigning his parish in 1652, after eleven years of a most holy and blessed ministry; and that when Episcopacy became in turn the persecuted religion, he began to embrace it, though it was not till the restoration of Charles II. that his adhesion was completed. He was at length forced to accept the Bishoprick of Dunblane, and afterwards the Archbishoprick of Glasgow; but when the Episcopal party became the persecutors, he gave up his charge, refusing to connect himself with their intolerant measures. He has been accused of laxity and changeableness; but the concurring lessons left upon his brain and his heart, first from the violent, though doubtless conscientious, opinions of his father; then from the cruel usage his father met with; then from his own residence among Christians of different views upon the continent, especially the Jansenists; and lastly from the affairs of Scotland; may account for his opinions and proceedings.

But to return to Mr. Le Bas' narrative. Our readers will remember that in our Number for April we incidentally alluded to Dr. Leighton's trial, and spoke of Laud as having had to do with it; and as having taken off his cap and thanked God when his victim was condemned. For these statements we were courteously questioned by one writer, and superciliously rebuked by another, upon the authority of Laud's two most recent biographers, Mr. Lawson and Mr. Le Bas; and were set forth not only as very ignorant men, who knew nothing of "original authorities," a taunt of no consequence, but as very party-spirited and wicked men, who published "falsehoods," not taking the trouble to read Mr. Le Bas' "popular narrative," where they would have found themselves corrected by anticipation. We said, in reply, in our Number for June, as much as our time and space allowed; and we trust proved our original positions; and, so far as we are concerned, there the matter might end: but Mr. Le Bas' book is still circulating under the sanction of the venerable Society for promoting Christian Knowledge, and therefore ought not to be lost sight of. This is one of those cases in which the press alone can correct the evil: for a mere assertion that the book is as we have described it, would not be credited; and the proofs cannot be condensed into a letter or protest, so as to ensure a full examination of the subject in a Committee.

We will, with the leave of our readers, first recapitulate Mr. Lawson and Mr. Le Bas' statements; secondly, run over the heads of the reply to them in our Number for June; and, thirdly, add some new proofs, interwoven with remarks and extracts, which we trust will not be found unprofitable or uninteresting. We only premise that this case of Leighton's is but one solitary circumstance; that it is a specimen, not a recital; so that if the matter should be brought before the committee which hastily sanctioned Mr. Le Bas' book, the objections to it would not be removed by any alteration in the passages respecting Leighton or St. Catherine-Cree's church *, for it would then be necessary to take fresh

* We will not go back to the St. Catherine-Cree consecration; as we shewed fully in our Number for June that the matter is not doubtful. We lately observed, in Dr. Welwood's "Memoirs" (3d ed., 1700, p. 62) the following passage: "And indeed his (Laud's) behaviour in some of these matters (Popish ceremonials, being twice offered a Cardinal's hat, licensing books that spoke favourably of the Church of Rome, and refusing licenses to others against it), as likewise in the Star Chamber and High Commission Court, can hardly be accounted for; and particularly his theatrical

instances, and to shew that the whole work is a tissue of incorrectness, both in fact and argument. The question is, Will the Christian Knowledge Society continue to sanction a publication written in the spirit which one such instance as that which we shall specify (and which is but one in many) exhibits, and which utterly discredits the volume? We are obliged to unite Mr. Lawson's name with Mr. Le Bas', though we are not reviewing his work, because Mr. Le Bas follows it in the chief topics of defence and the general spirit of the argument. Mr. Lawson's narrative is an extensive and elaborate publication, of which Mr. Le Bas makes good use; but he omits any allusion to Mr. Lawson's name, even when he is availing himself of his labours; whereas he constantly refers to Heylin, Laud's "Diary" and "Troubles," and other common sources. It is scarcely handsome to supercede Mr. Lawson's laborious work by a popular compilation without acknowledgment.

But we return to the statements of Mr. Lawson and Mr. Le Bas respecting Dr. Leighton. Mr. Lawson affirms that, having examined publications relating to the life of Laud, to the extent of three hundred distinct works, besides manuscripts preserved in the public libraries, and numerous biographies and histories of recent date, he can undertake to affirm, that "there is not the slightest evidence that Laud was present at the trial." He says: "In all the accounts of the Star Chamber which I have been able to examine, I do not find him mentioned in this case;" he adds, that "not one of the writers of that age, in opposition to Laud, Peirce excepted, asserts that in this he had any concern, nor has he ever been upbraided with the fact, except by the enthusiasts of modern times;" and that, "it is evident and undeniable that he has been most unjustly reproached for this affair, with which he had not the least concern, either as a judge or as a member of the Star Chamber;" and he accuses the historian Neal of "Puritan veracity," that is, of conscious falsehood, in pretending to quote authority which did not exist, in proof that Laud gave thanks to God at the passing of the sentence. Mr. Le Bas, following, and improving upon Mr. Lawson, says:—

"It is a remarkable circumstance that this enormity (the sentence on Leighton) was never laid to the charge of Laud in the days when heaven and earth were ransacked for matter of impeachment against him." "It has indeed been since confidently affirmed, that while this merciless sentence was passing, Laud pulled off his cap, and gave God thanks for it. But this assertion was never heard of till half a century after the death of Laud; and then only on the authority of an anonymous pamphleteer, who assumed the name of Ludlow." "This fact is asserted by Neal, but he produces no authority for it;" "so that with regard to Laud's concern in this barbarity, we have only the bare assertion of Neal, and of some unknown writer who, in 1692, thought fit to disguise himself under the name of Ludlow." pp. 142, 143.

Such were the allegations which were quoted in proof that we had vouched for fictions and falsehoods for want of reading Mr. Le Bas' refutation of such "exquisitely ridiculous" stories.

In reply, we shewed that historians, biographers, and the most accredited compilers of State Trials, men of various sects and persuasions, political and religious, had concurred in representing Laud as prominently concerned in Dr. Leighton's trial and sentence; so that we are not aware that the fact was ever denied or doubted till the recent publications of Mr. Lawson and Mr. Le Bas: and we justly complained of the gross injustice and party-spirit of charging such numerous writers with inventing, or carelessly or corruptly retailing, base fictions, without being able to adduce one syllable of evidence in disproof of their statement.

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manner of consecrating a new church in London." Dr. Welwood must, therefore, be added to the innumerable writers whom, two centuries after the event, Laud's advocates charge with "falsehood" and conspiracy. We never witnessed a more unshrinking effort of party-spirit.

Nay, worse—far worse—for not only was there no syllable of evidence to disprove the manifold and concurring proofs on the other side, but there was Laud's own repeatedly published declaration at the trial of Prynne, Bastwick, and Burton, that he actually made a speech upon the occasion; and this declaration Mr. Lawson, in quoting the passage, has deliberately falsified, in a manner that altogether impeaches his veracity where he has a point to carry; and Mr. Le Bas, though he had carefully read, and applauds, and even analyses, Laud's harangue, follows Mr. Lawson in asserting the *alibi*, suppressing Laud's own declaration, which passed again and again under his eye. This declaration, which Heylin evades, Mr. Lawson falsifies, and Mr. Le Bas silently passes over, we discovered accidentally in our rambling researches among "original authorities;" but it was not necessary, in order to complete the chain of evidence, in which no person had ever, that we are aware of, affected to find a flaw till Mr. Lawson and Mr. Le Bas chose violently to snap the links asunder, and then to assert that they had never been joined. In our Number for June we shewed that the antecedent probabilities were strongly in favour not only of Laud's taking a part in the affair, but of his being its chief instigator; and his alleged absence would require stronger evidence to prove it than his presence. We adverted also to Leighton's petition to Parliament, in which Laud is prominently implicated; and we referred to the resolutions of the House of Commons, by which large damages were awarded to be paid by Laud to Leighton, for the injustice and cruelty exercised towards him. We added the concurrent statements of historians, biographers, and compilers of state trials; all which Laud's unflinching advocates blow away as so much chaff. We proved, in particular, the almost unparalleled boldness and injustice of Mr. Le Bas in venturing gratuitously, without one iota of evidence, to exculpate Laud from the well-substantiated charge of having taken off his cap and thanked God for Leighton's sentence. We shewed that the circumstance was rendered highly probable, from Laud's character and conduct; and we know that when he had inflamed his colleagues in the case of Prynne, Bastwick, and Burton, to pronounce a scarcely less unjust and cruel sentence, he thanked them (his own published speech is extant), and he even affirmed that the punishment was too little for the offence. This was but one instance among many; and his habits on the side of severity and despotism were so uniform, that if the story had been extant without one tittle of authority, it might have deserved credit for its verisimilitude. But because Mr. Le Bas happens to have traced it back only to General Ludlow's publication in 1692, he boldly asserts, what Ominiscience only could be competent to determine, that it was never heard of before. But even supposing that it never had been, what then? Ludlow (or whoever wrote the works which go by his name) related the facts circumstantially, yet only incidentally among many other things, in the course of a controversial publication; and the acute replicants, while they eagerly "showed up" his book, as the phrase runs, in all vulnerable matters, never thought of denying this story, but, on the contrary, made the best excuses they could for Laud. So again when Neal, a few years after, repeated the incident, his answerers never pretended to deny it. Mr. Le Bas therefore, we said, wrote uncandidly, when he affirmed that the story "rests upon the authority of an anonymous pamphleteer" (even supposing, what is mere surmise, that Ludlow's name was not genuine), for it rests upon the implied authority of Laud's own numerous advocates, who, when the story was printed once and again, incidentally admitted its truth *.

* We do not think it necessary to mention all the historians who relate the story; and we expressly stated that we did not urge the testimony of Neal or Ludlow, or any

There was a strong motive for the advocates of Laud to try to hide out the fact of the Archbishop's being the instigator of Leighton's trial and punishment; for Mr. Lawson is obliged to admit that it is "unquestionable that the book was intended to bear against Laud;" so that to prevent the inevitable conclusion that he was prostituting a court of justice and the sacred name of religion to the indulgence of private revenge, Mr. Lawson pleads an *alibi*. The alibi being disproved, the charge remains in full force. Some of Laud's own friends while living, and his advocates since his death, are among his worst enemies. All these efforts to disunite him from the transaction only shew more strongly how disgraceful it was to him. It is perfectly absurd to affect to believe that Laud did not concur in the punishment, as if his nature was too mild to allow of his doing so, or as if he had some regard to that law of the Church which forbad a clergyman's meddling with blood. Indeed, so far from considering the sentence too severe, many years after, when mentioning in his "History of his Troubles," p. 198, Leighton's being sent with a warrant from the Parlia-

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Puritan, Non-conformist, or Low-church or Low-politics writer, as conclusive, except so far as it was corroborated by circumstances, or incidentally admitted in the replies of opponents. We were, however, more generous than just in this limitation; especially as, upon examination, we perceive that particulars were sometimes mentioned which could not be traced to Ludlow; so that, though published subsequently to his work, they have the weight of independent testimony. Refer, for instance, to the relation of the matter in Oldmixon's History of the Stuarts. This ponderous work was not published till 1730, and both on account of the comparative recentness of the date and of the writer's party-politics, we did not quote it; but still, it must be remembered, that though Oldmixon took what was called "the low side," he was a laborious collector of facts and documents, and that in the extended controversy which occurred upon the publication of his elaborate work, neither Atterbury nor any other of his opponents, while they charged him with all the historical mistakes and misrepresentations which they could discover, ever ventured to enumerate his account of Laud's conduct to Leighton among them. We were, therefore, too delicate to Mr. Le Bas in not availing ourselves of the testimony even of Oldmixon; for his references are collateral to those of Neal or Peirce; and even with regard to his political and ecclesiastical predilections, we must remember that he wrote when prerogative ran high, and the clergy were rushing into civil and spiritual Sacheverellism, so that we ought to take into account his own statement where he says (Hist. of Stuarts, p. 89): "When we speak of clergy on these occasions, we mean such clergymen as Neile, Wren, Montague, Cosins, Manwaring, Sibthorpe, and all under the influence of Laud; the sincere Protestants of the true Church of England, such as Moncton, Carlton, Davenant, Usher, Brownrig, Hall, Featly, Prideaux, Oldsworth, Shute, Udal, Ward, Gouge, Sibs, and a great number of pious learned divines, *always* bore their testimonies against Laud's innovations in Church and State." This testimony from such a writer as Oldmixon to the general character of the divines of the Reformation, as distinguished from the faction of the Lauds and Sacheverells, is valuable at the present moment, when so many of the opponents of the Church of England, and some of her false friends, are trying to represent her as encouraging what were not her principles or practices, but "innovations in church and state," abhorrent to her whole spirit and constitution.

But we return to Dr. Leighton, of whose case Oldmixon says: "We are coming to an instance of this disposition (margin, Laud's cruelty) which cannot be written or read without horror, and the utmost indignation against Laud who was the cause of it. It is a scandal to all history, and has no parallel in any other. I have large memoirs relating to it, and shall therefore enter into the detail." What these large memoirs were he does not say; and as he has not given his authorities, except that he once mentions having in his hands the manuscript of the petition which Leighton presented to Parliament, and which we shall elsewhere refer to, we will not quote his statement, which is very long and circumstantial. He twice mentions that when the Clerk of the House of Commons was reading Leighton's petition, the Members were so overpowered with sympathy at the recital of his sufferings, that they directed the clerk to make a pause. And yet with all these concurring testimonies upon record, not one of which was disputed when they were put forth, we are now, for the first time, more than two hundred years after the events specified, to be told that there is not the slightest proof that Laud had any concern whatever in the matter. Is all grave history one book of falsehoods?

ment for the keys of Lambeth palace, he says: "Leighton, who had been censured in the Star Chamber to lose his ears for a base and a most virulent libel against bishops and the church government established by law; in which book of his were many things which in some times might have cost him dearer." This does not look as if he thought Leighton's sentence was too harsh.

Having thus adverted to the assertions of Mr. Lawson and Mr. Le Bas, and the proofs which were urged in reply to them in our Number for June, we are now to specify some additional particulars; as we promised in the Answers to Correspondents in our last Number.

The first document, in the order of dates, which we wished to examine, was the book itself for which Leighton was punished; his "Appeal to Parliament, or Sion's Plea against the Prelacy." We happened to ascertain that a copy of it was in the British Museum; though, being published without name or numeral date, and the title being long and complicated, it has been hitherto catalogued so ambiguously, that several historical and biographical compilers have sought for it in vain; but the officers of the house, with their accustomed courtesy, have been kind enough to find it for us; and it is now entered in a convenient form upon the catalogue. It is a quarto volume of 344 pages; the production of a zealous Scotch Presbyterian, and is very bitter upon "Prelacy," though not more so than the writings of many of the unskathed followers of the vehement Knox; and if Leighton judged of Bishops from Laud, he might reasonably be alarmed both for the civil and the spiritual liberties of his countrymen. But even Neal admits that it was written in a harsh and unjustifiable spirit; though there was certainly nothing in it that merited the cruel punishment awarded to its author. Mr. Le Bas, who evidently has not read it, says of it: "In this work, which he dedicated to the Puritans, and presented in person to several members of the House, he exhorted the godly to smite the Bishops under the fifth rib, *and to slay them*; and branded the Queen as an idolatress, a Canaanite, and a daughter of Heth." We offer no justification of Leighton's opinions or language; but we must append a few remarks on Mr. Le Bas' charges; for we will not stand by and see a man, of whatever name or party, unfairly used, without defending him.

With regard to the invidious statement that the book was dedicated "to the Puritans;" Mr. Le Bas, if he had seen it, would have known that it was dedicated to no such body, but generally to the Parliament which the King had summoned (the Parliament of 1628, 1629), and which Leighton implored to deliver the land from ecclesiastical oppression; including under this name not only what well deserved it, but also the whole fabric of the Church of England, for the Presbyterians called Episcopacy, Prelacy; and both Popery; and when they were in power they were as intolerant as if they had made Laud their example. It is, however, unfair to represent Leighton's appeal as dedicated "to the Puritans," instead of to the Parliament, which was the constitutional court of investigation of national grievances. There was ample cause for the interference of the legislature; for Laud had so united civil with spiritual tyranny, that the one was ever at hand to aid the other. Prynne justly remarked many years after, in his Canterbury's Doom, that the Archbishop, by engrossing numerous and incompatible offices, civil and ecclesiastical, which he did upon system, in order to get as much power as possible into his own hands, "vexed, persecuted, and trampled upon both clergy and laity that opposed any of his innovations or projects, at his pleasure; for those whom he could not conquer by his episcopal, he would be sure to overtop and crush by his temporal, authority." It is a

gross misstatement to represent Presbyterians, or Puritans, or factious politicians, as the only persons who besought the aid of Parliament to deliver the country from civil and ecclesiastical despotism. The steady Church-of-England men; the laics and divines of the old school of the Reformers, and what we should now call the respectable Conservative portion of the nation, were quite as anxious for parliamentary interference with the overgrown power of the Star Chamber and the spiritual courts, as their neighbours. We might appeal to the published page of history; but we could add, from our own private researches among inedited documents, many facts strongly in point. We lately noticed, for example, in a mass of old papers, a copy of a most interesting and well-composed petition presented to the House of Lords in 1641, the very year of Laud's downfall, from the county palatine of Chester, signed by four noblemen, 80 baronets, knights, and esquires, 70 divines, 300 and odd gentlemen, and 6000 freeholders (a splendid list of signatures in those days, or any days), in which the petitioners describe most beautifully, and defend most manfully, the claims of the civil constitution and the Protestant Episcopal Church, which they hold up to the love and veneration of the country; expressing their deep regret that petitions had been carried about for signature, aiming "not so much at reformation as absolute innovation of government;" and adding, that they thought it their bounden duty to come forward to oppose such dangerous proceedings. At the same time, with much wisdom and moderation, they say: "We, as others, are sensible of the common grievance of the kingdom, and have just cause to rejoice at, and acknowledge with thankfulness, the pious case which is already taken for the suppressing the growth of Popery, the better supply of able ministers, and *the removing of all innovation*; and we doubt not but in your wisdoms *you will regulate the rigours of ecclesiastical courts to suit with the temper of our laws and the nature of free men.*" It is clear from these words that these respectable Episcopalian Conservatives, who were standing up for the constitution in church and state in the hour of its danger, yet felt that the proceedings of Laud and his party were "innovations" inconsistent with British law and freedom, and, if unchecked, would prove its ruin. Such men afterwards stood in the gap to stave off the overwhelming multitude whom the bigotry and tyranny of such rulers in Church and State as Laud had incensed; and many of them died in the field of battle, in defending those institutions, the downfall of which they had too truly foreboded would ensue from the ungovernable re-action of popular opinion after a long course of civil and spiritual despotism. We recollect a well-written little tract, very scarce, and of which we never saw but one copy, entitled "Sion's Charity towards her Foes in Misery; in a Dialogue between a Citizen of London and a Country Gentleman, concerning the Offenders of these Times," printed in 1641, the object of which is to moderate the popular hostility against Laud and his party. The citizen, who is very zealous for the reforms proposed by the Parliament, which, after so many years of irresponsible government, the King had found it expedient to convene, and who hopes that exemplary vengeance will fall upon the court party, is temperately, and with much serious and excellent argument, enlightened and softened by a fine old Conservative country gentleman, whom he meets with in a rural ramble, and to whom he offers to relate the London news, seeing, he says, that he seems to be "an honest, grave country gentleman." Yet amidst the elevated church-and-King feeling of the good squire, or nobleman, or whatever he is, there occurs a question, followed by a remark, which shew that the quiet, thinking part of the nation were very glad, after so many years of

arbitrary power, to see a Parliament once more met. "First of all," says he, "I pray you, is the Parliament likely to sit, and not be dissolved?" which the citizen having assured him was the fact, he exclaims: "Blessed be the Lord for it: if they sit without disturbance" [four Parliaments, it will be remembered, were convened during Laud's sway over his Royal Master, only to be turned adrift when they began to look into abuses: the fifth, in its madness, overthrew the Constitution] "they will amend many things that are amiss both in the church and commonwealth." The country gentleman saw plainly enough that matters wanted some amendment. Such apparently trivial indications—which the student often meets with, when, shutting up elaborate histories, he gropes out old dusty tracts, papers, and odds and ends of the day, written or printed—are frequently more strikingly expressive of the state of public feeling than voluminous treatises. So much for Mr. Le Bas' unfairness in calling an address to the great council of the nation assembled in Parliament, a dedication "to the Puritans." If the Parliament of 1628-1629 was Puritan, it must have been because the nation was Puritan; which is not true, unless we are to take as the test Laud's private black-and-white preferment list, with O marked for Orthodox, and P for Puritan. By Orthodox and Puritan Laud meant, in part, Arminian, or Calvinist as to the "five points;" but he meant still more those who took, like himself, a semi-Popish view of the sacraments and of church ceremonies, and those who adhered to the old-fashioned principles and practices of the Reformation. The mass of the nation was at that time essentially conservative: it wished to preserve the public institutions in Church and State as they had been handed down from the Reformation: but Laud and his party innovated upon both, and tried to establish civil and ecclesiastical despotism in their stead: and hence ensued those struggles which led to the Great Rebellion. If the Parliament which Leighton addressed had been allowed to continue to sit, and to adjust the public affairs, the arbitrary proceedings of the ensuing twelve years, during which the King and Laud and Strafford ruled without controul, would have been prevented; and in all probability the Church and State would have stood secure, and those three victims of popular vengeance would have died peaceably in their beds. Leighton was not to be blamed for addressing the Parliament; the fault was in the matter of the book, not in dedicating it to the great council of the realm; and though Laud hated Parliaments, and considered the people and their representatives as a horde of Puritans, whom he must keep down and harry out of their liberties, it does not become a writer for the Society for promoting Christian Knowledge to re-echo his opinions.

As to what Mr. Le Bas says, in the latter part of the few lines which we have above quoted, respecting Leighton's glancing at Charles's Popish French queen, under the title of a daughter of Heth and so forth, he must know perfectly well that such Scripture phrases, however unjustifiably applied, were the current language of the day; and that this foreign lady, who was very unacceptable to the people, on account of her encouragement of Popery and her Sabbath profanation and her anti-English opinions, was very frequently so denominated by seriously minded persons, who meant no treason, though they lamented the King's unhappy marriage; the effects of which were direfully experienced in the next generation; for she secretly warped her sons Charles and James to Popery, and James's Popery overturned his own throne and led to the Revolution of 1688.

But it was not in the remark respecting the dedication to the Puritans, or the likening Queen Henrietta to a daughter of Heth, that we meant

particularly to complain of Mr. Le Bas' unfair usage of Leighton, but in his saying "that he exhorted the godly" [why should the Christian Knowledge Society use such expressions sneeringly?] "to smite the Bishops under the fifth rib, *and to slay them.*" Mr. Le Bas ought to know perfectly well that the phrase "smiting under the fifth rib" was used metaphorically; and that it no more implied "and to slay them," than calling Queen Henrietta a daughter of Heth implied that she was an Asiatic. Mr. Le Bas himself actually quotes this very phrase figuratively, when, speaking of Laud's arguments against Fisher the Jesuit, he says that even "Sir Edward Deering, a bitter adversary of Laud, confessed that he had muzzled the Jesuit, and struck the Papists under the fifth rib." The declaration that Leighton wished the Bishops to be slain, is a sheer calumny, now for the first time gratuitously invented and put forth in a volume for promoting Christian Knowledge. If Leighton had recommended such an atrocious crime, instead of being mutilated and sent to prison, he would have been summarily tried and sent to the gibbet. We have referred not only to Mr. Lawson's work, but to the statements of half a score other writers who quote Leighton's phrase of smiting the Bishops under the fifth rib; but in no one of them have we found the slightest intimation that he meant by it "and to slay them," or in any way personally to injure them. It is Mr. Le Bas' own newly-invented calumny. There is no such exhortation in Leighton's book. If Mr. Le Bas had read the work to which he applies at random this false accusation, he would have found, in the concluding, and actually the most conspicuous, leaf of the book, p. 343, the following explicit declaration:

"To make an end of our present subject: we wish your Honours [the Parliament] *might prevail with the Prelates by fair means* to cast off that overcharging calling. If they would go by precedent, that is not wanting. Gregory Nazianzen rejected this calling to stay contention. Here in England, John of Beverley, schoolmaster to Bede, forsook his prelacy for the contentions raised by the monks and others about the ceremonies, and betook him to Beverley, where he preached the word constantly till his death, and thus he became a Bishop indeed. If they object that these men forsook their places occasionally upon the corruptions of contentious people, and not for the unlawfulness of their calling, we answer, first, that by reason of the Popish ceremonies, and their tyrannous government, there is now as much mischief and contention as was then; and who is in the fault but they that do and press such things?" "We fear they are like pleuritic patients, that cannot spit, whom nothing but incision will cure (*we mean of their callings, not of their persons*), *to whom we have no quarrel, but wish them better than they either wish to us or to themselves. One of their desperate mountebanks out of the pulpit could find no cure for us, their supposed enemies, but 'pricking in the bladder,' but we have not so learned Christ.*"

Thus Leighton concludes his treatise; and yet Mr. Le Bas thinks fit to say that he exhorted the godly to "*slay them!*" How many weeks or days is the Society for promoting Christian Knowledge to continue to circulate a narrative studded with such false accusations?

If our space allowed, as Leighton's Appeal is rare, and of some curiosity, we would give a specimen of its good and its bad passages, for it has some of both; and we may possibly find another opportunity of doing so; but for the present we must pass on.

Having examined the work for which Leighton was punished, our next inquiry was respecting the minute-books of the Star Chamber, in which we thought it probable we might find some particulars of the trial; or, at all events, we should be able to shew—what indeed we had sufficiently proved from other sources—that Laud was undoubtedly present at the examination and sentence. Upon inquiry at the State-Paper office we ascertained, that, though many hitherto unused documents illustrative of Laud's history are there (which ought to be carefully investigated by his future biographers), the minutes of the Star Chamber during the reign of Charles I. are not; nor are they to be found, or copies of them, in the

collections at the Tower of London or the British Museum, or any other of the public libraries or record offices. In the Chapter-house at Westminster, there are the *civil* transactions of the Star Chamber during the reign of Charles, but not the criminal, which formed a separate department. We afterwards discovered that our pains might have been spared; for it is stated, in a paper delivered to a Committee of the House of Lords in 1705, by the Deputy Chamberlain of the Exchequer, and also in a report of a Committee of the Lords appointed in 1719 to investigate the state of the public records, that the decrees of the Star Chamber temp. Charles I. were not to be found; and that "the last notice of them was that they were in a house in St. Bartholomew's Close, London." The same intelligence is repeated in Mr. George Rose's Report to the Lords' Record Committee, in 1801; but it is remarked, that "there are copies of many of these decrees in the Harleian Manuscripts in the British Museum;" and it is added, "In Rushworth's collection of Papers, vol. ii., are the proceedings and decree in one case; and in the Appendix to the third volume several decrees." The case thus specially referred to is that of Leighton, Rushworth's account of which we shall have occasion again to notice. Rushworth, our readers will recollect, accredits the St. Catherine-Cree charges; and he thinks that Laud equivocated about "dust" and "ashes." See our June Number, p. 394, where we adopted the same solution.

The House of Lords' reference to the Harleian collection of manuscripts led us to make some researches among them; but we find no Star Chamber records relative to Leighton, though there are many others, and among them those respecting Prynne, Bastwick, and Burton. We have not, however, lost our labour; for among the manuscript volumes which compose that invaluable collection we have discovered one (No. 390) which contains a vast heap of the autograph letters of the celebrated Joseph Mead; several of which letters, written at the time of Leighton's trial and punishment, contain some new and interesting allusions to the circumstances. Mede's letters are addressed to Sir M. Stuteville, for whom he was in the habit of collecting the news of the day; and from the mass of his autograph papers in the Harleian volumes a selection of original passages might be made which would be highly valuable to the historian and biographer. We should add, that Mead (he sometimes spells his name thus, sometimes Meade, but never Mede) was very much an admirer of Laud, of whom he says, in allusion to one of his Star Chamber speeches: "The Bishop of London bore the bell;" "he shewed himself a man of spirit and courage." No one doubts Laud's spirit or eloquence in his Star Chamber addresses. We remember, in the controversial and satirical pamphlets which pullulated in clusters at the liberation of the press from censorship at his downfall, some remarkable allusions to his Star Chamber speeches, which seem to have been too often couched in the style of Judge Jefferies, and by no means in diction becoming a Christian Bishop.*

* Some of these pamphlets are tolerably well written, but most of them are groveling and scurrilous. We will mention, as an illustration, two of them, one in prose and the other in verse, which are very rare, and which we have never seen noticed. The one is entitled "The Pope's Benediction, or his general Pardon, to be purchased only with money and without penance," 1641, with the motto; "All hail to our Laud of little grace." The chief jest of the pamphlet seems to be the Pope's telling Laud that he did not generally remit sins the nature of which he was ignorant of, under a fee of 50,000 marks; but that he would do so in this instance gratuitously, in consideration that Laud was his singular good friend and invaluable ally. "Your Grace," he says, "having so well improved your time; for you had almost reduced great part of the island to be conformable to our holy rites, ceremonies, and customs, which the ignorant call superstition"—and then follows a free pardon for all his offences, accompanied by

Now for the extracts from Mead's manuscript letters, which we must confine to the topic under investigation. In a letter dated March 6, 1630, among the other news of the day, he says:

"The title of Dr. Layton's book is Sion's Plea against the Prelacy. He refuseth to answer the High Commissioners, as being parties, and so incompetent judges; but appealeth to the Lords of the Council. The famed passage about his Majesty's marriage, as I hear by those who have read the book, is, that, missing an Egyptian (meaning the Infanta), he had lighted upon a daughter of Heth (meaning her Majesty); not, as some relate, missing a Jew, had married a Turk; though it be little better, for it implies a Canaanite. Since his committing his wife hath also been committed to the same prison for her disordered tongue; and a button-maker for putting his mouth to the key-hole of the prison door where he lay, and crying aloud, 'Stand to it, Doctor, and shrink not,' and such like words."

We can hardly bring ourselves to credit that the mother of the meek and seraphic Archbishop Leighton was such a termagant as to deserve to be sent to prison for her disorderly tongue. We have always pictured to ourselves a very different character. But the meekest woman might have felt some excitement on such an occasion, and have uttered words which Laud and his friends might be glad enough to silence, or to punish, according to the arbitrary practices of those days, by sending her to prison. When Prynne was arrested, his servant also was captured, not for any thing that it appears he had said or done, but in order to keep him from communicating with his master and his master's friends. The biographers of Archbishop Leighton have failed to obtain any intelligence whatever respecting his mother; but her husband, as we shall have occasion to shew, places her in an attitude which may well remind us of the noble-minded Lady Russell. He says, that at his trial, he being confined by illness to his dungeon, and unable to be present, "she spake freely, but modestly enough;" which is just what we should have conceived of her. We feel persuaded that the biographers of Archbishop Leighton, if they went diligently to work, might recover many interesting particulars respecting his parents, which have hitherto evaded their researches. We have just incidentally noticed two allusions to his mother which have never before been referred to; and a third, equally original, has accidentally presented itself to us, which, though not to her honour, if correctly related, we are too sincere lovers of truth to withhold. Some time after Laud's imprisonment, Leighton, being liberated, was sent to take charge of Lambeth palace, in which a company of soldiers was quartered. The document we allude to is a petition presented by some of the people of Lambeth to the House of Lords, in 1642, which we found in a volume of old detached tracts and papers. The petitioners complain that Capt. Andrews's company, quartered at Lambeth-house, had conducted themselves insolently, and had acted in a very irreverent and disgraceful manner in the church. A quarrel also had arisen between

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a request that he would inform his friends how easy it was to obtain remission of sins at Rome, in order that they might the more readily come over to the Pope's communion.

The doggerel pamphlet is entitled "Lambeth Fair; wherein you have all the Bishop's Trinkets set to Sale," 1641. One lot may suffice as a specimen of the auction:

"Come hither, friend, and buy this silken gown;
I'm sure you cannot match't in Lambeth town;
In this same gown did Canterbury's Grace
At High Commission shew his grace-less face.
Many a storm and shower it will abide;
Yea, and a world of knavery 'twill hide."

Thus did the people begin to jig upon their emancipation from their fetters; but, alas! this awkward mirth portended no good, either to themselves or their rulers. While the ballad was singing the axe was sharpening; till the infatuated bigotry and obstinacy, of one party, and the alarms, revenge, and narrow-minded scruples of another, brought on the fatal catastrophe.

Andrews's troops and Capt. Temple's, and two persons had been wounded, one fatally, in a riot which ensued. The petitioners admit that Temple's troops had called Andrews's troopers "Parliamentary Rogues." Leighton's wife and servant are mentioned in this singular petition as follows: "Dr. Layton's man threatened our parson, Dr. Featly, and said publicly, that if he came to dispense the word on the morrow, the Lord's-day, he were best to come *featly indeed:*" "And Dr. Layton's wife, her husband being housekeeper, hearing that one of the inhabitants was killed and another hurt, said, It was no matter if five hundred of them were slain." The weight of this petition, of course, depends upon the respectability of the signatures, which are not added in the paper we have copied from. It might be the petition of the most respectable parishioners, whom the sacrilegious habits of the troops might well disgust; or it might be an ex-parte petition, got up and signed merely by a few of Laud's friends or tradesmen, who wished him back; for he was a Prelate of munificent habits, and also a large bestower of alms and rewards. The petitioners were certainly hard set for arguments against Dr. Leighton when they could find nothing worse to inform the House of Lords of, than that his man had made a bad pun upon Dr. Featly's name, and that his wife had uttered a hasty speech; the causes which provoked it (if, indeed, it was really spoken) not being mentioned. The severe afflictions which herself and her husband had undergone during twelve years from Laud and his partizans, required that she should possess more than the meekness even of her saintly son to enable her at all times to bridle her tongue. Her husband seems to have been reduced by his sufferings to a state of mental imbecility. However, we give the story as we accidentally found it; being the first to inform Archbishop Leighton's biographers of the singular incident that the tongue which taught the lips of that devout man to utter their first lispings of prayer and praise, was gravely remonstrated against by certain inhabitants of Lambeth in a petition to the House of Lords.

In another letter, dated Nov. 27, Mead gives various heads of news, and among others the relation of Dr. Leighton's escape from the Fleet prison, "after he was degraded at Lambeth, in ordine, ad ulteriorem pœnam." The following curious particulars are worth transcribing.

"The manner was: one Leviston, a zelotical Scotchman, a tailor, came with a grey suit of apparel under his cloke, in company of another gentleman appareled in the like, and coming to visit a friend likewise there. While he went to his friend, Leviston comes to Layton, disguises him, cuts his beard, and brings him out with him. The porter, thinking he had been that other gentleman who came with him before, let him pass freely. But presently it was discovered that Layton was gone, and the gentleman in the grey laid hold on—for any thing that could be found, altogether ignorant of the plot, and only entreated by Leviston to go with him, each to visit their several friends there. A general search was made that night in the city, and through the inns of the court, the gentlemen whereof took it unkindly that they should be suspected for Puritans. Leviston, and divers others his accomplices, were attached, but no Layton could be heard of. But I heard yesterday, by letters from London [Mead was writing from Christ College, Cambridge], that on Monday this week he was apprehended at a widow's, some say a lady's, house in Hertfordshire, near Hitchin, and is brought back again to his lodging, to the no small grief of some favourites of his, who, as I heard by one who is come out of Bedfordshire, said he was delivered out of prison by the prayers of the church, as Peter was. But others about London say, as I hear, that this flight of his had given a great blow to the cause, by deserting it, which he should have stood more strictly to. But, alas! he durst not for his ears. Leviston, I hear, and his accomplices, are to answer, and to lay in the Star Chamber *.

* There is much matter in Mead's letters respecting the proceedings in the Star Chamber. In this very one we read, a few lines after: "Thursday, November 18, all the vintners, innkeepers, and victuallers were summoned into the Star Chamber for dressing of flesh on Wednesdays, Fridays, and Saturdays." Thus we see that the parties who denied the Scriptural obligation, and encouraged the violation, of the Lord's-day, were, like the Papists, rigorous in enforcing the observance of days set

In another letter, dated next day, Mead describes the particulars of the punishment, which we will not repeat, as we have already given them from other sources. He adds: "He spake much comfort to himself, being, he said, assured that in this his suffering the Spirit of glory rested upon him." In another letter, dated Dec. 5, after giving further particulars of the punishment, Mead says: "His wife went before him to the execution, and said, 'As Christ was crucified between two thieves, so was her husband led between two knaves.' When he put his neck into the pillory, he said, 'This is Christ's yoke,' and that the Spirit of glory rested upon him. When his ear was taken off, he said, 'Blessed be God! if I had a hundred, I would lose them all in the cause.' He said his wounds were Christ's wounds; and such like passages." Mead goes on to relate what he calls "two odd passages;" the one, that on the day when he purposed to escape from prison he prayed with his friends, using strange ejaculations, and desiring God, for his own glory and cause, to shew a wonder, and to deliver him, as he did St. Peter, by sending his angel; and that his followers said God had heard his prayer: the other, that at the pillory he told the people he suffered for their sins, and applied to himself the prophecies of Christ's sufferings, to the scandal of many. Allowing for the manifestly party colouring of this statement, on the one hand, and for the habits and language of the times, on the other, there was nothing in these allusions but what was common among persons suffering in what they considered to be the cause of Christ. It were absurd to suppose that Leighton pretended literally that his deliverer from prison was an angel; or that he parodied a sacred prophecy in a way that would have caused him to be stoned by his own friends as a blasphemer. His wife's self-denying affection and fortitude, in accompanying him and soothing him in his agonies, were worthy of the mother of Archbishop Leighton; though, by the way, we have another allusion to her sharp tongue.

Having thus brought our documents down to the period of Leighton's long imprisonment, from which he did not emerge till Laud's decline, more than eleven years after, we did not think it necessary to search for any intervening original testimonials. Laud was in power, and Leighton in his dungeon; and the Star Chamber and the censorship effectually silenced meddling tongues and pens. There were not then, as now, newspapers and reporters to chronicle every public speech and transaction; and Leighton's case was probably soon lost sight of by the public, in the multitude of new prosecutions and tyrannical edicts. Yet even in this interval we have observed two references to Laud's concern in the transaction; either of which, if there were not another syllable of evidence, would convict Mr. Lawson of false assertion: the one, Laud's own speech, so often referred to, and which was spoken and printed in 1637; the other, a passage in one of Prynne's countless publications, his "Unbishoping of Timothy," printed in 1636; in the dedication of which he expressly mentions having heard Laud's speech in the Star Chamber in Leighton's case. As Mr. Lawson speaks of this publication as being "worse than Histrio-mastyx," he must of course have inspected it: and

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apart by human authority. Having made the observance of the Christian Sabbath to rest upon tradition, and not upon Scriptural sanction, it stood upon no higher ground than a saint's day; and Laud, who was ever eager to punish severely, with jails, whips, slitting noses, cutting off ears, or confiscations of property, the breaking of an idolatrous pane of glass, or the neglect of an' ecclesiastical rite, licensed the demoralising dissipations of the court, and the secular sports of the people, upon the day of sacred rest. Yet this is the man who is now held up as the great Reformer of the Church from the errors of the first Reformers!

yet, if he did so, how came he to pass over what is placed conspicuously at the opening of the dedication to the Archbishops of Canterbury and York, the allusion to Laud's speech in Leighton's case? And how, having seen this book, did he venture to affirm that "there was not the slightest evidence that Laud was at the trial;" that "he had not the least concern in it, either as a judge, or as a member of the Star Chamber;" and that Prynne himself no where, in any of his publications, "made a single reference to the affair?" In like manner Mr. Le Bas says, that if it had been true that Laud was concerned in Leighton's sentence "Prynne would have almost gone a pilgrimage to the world's end to procure such proof against the Grand Inquisitor of the Church of England; but Prynne himself was silent." It is not at all necessary for us to discuss the negative, why Leighton's affair was not urged at Laud's trial; though we could conjecture many powerful reasons—there were cases in plenty without it; it was one of long standing, and recent ones were at hand; and it did not particularly bear upon Laud's trial: indeed, we see not what it would have proved that was not proved amply without it;—but to argue that its not being urged is a proof that Laud was not concerned in the matter, is a most singular style of reasoning. "Prynne was silent;" but "he would almost have gone a pilgrimage to the world's end to procure such proof:" ergo, he knew nothing of it. So argues Mr. Le Bas; whereas we have shewn that Prynne himself asserts in print, in 1636, six years after the trial, that he was himself an ear and eye-witness on the occasion. Not, indeed, that, if Prynne had made an affidavit of the fact, Mr. Lawson or Mr. Le Bas would have believed him. In the case of his own trial, with Burton and Bastwick, he repeatedly affirms that Laud was from first to last the chief instigator of the proceedings, and that he was "the cause and contriver" of the sentence "before it was uttered." But, says Mr. Lawson, in so saying "he could not but be conscious that he was uttering falehoods." Thus it appears, that when Prynne is "silent" his silence means No, though he may have asserted Yes on the same subject elsewhere; and if he says Yes, that means No likewise, because, being a Puritan, he was by profession a liar *.

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* We cannot enter upon the large question of Prynne's works or character; but we are far from thinking that he has been fairly treated. Prynne was vehement against the despotic measures of Laud and Strafford; but he equally opposed Cromwell and his party, when in their turn they became tyrannical: and when the King offered terms to Parliament, Prynne said they were fair, and ought to be accepted; and he opposed with all his power the deposition and murder of his sovereign, and retired in disgust from the Long Parliament, which he considered a traitorous assemblage. Why do Laud's advocates keep back these parts of his character? At the Restoration he was in favour at court; but he again became an oppositionist, when he thought that the King was attempting to carry matters with too high a hand. His collected works, which exceed two hundred publications, many of them very bulky, would form a library; and no one can glance at them without being amazed at the immense mass of learning of all sorts, especially theological, judicial, and classical, displayed in them. We were lately looking at his work against the Stage (his Histrio-mastyx, published in 1633), for which he was so cruelly punished, and upon which Mr. Lawson and Mr. Le Bas so indiscriminately animadvert. It is a heavy book, of more than a thousand closely-printed quarto pages; but the erudition displayed in it is stupendous: more than a thousand authors, many of them very recondite, are said to be quoted in it; and though it is written in a strong style, one may read scores, nay, hundreds, of pages without finding a syllable that is either libellous or seditious. Prynne was a rigid man; and in denouncing many things that were bad, he vituperated many also that were good or indifferent. He fancied Popery in cathedral music, and superstition in saints' days and keeping Christmas; and he has many allusions to the dissipations and corruptions of courts, with evident application to that of Charles and his Queen; but it required all the malignant sagacity of Heylin, set on by Laud, to extract from hundreds of pages a single passage that was libellous. Had the book been written in our own days, though few persons would have waded through it, the writer would

Proceeding in the order of dates, the next documents to which we proposed to refer were the original records of the proceedings upon Leighton's case deposited in the archives of Parliament; but, here, we regret to say, and the more so as it is the result of a national calamity, we have met with a grievous disappointment. In looking over the printed Journals of the House of Commons for 1640, we find the Parliament known by the name of the Short Parliament, convened April 3 and dissolved May 5; and it does not appear that Leighton's case was brought before it; but in the Parliament which met Nov. 3 of that year, and which afterwards obtained the name of the Long Parliament, as the preceding had of the Short, we find Leighton's petition presented Nov. 9, and referred to a Committee; which Committee went very fully into the investigation of the case, and did not report on it till April 20, 1641; and on the 21st, eight resolutions were come to upon it (as noticed in our Number for June, p. 389), and the whole matter was sent up to the House of Lords. Now, we doubted not that some traces of these proceedings, and possibly the whole of the depositions of the witnesses, as well as the report of the Committee, would be found among the manuscript records of the House of Lords or Commons; and from the inquiries which we have instituted we have reason to believe that had we applied a few years ago our research would have been amply rewarded; but, unhappily, the whole of the documents among which the proceedings in question were likely to be discovered, perished in the recent fire. Most likely Dr. Leighton and his wife were among the parties examined and cross-examined; and their statements might have cast some incidental light upon their circumstances and family, and have been useful towards a biography of Archbishop Leighton.

In default of these original manuscript Parliamentary documents, we looked out for a copy of Leighton's Petition in some of the political publications and collections of political papers of that day; but without success: indeed, such masses of petitions were presented, so many grievances were urged, and so many important affairs were daily arising —and among them the trials of Strafford and Laud—that a private

have been admired for his learning, however ill-assorted, and probably have been thanked for his anxiety to promote piety and Christian morality, notwithstanding he had erred upon the side of ascetic Puritanism. But his abuse of whatever he thought tended to Popery was crime enough in the eyes of Laud. His vehemence against such modest ceremonials as are adopted by the Church of England, would probably have been moderated, if it had not been that the divines of Laud's school rendered them suspicious by injurious associations. There was also much that was blameable in the ostentation and secularity of many churchmen. When we read of the denunciations of such men as Prynne against prelatical worldliness, cumulation, and splendour, we ought not to measure their descriptions by the comparatively moderate preferments and equipments of Bishops in our own days. Even Laud's Puritan rival, Bishop Williams, was, as Heylin says, "a perfect diocese within himself," being "bishop, dean, prebendary, residentiary, and parson," all at once, in his own see; and Laud, besides all his spiritual, ecclesiastical, and judicial offices, was a leading member of the Board of Trade, and First Lord of the Treasury, in which office even his friend Clarendon admits that he did his Royal Master and the State much disservice by his ignorant zeal and harsh financial measures. Dr. Bastwick complained, in his libellous book, that the Bishop of London had been put into his office "with such supreme dignity and incomparable majesty as he seemed a great king or mighty emperor to be inaugurated and installed in some superlative monarchy;" and that the Archbishop of Canterbury, "in his ordinary garb, rode from Croydon to Bagshot with forty or fifty gentlemen well mounted attending upon him, with two or three coaches, with four or six horses," &c. Fair allowance ought to be made for such circumstances in reading the remonstrances of the Puritan writers against ecclesiastical secularity and magnificence. Still, a man like Prynne ought to have been able to detach these adventitious adjuncts from what was essential, and not to have vituperated what was innocent or laudable, because either ostentation or superstition had been foisted upon it.

petition upon a grievance was scarcely likely to be printed and circulated. We have, however, at length found what comprises all that we wanted —namely, Leighton's own narrative, published in 1646; which fully corroborates the statements of Rushworth, Ludlow, and Neal; and, among other things, it expressly narrates the fact of Laud's taking off his cap and returning thanks to God at the delivery of Leighton's sentence, which Mr. Le Bas is pleased to assert was never heard of till nearly fifty years after, being the mendacious fabrication of an anonymous libeller under the assumed name of Ludlow *.

Leighton's work is ushered in with the following circuitous title: "An Epitome, or brief Discovery, from the Beginning to the Ending, of the many and great Troubles of Dr. Leighton, suffered in his Body, Estate, and Family, for the Space of twelve Years and upwards; wherein is laid down the Cause of those Sufferings; namely, that Book called *Sion's Plea against the Prelacy*; together with the warrantable Call that he had to the Work, and also the hard and heavy Passages of the Prelates against him in the High Commission and Star Chamber; and lastly, their invective Speeches in the said Court of Star Chamber. Philippians i. 29; Rev. vii. 14. London, 1646."

We will first give an abstract of Leighton's petition to Parliament. We presume that Laud's defenders will not venture to say that this is a forged document; and as it was fully discussed by the Legislature when the facts were comparatively recent, and all the parties were living, and parliamentary resolutions were founded upon it after strict investigation, its statements are incontrovertible. Laud, it will be remembered, was in power when this petition was presented; so that the prisoner would be specially careful not to assert what he could not prove. It is locally dated from the Fleet Prison, but the numeral date is not given. He says, that "Your petitioner, on the 17th of February gone ten years, was apprehended in Blackfriars, coming from the sermon, by a High Commission warrant, to which no subject's body is liable;" that he was taken to London-house, and kept without food till seven o'clock at night (our ancestors were early people), till Dr. Laud, Bishop of London, came home in a coach from Fulham, bringing with him Dr. Corbet, and a troop attending; that the jailor of Newgate being sent for, he was carried away "without pretence or examination," and "thrust into a loathsome and ruinous dog-hole full of rats and mice, which had no light but a little grate; and the roof being uncovered, the snow and rain beat in upon him; having no bedding, nor place to make fire, but the ruins of an old smoky chimney; *where he had neither meat nor drink from the Tuesday at night till the Thursday at noon.*" If this fact could have been contradicted it would doubtless have been so. For fifteen weeks, he says, no person was allowed to come at him; till at length his wife only was admitted. On the fourth day after his committal, the High Commission's officers went to his house, giving out that they came to search for Jesuits' books. These men, he adds, "laid violent hands on your petitioner's distressed

* The copy of Leighton's publication which we have discovered is in the British Museum: we say *discovered*, for, the author not having given his Christian name in the title-page, the book was catalogued by mistake among the writings of "Dr. *Robert* Leighton, Bishop of Dumblaine;" where no person would dream of looking for it. But happening one day to glance at the Museum list of the Archbishop's writings, we observed a work enumerated which we had never heard of as his; and upon inquiring for it, it turned out to be this work of his father's. The mistake is now corrected. The Museum library lists are compiled with so much care and accuracy, that it was an extraordinary mischance that two works of the same writer should both have been mis-catalogued, as was the case with this and the Sion's Plea.

wife, with such barbarous inhumanity as he is ashamed to express, and so rifled every soul in the house, holding a bent pistol to a child's breast of five years old, threatening to kill him if he would not tell where the books were." He goes on to relate their breaking up presses, chests, boxes, and the boards of the house, though his family were willing to open all; and their spoiling and carrying away his books and papers, with household stuff and apparel, so that "they left nothing that liked them." He was denied a copy of his commitment, and his wife was not permitted to get him bailed, though the law allowed it. He proceeds: "Your petitioner having thus suffered in body, liberty, family, estate, and name, at the end of fifteen weeks was served with a subpœna, and an information laid against him by Sir Robert Heath, his Majesty's Attorney-general, whose dealing with your petitioner was full of cruelty and deceit." He says that four physicians thought that poison had been given him, for "his hair and skin came off in a sickness deadly to the eye;" but the above usage will account for the symptoms, without supposing any other poison than the slow tortures of cruelty and a pestilent jail. He goes on: "In the height whereof as he did lie, censure was passed against him in the Star Chamber, *without hearing* (which hath not been heard of), notwithstanding a certificate from four physicians, and affidavit made by an attorney, of the desperateness of the disease."

It thus appears that the speech which Laud boasted seven years after of having delivered in Leighton's case, was actually made behind his back, while the victim was in his dungeon. But the purport of it is detailed by Leighton, together with the speeches delivered by the other members of the court; and though he was not present, he must have procured the most accurate information; and his statement, be it remembered, was presented openly to Parliament, and fully considered and admitted. We beseech our readers, especially the members of the Christian Knowledge Society, to mark it well, in reply to the assertions of Mr. Lawson and Mr. Le Bas. "*But nothing,*" says the petition, "*would serve Dr. Laud but the highest censure that was ever passed in that court, to be put upon him;* and so it was to be inflicted with knife, fire, and whip, at and upon the pillory, with ten thousand pound fine." Some of the Lords remonstrated against so barbarous a punishment; which they would never have consented to, but upon being assured that it was merely for terror, not infliction; nevertheless, adds the petition, "the said Doctor Laud and his combinants caused the said censure to be executed." The petitioner then relates the particulars of this atrocity, which we gladly pass over, with his subsequent protracted sufferings "in the most nasty prisons; eleven years not suffered to breathe in the open air." He then prays Parliament to interpose in his behalf; adding, "Your petitioner's wearing age, going now in the seventy-two year, together with his sickness, and weakness of his long-distressed wife, require a speedy deliverance." He humbly entreats "that he may plead his own cause, or rather Christ's and the States;" for, he says, "The cause, of all this harsh, cruel, and continued ill usage, (unparalleled yet upon any one since Britain was Christian), was nothing but a book written by your petitioner, called Sion's Plea against the Prelates, and that by the call of divers and many good Christians in the Parliament time, after divers refusals given by your petitioner; who would not publish it, being done, till it had the view and approbation of the best in city, country, university, and of some of the Parliament itself." He says that Sir Robert Heath had made him large offers to turn accuser of his brethren; but, "choosing rather to lay his neck to the yoke, than to release himself by others sufferings," he refused

to do so; whereupon he was "threatened with a storm, which he felt to the full; wherein through God's mercy he hath lived, *though but lived.*"

We now turn from the petition to the body of the work. It contains nearly a hundred quarto pages, and is dedicated to Parliament, which is a guarantee that the writer was asserting what he knew could not be disproved. It begins: "As I acknowledge it a rich mercy from God that he hath accounted me worthy, though unworthiest of myself, to suffer any thing for the name of Christ, so this addeth to the setting-off of the sufferings, that by your order, and under your authority, Right Honourable, this epitome thereof, and but an epitome, is published to the view of all, *many of whom, yet alive, were eye-witnesses to my afflictions.*"

He says that some persons "of the better sort" came to his house in 1638, about framing a petition to Parliament for abating the power of the High Commission, mitigating the pressing of the ceremonies, and moderating the power of the church courts over the clergy and people; but he advised that it was of no use to lop the branches, and that they had better petition at once for "the extirpation of the Prelates:" whereupon he was requested to draw up the petition, which he did in ten positions; and, these being approved, he was urged to add the proofs at large, which he did. "Their importunity, and my willingness, though in much weakness, to bring any thing to the public cause, prevailed with me, and I framed up the proofs; which being perused gave great satisfaction. They desired me to go beyond the seas and publish it; which I told them I neither could nor would do, without the review and approbation of the goodliest, learnedest, and most judicious of the land, both ministers and others. By such parties the thing being approved, some whereof were Parliament-men, I desired their hands to it, which they freely granted; yea, as I confessed in my examination to the Attorney-General, I had five hundred hands to it." He says that he was at length persuaded; and went abroad and published the said "Appeal to Parliament;" but the Parliament being dissolved, the work was suppressed: "I shut up shop till a better time." His friends, he says, contributed fifty pounds towards his expenses, "which was but a poor pittance of that which it cost me; for, besides mine own charges, the thing itself cost me triple to hasten it to Parliament, besides the intermission of my calling." The matter being thus abandoned, he wished to return home; but he adds:

"Fearing to come over, *for the Prelate had his spies there* (in the Low Countries), I gave orders to my wife to put away my house and household stuff; which was done, to our great detriment. But in July following I came over: we set up house again; which being scarce fully furnished, and wherein I had not been above six weeks, when on the seventeenth of February, 1629 [that is, in modern reckoning, 1630], coming out of Blackfriar's church, Cross and Tomlins, two High Commission pursuivants, with many others with them, by a High Commission warrant, attached me, and dragged me with great force and violence to London-house."

He then goes on to mention about Laud's coming from Fulham, and the succeeding particulars, as related briefly in his petition.

We have quoted these particulars only to shew how gratuitously party-spirited it is to pretend that poor meek Bishop Laud had no concern in the matter. We have not space to detail the subsequent proceedings; though both the "Appeal" and the trial would furnish an ample field for quotation and remark. His book, if seditious, was not legalized by being an appeal to Parliament; but Leighton's argument was that it was legal and warrantable, though, from the illegal powers usurped by Laud and the High Commission, it was dangerous to publish it.

From the first he denied the legality of the High Commission court to examine him; and it is therefore very unfair of Laud's modern ad-

vocates to accuse him of aggravating his offences by a contumacious opposition to authority, because, when he was brought before the High Commission, he would not plead, but keeping back the very question at issue, whether the Commission was a legal court. Mr. Le Bas omits to state, that, though he refused to plead to the Commission, he offered to be examined by it "in the name of the King;" for, said he, "if it pleases his Majesty to send his meanest footman, I will obey without more ado." It is not just to say, that, because he was anti-prelatical, he was intentionally a traitor to the King and the Constitution. He professed to believe that these were on his side; and that it was Laud and his party who were the innovators upon the laws and privileges of the land. And, in point of fact, he did submit to be examined, only under protest that it should be considered mere "discourse;" which Sir H. Martin, who conducted the examination, allowed. This was his first examination, three days after his capture, and long before he was tried by the Star Chamber. He says, that after the examination was over,

"Sir H. Martyn looked stedfastly upon me; and my countenance, through long fasting, beastly lodging, and other afflictions, looking very pale, the tears rushed into his eyes, and he asked me what I would have, and if I would drink any wine. With thanks, I answered No; and so they departed (and thus much passed in effect among us); and I was carried again into my pit, and two doors locked upon me; where with much cheerfulness I gave humble and hearty thanks unto God, who had given me, though the weakest and unworthiest of his soldiers, the better in this encounter, *tanquam primitias plenioris victoriæ*, as the first-fruits of a fuller victory."

Sir R. Heath, the Attorney-General, came three times to his prison to examine him about his book, and he told him the King was very desirous of knowing the particulars of the affair; which Leighton seems to have stated to his satisfaction. He confessed that he was the sole author of the book, but he denied that it contained any thing illegal; and he complained that he was not allowed by the High Commission to be bailed, though by the laws of the land he was entitled to be so, and bail was offered to any amount that should be exacted. He refused also to give up the names of his approvers; adding, that he would cheerfully obey his Majesty's commands in all that concerned himself; but these persons, he said, would be exposed to injury, as there was now no Parliament to protect them; whereas they had done nothing wrong, since they were only constitutionally petitioning the Legislature. He was far from adopting the principles of modern Dissent, for he says:

"As we were upon discourse, he (the Attorney-general) told me that it was given out that I should deny the King's supremacy. I answered, that it was an unjust aspersion, for I was never put to it *juridice*: so I told him some passages between Sir Henry Martin and myself, by way of discourse; and how his answer was in effect my tenet; and I desired in my heart, in regard of *loyalty*, not to come short of any subject. 'Well,' said he 'you shall do well also to express yourself by me in that particular, that if any such aspersion be laid upon you, by giving the King satisfaction it may be prevented.' I told him I was very willing; and desired him to write my expressions, which I delivered in these words, or to this effect: I acknowledge, *ex animo*, as much dominion and sovereignty to belong unto our King over all his dominions, and therein over all his subjects and causes, as any of the Kings of Israel and Judah had over their dominions, and the premises therein; save only in those things wherein they were types of Christ, or had a particular warrant.' This he told me at his return he had shewed to the King, and that it gave him not only good content, for it is all he could desire, but he said he had not heard that case so well cleared."

Poor King Charles! He meant well, and if he had not been led away by Laud he might have lived and died a happy and beloved constitutional monarch. Leighton adds: "But for all this I had no release; neither any favour afforded for being, or well being, only my wife permitted to come to me." This at least was some alleviation of his long solitary and miserable imprisonment.

After fifteen weeks came on his trial in the Star Chamber; previously to which he was again examined. He says:

"The last bout they had with me before the day of hearing, was about the answering interrogatories, whereof I was more afraid than of all the rest; for wanting the copies of three several examinations; having an information laid against me with the answer to it and to the interrogations, all in sum to keep in memory; I might easily fall into a contradiction, which they would have accounted perjury, and, it might be, have made that matter of proceeding against me. But that gracious God who keepeth straight the steps of his weaklings because of their enemies, stayed my foot from falling; so that way, blessed be His name, they had no advantage against me."

He was once more pressed by his examiners to give up his friends; but he prayed to God that he might be enabled to remain faithful to his brethren, in what he considered "a lawful concealment." The very heathen, he said, were faithful to friends, even to death—of which he quotes various classical instances—how much more then, he says, ought Christians to be faithful to their brethren? He adds: "Thy reward is with the Lord: let not other men's unfaithfulness make thy faith of none effect; but be always abundant in the power of it, knowing that thy labour is not in vain in the Lord." He inserts a copy of his defence, which he was obliged to draw up himself; for, though advocates were assigned to him, yet, he says, they were afraid to plead; as well they might be, knowing the character of the tribunal. He was, however, more favoured than were Prynne, Bastwick, and Burton, on a subsequent occasion; for when the counsel allotted to them refused to sign their pleadings, the documents were not allowed to be read, and the parties were convicted, as being contumacious for not pleading (and Mr. Le Bas thinks justly!), though their plea was actually in court. Leighton's being an earlier case, these Star-Chamber judges had not perfectly digested their code of injustice; they grew wiser after. Leighton's defence, under all his disadvantages, is an able and argumentative document; which no impartial man can read without admitting the honesty and right intentions of the accused, whatever he may think of his opinions.

The prisoner was not present at the trial, being too ill to be removed from his dungeon; but the account which he gives of the various speeches, which were carefully noted down for him, bears indubitable marks of correctness; and he reasons upon each with great ability. His remarks upon the legal bearings of the case, his reply to the charges of blasphemy, libelling, faction, sedition, treason, and so on, are often very weighty. As for "libelling," he says, that if he had libelled the Parliament instead of petitioning it, "haply, instead of tortures and torments, imprisonments and pining to death, I might have had some of the world's wealth and glory;" as some had, who, having done so, "are come to be polished stones in the jewel-house of the Hierarchy." He denies the charge of "schism" and "innovation of the laws," which, he says, was the Papists' charge against the Protestants; whereas, he adds, that they could not shew what "law of God or man, what statute law or point of common law, I have innovated." As if Laud and the Star Chamber were scrupulous about such matters! His description of what Judges and courts of judicature ought to be, is worthy of Hooker. He stands up for what he calls the "conservation" of the laws and religion of England against the arbitrary proceedings of extra-legal jurisdiction; and he presages, what happened a few years after, that, if arbitrary innovations were not checked, they would bring the nation into fearful peril.

The Attorney-General, he says, first made a long speech; but "it was an easy thing," he adds, "for a man of his place and gifts with nipping scoffs to triumph over an absent and prostrated man." The sentence which he proposed, says Leighton, "made the by-standers to shudder, as my relator

speaketh of himself; yet his hope was it should never be put in execution; and indeed I hoped no less, till the hierarchy made way for the execution [that is, by Laud's stripping him of his holy orders], and the writ was out. For I conceive that men could not so far cast off humanity as to inflict harder things upon a man and his family than death itself. But as it was a shuddering sentence, so it was cruelly executed, of which more hereafter. I insist the longer on this tongue assault, because it took up a great part of the time. Divers others said somewhat, *being drawn to it rather by the Prelates' grandeur* than out of any stomach they had to it." Thus, whatever Mr. Lawson and Mr. Le Bas may choose to assert, contrary to such masses of evidence, it is clear that Laud was the chief mover in the business. But we will come to Laud's own speech, of which we can give only a brief specimen:

"To begin with Dr. Laud, then Bishop of London, the μακροχολος, the great and angry Bishop, indeed, with a dangerous sting. After the Judges and others had spoken, he fell on with a discourse of almost two hours long, with which, as some said, all the hearers were wearied. But, passing by the particulars of his apologetic preface, and also the bitterest of his invective charge against me and my book, where he vented much choler and little truth; I will only point out such particulars of his charge as the very relation whereof truth shall be ready to acquit me, in the judgment of all ingenuity."

Leighton goes on with Laud's speech accusing him of sedition, blasphemy, and treason; and referring also to his former book, the "Looking-glass of the Holy War," which "he confessed was somewhat milder," but that it was notwithstanding so bad, that his late Majesty, James I., would have hanged him for it if he could have been taken. We said in a former Number, that not only were we convinced that Laud spoke upon the occasion, but that, if we should ever discover his speech, we believed, so far from his not assenting to Leighton's censure, he would probably be found trying to aggravate it, as he did in the case of Prynne, Burton, and Bastwick, by saying how much worse the King might have dealt with him; and here we see that our anticipation "turns out" to be the fact. As to Laud's remarks about King James and the Looking-glass, Leighton says:

"Plato giveth way to (alloweth) physicians to lie for their patients' good; but for one that will be a Bishop falsely to accuse, is very foul. It is true I wrote that book in the behalf of the late King and Queen of Bohemia, and, without ostentation be it spoken, it hath found respect from many nations. It cost me indeed the onsetting by charge, pains, and sufferings; for, by the suggestion of the Condomarian and Prelatical faction, the stationers entered my house, took away my goods, carried my wife and divers of my family to prison; only, my wife fainting by the way, they left my young children in the channel (gutter); and all this they did without warrant or officer appointed; which manifest wrong I hope the High Court of Parliament will redress. But as for his late Majesty's indignation against me, it was a mere suggestion; for his Royal Majesty was my only refuge, in whose presence and sight I was frequently, in the height of my troubles. He was graciously pleased to peruse my book, and out of his gracious favour to give order that neither Prelates nor others should trouble me further. And that the equity of my cause, and the grossness of my wrongs put upon me, may the better appear, the first High Court of Parliament called by our Sovereign Lord King Charles did promise that I should have a special hearing and just redress."

In the same way he replies throughout to Laud's speech, and we think has indubitably the better of the argument, except in the question between Presbyterianism and Episcopacy. He says that the book was entirely his own writing, Laud having argued that "all the rare wits of the land for law and divinity must have been at the making of it." In reply to Laud's well-known practical arguments he says:

"The learning and place of a bishop should rather have used arguments than torments. The weapons of our warfare are not carnal, saith the Apostle. But his arms shew what house he is come of. The Attorney-general made once a motion of sending some learned men to Newgate to me, to dispute the matter, whereof I was very

glad; but all the arguments that I see to this day, as I said upon the scaffold, were *prison, fire, brands, knife,* and *whip,* which, as I know, are unanswerable arguments. From these velitations he (Laud) came to the main shock of the business, namely, the defence of his place and calling, which he said I had wronged egregiously."

Leighton had certainly wronged Protestant Episcopacy, by confounding it with the principles and practices of such men as Laud. But be it recollected, that they had made Episcopacy to be confounded with Popery. A large portion of Sion's Plea is levelled against superstitious ceremonials—such as the introduction, by Laud and his party, of "Popish altars," and "wafers, and wine mixed with water, and the crucifix upon the altar." The book was equally severe upon their endeavour to revive Sunday sports.

We alluded, in the Answers to Correspondents in our last Number, to that mean-spirited and hypocritical part of Laud's speech, in which he excused himself for being present at this inquisition for blood. Our correspondent appropriately quoted from Wilkins's Concil. the prohibition of the ecclesiastical law: "Nullus episcopus, vel abbas, seu quilibet ex clero, hominem occidendum vel membris truncandum judicet, vel judicantibus suæ auctoritatis favorem commodet;" adding, that the bishops declined acting in the House of Lords on Strafford's trial on this ground; and that, though in some previous cases they had voted by proxy, they had probably *never* (the printer misread *since*) voted in person. We might add a passage still less capable of being explained away, from the Concil. Westmon. anno 1175.

"Iis qui in sacris ordinibus constituti sunt *judicium sanguinis agitare* non licet. Unde prohibemus, ne aut per se membrorum truncationes faciant aut inferendas judicent. Quod si quis tale fecerit, *concessi ordinis privetur officio et loco.*" Wilk. Conc. I. 477.

These seemly canons became the common law of the Church of England after the Reformation, and Laud's own Protestant predecessors had recognised and acted upon them. Leighton himself clearly shews in the very book for which he suffered, that the church did not allow its ministers to co-operate in sentences of blood. Yet Laud had the dastardly effrontery to argue in the manner which Leighton thus describes:

"All this while this man of tongue (Laud) spake what he would without controlment [he spoke for almost two hours], and made up his conclusion with concurring to that heavy and bitter censure, which was hatched and brought out, as his servants and others could tell, before my cause came to trial. But as to his conclusion, he added an apology for his presence and assistance in this great service; where he confessed, that by the canon law no ecclesiastical person ought to be present, or assist in such a judicature, where there is loss of life or member; but, said he, to take away the ear is not loss of hearing, and so no member *lost*; neither is the slitting of the nose loss of smelling, and so no member lost; so for burning of the face, or whipping, no loss of life or member; *and therefore* he concluded he might assent to the censure. I have here set down his own words as they were related unto me; and by this palliatory distinction I appeal unto any scholar whether he hath not dismembered logic, law, divinity, and anatomy."

Leighton replies to his arguments, especially urging the prohibitions of the church against clergymen having to do with blood. His reply to Laud's jesuistical sophistry is too good for the subject. We give only the conclusion, where he says:

"He acted the very quack in anatomy: his dissertation was indeed very deep, but rather butchery than anatomy. God made the ear (not a mangled stump of an ear) for hearing: *the table* of the ear reverberates the air, being the medium between the mallet and the anvil: but my *table* was cut clear away—and so was it done to others—whereby our hearing is much hurt. But something must have been said, though better nothing at all: an ill cause can never be cured."

After animadverting upon the speeches of Laud, and his time-serving and equally bigoted abettor Dr. Neile, Leighton goes on to relate the sentence. A Knight, he said, speaking to one of the Lords respecting the fearfulness of it, was told that it was only *in terrorem,* and that he

would not have any person suppose that it would ever be executed. But—mark well, Mr. Le Bas—

"As the Prelate desired that honourable court to put the highest censure that could be put, so his thirst could not be quenched until his hand was as deep in shedding of blood as his tongue and his heart were in censuring.

"My weak, distressed wife was sent for by James, the jailor of Newgate, and a tipstaff, to be at the trial; who carried with her a certificate under four physicians' hands of my extreme weakness, and sickness unto death in the eye of man. To the same purpose an attorney made affidavit unto the court, to whom my wife delivered a petition to supercede the hearing; but, having no good answer, she went away, and hastened homeward, in regard of my weakness; but they called her back by a tipstaff, that the dreadfulness of the censure, as it seems, might overwhelm her spirit; but the God of our strength upheld her marvellously, that she was not so much as daunted, but spake freely in the court, yet with modesty enough. The censure was [then follow the particulars]—and all these upon a dying man by appearance; *instant morientibus ursæ*. The censure thus past, THE PRELATE (LAUD) OFFED WITH HIS CAP, AND, HOLDING UP HIS HANDS, GAVE THANKS TO GOD, WHO HAD GIVEN HIM THE VICTORY OVER HIS ENEMIES. O curva in terras anima! Non est gloriosa victoria, ubi non est gloriosum certamen (Ambrose de Off.). There is no glory in that victory that wants the glorious fight of faith; but this was a fight against the faith, for the said censure was against all law, equity, and humanity."

Leighton shews the injustice and illegality of trying and condemning him behind his back. He also alludes to his station, education, and academical honours, being a Doctor of two Universities, St. Andrew's and Leyden, "with more than ordinary approbation." He was taken from his sick-bed to the Fleet, prior to his degradation, which was delayed in consequence of the plague. He does not mention the particulars of this process, which, of course, was in the usual form. In reply to the remark of some person that he ought to have been accused of treason, he says:—

"I offered before all the people, that if that man who sat before me, meaning Dr. Laud, who had his hand in my blood, would move his Majesty to pass that censure, and to give me my trial at the common law, if I should be found guilty of the breach of his Majesty's laws I should desire no favour, but humbly thank his Majesty for so fair and legal a trial. Other things passed which I omit; only in the closure, when they bid take me away, I told them I had one message to them, namely, if my blood were shed the Lord would require it of them."

Our limits oblige us to pass over the remainder;—his return to prison—the comfort and consolation which he says the Spirit of God afforded him while "expecting the execution of that dreadful censure"—the arguments which induced him to escape; his friends, who provided the means, urging that it was his bounden duty, and that he would tempt the providence of God and be guilty of his own blood if he did not avail himself of them—the horrible details of the punishment—his being carried back to the Fleet by water, not being allowed to hire a coach, though he had been kept on the pillory an hour and a half in frost and snow, and was unable to walk—his being thrust down forty-seven steps in the common jail, into "a woful dog-hole," in the descent to which he had nearly fallen and broken his neck several times, from weakness—his subsequent fever and doubtful recovery—his long and cruel incarceration, being made at one time, he says, to lie "ten weeks under the canopy of heaven in the dirt and mire of the rubbish, having nothing to shelter me from the rain and snow in a very cold season." And, be it remembered, that he does not give these statements upon his own authority; but alludes several times to the depositions of the witnesses before Parliament upon his case, saying that the facts "were proved sufficiently to the Honourable Committee." The late fire which consumed the Houses of Parliament probably destroyed these attested records of them; but will Mr. Le Bas still venture to say he does not believe them?

Such are the results of our investigation of less than two short pages of Mr. Le Bas' volume; and these not selected by us for scrutiny, but incidentally brought forward, in consequence of their having been urged in proof

that we had slandered Laud by retailing falsehoods and fictions without taking the trouble to inquire into the facts; and had relied upon the authority of Hume, an infidel, to disparage "a Prelate whom God raised up as the chosen instrument of rescuing the English church from her greatest danger, the danger of following Geneva from the errors of Zuinglius to those of Socinus." Our chief object has been to shew the historical injustice of Laud's new biographers, in gratuitously imputing falsehood to Neal and other historians, where they were recording clearly-proved facts;—and for what? in order to build up the system of Laud, Sacheverell, and the Oxford Tracts, against the genuine principles of the Church of England and the Protestant Reformation.

In defending an author from one particular charge, we do not, of course, connect ourselves with his opinions, or vouch generally for his statements. Neal's History of the Puritans is an ex-parte book, and abounds in mistakes, prejudices, hasty conclusions, and unjust censures. We may illustrate his hasty conclusions by a statement which he makes, that "the first (Anglican) Reformers believed but two orders of churchmen in Holy Scriptures—namely, bishops and deacons—and, consequently, the bishops and priests were but *different ranks or degrees of the same order*." He grounds this conclusion on the Office Book of Edward VI. "The Committee," he says, "soon finished their ordinal, which is almost the same with that now in use; they take no notice in their book of the lower orders in the Church of Rome—as, subdeacons, readers, acolytes, &c.—but confine themselves to bishops, priests, and deacons; and the form of ordaining a priest and a bishop is the same; there being no express mention in the words of ordination whether it be the one or the other office. This has been altered of late years, since a distinction of the two orders has been so generally admitted; but that was not the received doctrine of those times." But if Neal had ever read beyond the heading of Edward's Office Book he would have found the following words: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these ORDERS of ministers in Christ's Church, bishops, priests, and deacons:" whereas Neal says the Committee accounted them only "different ranks or degrees of *the same order*," not three orders.

It is only fair to Neal, though it will involve some repetition, to shew the injustice of Mr. Lawson's ironical remark about his "Puritan veracity" in the matter of Laud and Leighton; and the exposition is also necessary for the vindication of Dr. Symmons, a clergyman, one of Milton's editors, whom both Mr. Lawson and Mr. Le Bas involve in the general charge. Mr. Lawson writes as follows:

"If this sentence had been of Laud's dictation, as Symmons asserts;" "had he actually pulled off his cap in the court and thanked God for it; is it at all probable that those facts would have been concealed from the people; and would they not gladly have caught at them to renew their clamours against a man whom their factious leaders hated, and whose life had a few days before been threatened? Yet not one of the writers of that age, *Peirce excepted* *, in opposition to Laud, asserts that in

* What does Mr. Lawson mean by "writers of that age, Peirce exeepted?" for Peirce was not a writer of that age, but of the eighteenth century. The account which Peirce gives (it is in his "Vindication") is subsequent to Ludlow's, being taken from it; and Ludlow's work was not published till 1692—(Mr. Lawson writes by mistake 1698). The errors in Mr. Lawson's names and references often puzzle us. Thus we find him, two pages further on, referring twice to *Pierce* as being quoted by Neal; and he says that Pierce's authority was Ludlow: he must therefore mean Peirce, not Pierce. When he professed to quote Peirce, he made him a contemporary with Laud, which he was not; and now he twice quotes one Pierce as writing after Ludlow, whereas it should be Peirce: and so the reference stands in Neal's first edition, 1733; though it is mispelled in the quarto edition of 1754, and the enlarged edition of 1794. It would seem, from Mr. Lawson's statement, as if he thought

this he had any concern; nor has he ever been upbraided for the fact except by the enthusiasts of modern times."

What right had Mr. Lawson to take for granted that the people did not include Leighton's punishment among Laud's crimes? There is not the slightest doubt that they did; and that this transaction was one among the many recollections which inflamed that popular indignation which Mr. Lawson himself describes. We have shewn that it was even prominent enough to be made, twelve years after, a solemn subject of Parliamentary investigation. It is therefore a most extraordinary assumption that the people knew nothing of Laud's concern in the matter; though, even if they were thus ignorant of what passed so many years before in the recesses of the Star Chamber, it would not follow that Laud was not present on that occasion. Laud made many a speech, and instigated many a sentence, which, in the dearth of public vehicles of intelligence, the populace might not be accurately acquainted with; but they knew well enough the general influence and results of his machinations.

But, to proceed with our quotation from Mr. Lawson:—

"Dr. Charles Symmons has already 'contemplated Laud on the judgment-seat uncovering his head and thanking God on the passing of a cruel sentence which he himself had dictated;' and afterwards this same Dr. Symmons, by a wonderful transition, saw him 'in his closet recording in his Diary, with calm rancour and cold-blooded exultation, the execution of these judicial barbarities;' that is, Symmons imagined this dictated sentence, and thought he saw the Prelate in his closet; and then he actually refers to the above passage from the Diary, where he says the Prelate has recorded the sentence 'with the cool malignity of a fiend;' whereas, if we could not ascertain from other sources than Laud's Diary what that sentence was, Dr. Symmons, fertile as he was in imagination, would have conjectured a considerable time. Neal, the great oracle, in the same spirit, after relating the falsehood that Laud pulled off his cap and gave thanks to God, thus proceeds: "On Friday, Nov. 6, part of the sentence was executed upon him (*says Bishop Laud in his Diary*), after this manner: 1. He was severely whipt before he was put in the pillory. 2. Being set in the pillory, he had one of his ears cut off,' &c. *But not a single word of all this description is to be found in the Diary.* A reference is made by Neal, in the margin, to *Priestworth's Collections*, and, strange to say, unluckily for Puritan veracity, not a single word of this story is to be found in Priestworth. He refers moreover to Pierce's History of the Dissenters; but here, though he is more at home, he is again unfortunate. Pierce's authority was the regicide Edmund Ludlow."

We have now to offer some remarks upon these strictures of Mr. Lawson's. He says that Neal refers in his margin to "Priestworth's Collections." There is no such work as "Priestworth's Collections;" but he doubtless means Rushworth's; and on turning to Rushworth we find distinctly, in its regular date and place, the identical entry from Laud's Diary which Neal transcribes.

The first volume of Rushworth's laborious compilation was printed in 1659, and the other volumes came out successively during forty years. Men of all parties have acknowledged the great value of Rushworth's labours; and in the Record Report to the House of Lords, in 1801 (p. 39), he is referred to as recording various transactions in the Star Chamber, the original minutes of which have been lost, especially "the proceedings and decree in one case in vol. ii." Now, if our readers will turn to vol. ii., p. 55, they will find a detailed account of Leighton's case. The trial, or rather the mockery of a trial, came on June 4, 1630. Rushworth relates the degradation of the prisoner from Holy Orders; the sentence; his escape from prison; the "hue and cry," in which he is described as "a

there were two authors, Pierce and Peirce, who mention the story; and that the one wrote after Ludlow, and the other in the times of Laud; whereas there was but one —namely, Peirce. If he took down the reference from the printer's incorrect second or third edition of Neal, he could not have found the book by that name; and how then could he know whether the story is there or not, or what authority the writer adduced? But if he referred to the book, and wrote correctly Peirce, and his printer has by mistake printed *Pierce*, then he makes two Peirces of different eras.

man of low stature, fair complexion, hath a yellowish beard, a high forehead; between forty and fifty years of age." He then gives the following, as an extract from Laud's Diary; every line of it, from beginning to end, being marked with inverted commas. It furnishes additional proof of the very active part which Laud took in the whole business; but we quote it only to shew the injustice of Mr. Lawson to Neal; and also to Dr. Symmons, whom Mr. Lawson and Mr. Le Bas charge with unheard of injustice, in remarking that Laud records the punishment with "cold-blooded exultation." Mr. Le Bas says, "This is exquisitely ridiculous:" "if Laud had lived to witness the murder of Charles I. it is probable that his diary would not have been at all more pathetic." Let us see how, according to Rushworth, he did record it. Rushworth, professing to give his exact words, says:

"Leighton was degraded at the High Commission, Tuesday the 9th of Nov. That "night Leighton broke out of the place; the warder says he got, or was helped, over "the wall, and moreover professed to know not this till Wednesday noon. He told it "not to me till Thursday night. He was taken again in Bedfordshire, and brought "back to the Fleet within a fortnight. Friday, Nov. 16, part of this sentence was exe- "cuted upon him, in this manner, in the New Palace at Westminster, in term time. "1. He was severely whipped before he was put in the pillory. 2. Being set in the "pillory, he had one of his ears cut off. 3. One side of his nose slit. 4. Branded on "one cheek with a red-hot iron with the letters S. S. signifying a Stirrer-up of Sedi- "tion; and afterwards carried back again prisoner to the Fleet, to be kept in close "custody. Again, on that day seven-night, his sores upon his back, ears, nose, and "face being not cured, he was whipped again at the pillory in Cheapside, and there had "the remainder of his sentence executed upon him, by cutting off the other ear, slitting "the other side of the nose, and branding the other cheek."

Such is the extract from Laud's Diary, as given by Rushworth; and Neal copies it fairly. Yet Mr. Lawson says: "*Not a single word of all this description is to be found in the Diary.*" "A reference," continues Mr. Lawson, is made by Neal in the margin to Priestworth's (Rushworth's) Collections; and, strange to say, unluckily for Puritan veracity not a single word of this story is to be found in Priestworth" (Rushworth). There is no cause to impeach Neal's veracity. If by "the story" be meant the story of taking off the hat and giving thanks, true it is that it is not in Rushworth; but Neal does not refer to Rushworth for it; so that its not being in Rushworth is no reason for charging Neal with giving a false authority. Mr. Le Bas himself shall be our witness in this matter; for he expressly says, "The fact is asserted by Neal, but *no authority is produced for it*;" whereas Mr. Lawson asserts that Neal refers for it to Rushworth, and thereupon charges him with "Puritan veracity." But the passage from the Diary which Neal does give from Rushworth, is in Rushworth. If Mr. Lawson and Mr. Le Bas say it ought not to be there, for that it is not a genuine portion of Laud's Diary, that is another affair, which they must settle with Rushworth; but Neal gives it honestly, and not mendaciously; and Symmons's inferences are justified, though we do not justify his harsh words. Mr. Lawson affirms, that, so far from Laud's describing the sentence with "cool malignity," as Symmons affirms, "we could not ascertain except from other sources *what that sentence was.*" Our readers have seen that the sentence is fully depicted in Laud's own words, as given by Rushworth. Mr. Le Bas also says that Dr. Symmons is "exquisitely ridiculous" in finding "calm rancour and cold-blooded exultation" in Laud's memorandum; which he considers quite as "pathetic" as could have been expected. We will not adopt either Symmons's warmth or Mr. Le Bas' apathy; but we certainly think that Laud meant to intimate that the man well deserved the punishment.

We should be very glad to see cleared up the question whether Laud's Diary, as we have it in his works, is a perfect document. After he had been some time in the tower, Prynne was ordered to seize his papers, and

numerous bundles of them continued in his possession till his death, after the Restoration, when Archbishop Sheldon obtained an order to rescue them. Some could not be found, and others were injured. "Whether," says Mr. Lawson, "the original copy of the Diary was then found, or whether it was procured by the Archbishop in some other manner, is uncertain." Sheldon consigned the rescued papers to Dean Sancroft to arrange and publish; more especially the interesting autobiographical volume written by Laud in the Tower, entitled, "Troubles and Trials." Various delays intervened; and Sheldon's death and Sancroft's elevation caused the task to devolve upon Wharton, Sancroft's chaplain, who published the "Troubles and Trials" and the "Diary" in one large folio volume, in 1695, more than fifty years after Laud's death. Wharton professed to give an accurate transcript; but the manuscript itself requires examination. Some of the Archbishop's papers are in the Bodleian Library, some in the British Museum, some at Lambeth palace, and a large number, including we believe his "Troubles" and his "Diary," in his own college of St. John's, Oxford. Now the passage which Neal copied from Rushworth ends in the published "Diary" at the word "Westminster," just where Prynne ended it in the extracts in his mutilated "Breviate;" but this in Rushworth occurs in the middle of a clause, and the passage appears truncated, if the remainder of what Rushworth gives be not added to make up the paragraph; and it would be very unfair to suspect Rushworth of having invented and falsely inserted the rest, in a professedly documental paper. But if Rushworth did not add, who was it that cut off? If any gentleman at Oxford would take the trouble to look over the papers at St. John's, it would be easy to ascertain, first, whether the Diary is there; and if so, whether it is in Laud's own hand writing; and also what appearances the text presents. It seems difficult to believe that the very scanty Diary published by Wharton was the full record of seventy years; that is, if a man kept any diary at all. It records an event here and there; but with nothing of regularity or consistency. But if what was printed be the whole, how are we to account for Rushworth's professed extract, which is so much fuller? Did Rushworth foist in the latter half? There is no appearance of it. But even if he did, since Neal copied from him as his authority, it is not fair to take a less full text as the standard, and thereupon to charge Neal with making false quotations, and to exclaim upon "Puritan veracity."

The publication of a panegyrical Life of Laud by the Committee of the Society for promoting Christian Knowledge must be regarded in connection with the efforts in progress for reviving those principles which once by their re-action overturned the Church and the Throne; and which would probably have done so a second time, in the days of Sacheverell, had not the good sense and moderation of the great majority of the nation, and particularly of the most influential of the Prelates, abated the violence of the concussion. The Oxford Tract divines connect, as indeed they cannot but do, the ecclesiastical with the political principles of their "martyr," as they style him. They give us to understand that the present order of things, both in Church and State, in England, is the offspring of unscriptural usurpation; and that it is only owing to two lucky accidents—such as, that the Roman Catholic Prelates died off at the time of the Reformation without the forethought of appointing successors, and that the Pretender's race has become extinct—that they acknowledge spiritual allegiance to our Protestant Bishops, or temporal to the Brunswick family. To mark their principles the more strongly, they have projected a Commemorative Service for the birth-day of one of the non-juring Bishops, including a Matin, three Nocturns, and Lauds, after the

fashion of the Roman Catholic superstition. This most extraordinary composition (one among the many extraordinary things in the Oxford Tracts which, in the multiplicity of topics, we have not yet touched upon) is contained in that unscriptural, Popish, and we do not scruple to say disgraceful and disgusting publication, No. 75 of the Oxford Tracts; being a studied panegyric upon the Popish Breviary, which our martyrs died at the stake in denouncing. We will give our readers some account of this "Service for Bishop Ken's Day" hereafter; but we must conclude for the present. If Laud were in power, we should lose our ears for what we have been writing; and the day may even yet come, when blood, instead of ink, may be shed, if common sense, Scriptural piety, and sound Protestantism, do not promptly explode the rising fanaticism; for fanaticism never yet learned to be tolerant. We are happy to hear that Mr. Dodsworth has been obliged to take down an ostentatious cross, and some unnecessary images; and that altars* are not allowed to be introduced into the

* Many apparently trivial and non-essential peculiarities in the Oxford Tracts are studious approximations to Popery; so that in urging objections to some ceremonials, of no great seeming importance in themselves, we view them as symbols and indications. The petition, which we alluded to at a former page, of Dr. Utey's parishioners in the days of Laud, shews that for a minister to kneel before the communion table, called an altar, with his back to the people, was offensive, because it was connected with a symbolical meaning. And so also, in our jealousy with regard to some alleged attitudes of certain divines at the present day in administering the Lord's Supper, we have not forgotten that Heylin expressly mentions (page 471) that one of the charges against Laud was that he "practised superstition," by consecrating the bread and wine with his back to the people and his face to the East, "*elevating the same above his head that the people might see it.*" The Oxford divines owe much of their success to the ignorance of their readers. The writers are versed in ecclesiastical history; they well know the meaning of the attitudes, ceremonies, and decorations, connected with the Romanist and Protestant rituals; but the controversy has so long died away, that many well-meaning persons may be led to "practise superstition" before they are aware of it. We now see, more than ever, the wisdom of our Reformers in setting forth for public edification the Homily on "The Peril of Idolatry," which has been so often sneered at as fastidious and Puritanical. They knew that signs were "laymen's books," and might covertly teach as bad doctrine as oral sermons. In the days of Laud, even a May-pole was made an emblem. It was one of the charges in the information against Prynne, that "he hath railed not only against stage plays, comedies, dancings, and all other exercises of the people, and against all such as behold them; but further, and particular, against hunting, public festivals, Christmas-keeping, bonfires, and May-poles;" "notwithstanding," adds the information, "such recreations are sinless, and so published to be by a book printed in the time of his Majesty's Royal father." Prynne was an over-rigid man, and often made mountains of mole-hills; but the May-poles of that day were the beer-shops of this; and it was not the May-pole, but the Sunday dancing, that was the real matter in question; and the ecclesiastics of the Oxford Tract school, from the days of Laud to the days of Sacheverell, encouraged Sabbath profanation, in order to put down Puritanism. Do we malign them? Read Laud's own solemn defence of his conduct about the Book of Sports, in his account of the thirteenth day of his trial. He there says, in vindication of his proceedings, that none were to come to the sports who had not attended church; that the injunction specified only "lawful recreations" (among which were archery, cricket, music, tumbling, dancing round May-poles, merry-Andrews, and other accustomed convivialities of country wakes); adding, that even "Calvin says, in express terms, that one cause of the institution of the Sabbath was that servants might have rest and remission from their labours;" whereas, triumphantly asks the Archbishop, "what time of the day is fit (for rest), if not after evening prayer? *and what rest is there for able young men, if they may use no recreation?*" How is it that Mr. Le Bas forgets such pithy passages in the writings of his hero? Is he ashamed of them?

So much for the days of Laud. We will now give a curious passage relative to the divines of the school of Sacheverell. The reader will find it in the sixth volume of that strange but graphic work, De Foe's "Review." It is written in his well-known romancing style; and we should never dream of citing him as an authority: but its very extravagance shews that it was founded in truth, for no man would have published such a statement if he knew that his readers could attest that it was essentially

metropolitan diocese for communion tables. A few timely checks of this sort may do more to prevent evil than strong measures hereafter. Why does not the Bishop of Oxford enjoin Mr. Newman, upon his canonical obedience, to read the service in the accustomed place and manner? Why does not the Visitor of a college alluded to in these matters, give directions that there shall be no innovations in the chapel? And why does not the Committee of the Society for promoting Christian Knowledge forthwith remove Mr. Le Bas' inadvertently-admitted eulogistic Life of that anti-Protestant innovator, Archbishop Laud, from its catalogue?

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false. After speaking of the efforts made in the reign of William the Third to "discourage our national vices," and in particular "to restrain, reclaim, and punish the exorbitance of the stage," which, he says, the King used great efforts altogether to suppress, but was unable, in consequence of the influence of the party that inclined to the old Stuart proceedings; he adds:

"And here I must note, and I am sure I do it with a great deal of justice, that in the first two years of her Majesty's (Queen Anne's) reign, when the high-flying party had the ascendant over our councils, the kingdom of crime began; and May-poles and play-houses grew up, like churches at the Reformation. If any man doubts the truth of the fact, let him put me upon the proof of it when he pleases; and in the mean time let him but observe, with me, this one thing, that there were more May-poles erected, and old ones re-edified, in that one year, than ever were in this nation *since Bishop Laud's reformation by the Book of Sports*, the year of the Restoration excepted. This gives ground to the story of an old woman, who, having seen the music and dancing about one of their new May-poles, *on a Sunday, and remembering the blessed time when the Sabbath used to be kept in that manner by authority*, broke out in this most pious ejaculation about it: 'Good Lord, here's the old religion come again.'"

With a whole Iliad of such historical recollections pressing upon us, we do not think even such a trifle as the revival of an ecclesiastical rite or emblem a matter of no moment, well knowing that its revivers have a meaning in their zeal. It is not ceremonies, but principles, that are at stake. The barriers of Protestantism are being assailed; and we certainly are alarmed, when we consider the strenuous efforts which are made to detach the Church of England from her Protestant connections;—when we are told that there is nothing in the Church of Rome, not even in the doctrine of transubstantiation, which forms the slightest bar to communion with that apostate body; whereas all the Protestant churches in France, Germany, Switzerland, Scotland, and so forth, are non-Christian sects, Samaritans, and their ministers and pastors "sham" presbyters, who "have not Christ's body and blood to give to the people;" and when the doctrines which we have described are artfully inculcated in treatises regular and occasional, in magazines, in a monthly publication ostentatiously affecting to connect itself with the University of Oxford by its addresses to "the schools" and its significant allusion to "the academical year;" nay, even by correspondents in newspapers; for, while we are writing, the Record newspaper for July 20 has been placed in our hands, in which we read a long letter, signed "Arthur Perceval," inculcating such opinions as the following, and which are only a corollary to Mr. Le Bas' Life of Laud. "It has pleased Almighty God (whose providence ordereth all things), that, concerning the belief in transubstantiation, how erroneous soever it may be, no decree of the catholic church has been recorded." [Shame upon this Popish, this wicked, practice, of making human tradition, under the false name of "the catholic church," the god of our idolatry. Mr. Perceval does not even so much as allude to "what saith the Lord;" but only what saith "the catholic church!"] "It would, therefore, I conceive, be a breach of catholic charity, and a violation of Christian liberty, to refuse communion to those who entertain it. It seems to stand upon the footing of the worshipping of angels, which, though St. Paul condemned it as erroneous, he did not direct to be made a ground of excommunication." "If they" (the Bishops of the Church of Rome) "were to *cease to urge it as a term of communion*, and to content themselves with entertaining it, and teaching it, as a speculative opinion or probability; in that case, I am prepared to maintain that I should not be warranted in requiring a denial of this belief from one who held it, before admitting him to communion in my own church; nor should I be under any moral or religious obligation to require a denial of it from the clergy of Spain or Italy (if my travels should take me there), before communicating in theirs."

Let the reader contrast Mr. Perceval's sentiments with those of Archbishop Usher. In Parr's Life of the Archbishop we read that Laud's advocate, Heylin, vituperated Usher for saying that "he loved and honoured" the Protestant churches of France and the Low Countries, adding: "I should gladly receive the blessed sacrament at the hands of the Dutch ministers if I were in Holland, as I should do the same at the hands of the French ministers if I were in Charenton."

We repeat yet once more, that we war against innovating ceremonials, not on their own account, but as being protruded in order to make way for the doctrines of the Oxford Tracts; especially for the introduction of what Bishop Burnet justly calls that worst error of the Church of Rome, the Bellarmine *opus operatum* efficacy of the sacraments, in virtue of the grace of Apostolical Episcopal succession; and the rejection of the fundamental Scriptural doctrine of justification by faith—the true, lively, and fruit-producing faith of the individual, and which is the gift of God, as professed by Protestant churches—for the figment of baptismal justification, through what Professor Pusey calls "vicarious faith," "the benefits of the faith of others," "the faith of the church," imputed for righteousness; and in virtue of which Mr. Dodsworth addresses avowed profligates, scoffers at religion, Socinians, Deists, and Atheists, as "saints," though he says they "ridicule the name;" as "faithful brethren in Christ Jesus," while they are "addicted to intemperance and lust, or may be denying the fundamental truths of the Bible." We will only say, "We have not so learned Christ."

VIEW OF PUBLIC AFFAIRS.

The Session closed with a speech from the Throne, delivered by the Queen in person, who on this and all other occasions has conducted herself with a propriety, modesty, dignity, and practical good sense, which have greatly endeared her to her subjects.

The Speech was appropriate, and could not reasonably give offence to any class of persons. The practical proof will be in the working out.

The Elections have commenced as this goes to press. It were vain to attempt to predict their issue. The friends of change and the enemies of our Established Churches will not be idle: let those who advocate the true cause of our beloved Queen and of our national institutions, contending for their conservation, but carefully promoting their improvement, be as much more diligent, as the cause in which they are engaged is more holy. Faith, prayer, and exertion, are greatly needed for our beloved land, and, by God's blessing, they will not be in vain.

ANSWERS TO CORRESPONDENTS.

E.; A. L. Z.; A Subscriber; W.; S. S. C. C.; E. W.; T. W.; W. C. B.; A Wesleyan Methodist; O. K.; Clericus; Anti-Papist; H. S.; and L. L—d; are under consideration.

The length of our Review has obliged us to postpone several papers prepared for press.

R. and F. are at our Publishers'.

In reply to the Rev. J. Clayton, we should be very willing to insert a rectification and an apology, if we had made any false statement respecting him; but, in matters of opinion, he has his and we have ours; and his letter does not bring us nearer together. We did not quote Watts or Doddridge, who were staunch Dissenters, as if they had not passages strongly opposed to the Established Church of England; we only shewed, that, notwithstanding this, they penned what we transcribed, and which is in opposition to the modern doctrines which we alluded to. With regard to Mr. Clayton's remark, that "he knew nothing of the politics of either of the candidates" for the London School, we reply, that we merely alluded to his own words, that politics had been mixed up with the matter, and that this decided him in favour of the Arian candidate, against the other, who we believe (for we are not even acquainted with his name) is a Clergyman. It was strange that Mr. Clayton should know that politics were mixed up, and yet not know which side the Radical canvassers advocated, and which the other. Mr. Clayton's best friends admit that he made a mistake; and such we account it; and we wish, for his own sake, he had not revived the subject.

We have received, as these Answers are going to press, a letter from the Rev. T. Kelly, in which he says that he wishes to lay before our readers an examination of the Rev. J. Hornby's Preface respecting Mr. Knox; but in the mean time he respectfully, but decidedly, assures Mr. Hornby that he is under a misapprehension as to the real nature of Mr. Kelly's interview with Mr. Knox; and that Mr. Hornby's hypothesis, that he mistook first, and innocently misreported afterwards, is unfounded; for that, if Mr. Hornby's view of the matter is correct, Mr. Kelly is "guilty of deliberate misrepresentation."

THE

CHRISTIAN OBSERVER.

No. 429.] SEPTEMBER. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ELIJAH.

For the Christian Observer.

THE subject of this paper, Elijah, was undoubtedly one of the most remarkable, if not the most remarkable, individual whose history has been handed down to us in the Sacred Record. From his first abrupt and mysterious entrance upon the scene, to his still more mysterious exit, his whole history is one continued miracle. His origin seems studiously enveloped in the most profound and mysterious obscurity. Scrupulously exact as we know the Jews were in the preservation of their genealogies, there is not a single hint given in Scripture of the parentage, or even tribe, of this most remarkable of all the prophets. Even the appellation, Tishbite, or converter, is by many supposed to indicate, not his place of birth, or even of residence, but his character and office. There is no preparation for the introduction of Elijah: except, indeed, it be the preparation of contrast and mystery—such preparation as is calculated to excite the attention of surprise—such preparation as midnight makes for throwing out in their full lustre its burning and shining lights. Elijah does not make his appearance, like Samuel, the child of prayer and promise, trained up in the nurture and admonition of the Lord; gradually moulded into a fitness for his high office and dignity: nor like John the Baptist, the child of prophecy, his birth and office announced by an angelic messenger, sanctified from his mother's womb, and fitted by a suitable discipline for his arduous duties: but Elijah, like Melchisedec, suddenly bursts upon the scene, previously unknown and unexpected, "without father, without mother, without descent; without beginning of days or end of life;" but not like Melchisedec, to flit rapidly across the stage of history, and leave no trace behind of this mysterious and ghostlike visitant: for during the fifteen years of his known and recorded sojourn upon earth, from his first mysterious appearance before Ahab, to his mysterious translation into heaven, his whole history is an uninterrupted succession of the most striking and stupendous miracles.

Our first notice of Elijah is when he abruptly appears, as if dropped from heaven, before Ahab, the most despotic tyrant who ever ruled over Israel, and in the darkest period of the history of that people. And he then appears in the plenitude of prophetic authority—"in the power and spirit of Elias"—to denounce judgments upon that tyrant king, and upon his apostate and idolatrous people. Were we to view only the circumstances—the abrupt appearance and high assertion of Elijah, con-

trasted with the inauguration and avowedly delegated authority of the other prophets, we should almost say, that he appears less as the ambassador and representative of the living God, than as if himself invested with the most tremendous attributes and prerogatives of the Omnipotent: claiming at his own word to shut or open the windows of heaven; calling down fire from heaven, at one time to consume a sacrifice, at another to devour his adversaries; exterminating with the sword an idolatry established and upheld by a despotic tyrant, and making that tyrant himself a reluctant party to the deed; subverting dynasties, and revolutionizing nations; deposing and anointing kings and prophets; as if, in fact, as Jeremiah in type and prophetic office, "set over the nations and over the kingdoms, to root out, and to pull down, and to destroy; and to throw down, to build, and to plant." Whether he appears or disappears, whether he mingles in the bustle of the world at the hostile court of Ahab, amid all its bustle and magnificence the prominent character; or in controversy with a hostile nation of idolaters on Carmel, the alone servant of the living God; or whether, on the other hand, he buries himself in obscurity in the widow's hut at Zarephath; sits under his juniper tree in the solitude of the wilderness of Beersheba; or hides himself in the profounder solitude of the sensible presence of God at the cave of Horeb,—whether he eats, or fasts, or whatever he does, he lives, and moves, and has his being, in a region of miracle: and yet, when astonished by his abrupt and undaunted appearance before Ahab, or still more astonished by his mysterious disappearance, rapt to heaven by a whirlwind in a chariot and horses of fire, or most of all astounded by his mysterious re-appearance in glory, on the Mount of Transfiguration with our blessed Lord, you ask, Who is this mysterious visitant, who lives by miracle—this amphibious existence, alternately an inmate of both worlds? Who is Elijah? Scripture is wholly silent.

The mysterious obscurity in which the origin of Elijah is shrouded, his significant name, and the remarkable events of his history, in the greater part of which the ordinary laws of nature are suspended or reversed, as though a superior power, with disturbing force, had descended amid the elements of this lower world—these have given occasion for various conjectures among the Rabbinical writers, nearly all of them attributing to him a supernatural origin. And as some of these opinions have been favourably entertained by Christian commentators, I shall briefly allude to a few of them. The first I shall mention only for the purpose of rejecting it. It is that Elijah was a manifestation of the Messiah. This has been strongly asserted by some of the Jewish rabbies, who do not, of course, receive the Apostles' account of the Transfiguration: but the fact that Elias was one of those who appeared in glory on the Mount of Transfiguration, conversing with Christ, at once disproves his identity with Christ. Others suppose John the Baptist and Elijah identical, from the striking similarity of the general features in their character and external appearance, from the extraordinary manner in which the prophecies relating to both are blended; and from the prevalent conjecture that Elias or John the Baptist had appeared, when God manifested himself in flesh: but most of all from our Lord's express declaration, that "this was Elias which was for to come;" and again, that "Elias has indeed come, and they did unto him as they listed," which our Lord spake, and the disciples understood him to speak, of John the Baptist. Others suppose that Elijah was an incarnate angel. Others a manifestation of the Supreme Being, though not the Messiah. To these two last opinions it has been objected, that St. James tells us that Elias was a man subject to like passions, or rather propensities, as

we are. But though certainly this text has considerable weight, yet perhaps we should not consider it altogether conclusive; for surely this might have been said of an incarnate angel—or even of God manifest in flesh, in the same sense in which *it is* said of Christ, that He was "touched with a feeling of our infirmities"—that "He suffered being tempted, that He might be able to succour them that are tempted"—that "He was in all points tempted like as we are, yet without sin *."

In confirmation of the conjecture respecting his supernatural origin, one cannot but observe that there is no individual mentioned in Scripture of whose diet we have a more full account than of Elijah's, and that there is not a single meal which was not provided by miracle. For nearly the first year of his recorded history he is fed by the ravens: for more than two years immediately succeeding he is fed by the miraculous increase of the widow's meal and oil: his next, and last recorded, meal is prepared by a ministering angel, and in the strength of that meal he fasts forty days and forty nights, and travels 150 miles to Horeb, the mount of God. But upon this subject, curious and interesting rather than practical, no light is thrown sufficient to guide us so far as would enable us to speak positively. It is one of those secret things which belong unto the Lord.

Ahab, to whom Elijah's first appearance was made, was pre-eminently the worst king that ever ruled over Israel. "Ahab," we are told, "did more to provoke the Lord God of Israel to anger, than all the kings of Israel that were before him." In proof of the height of impiety to which Israel had attained under the rule of Ahab, the sacred historian proceeds to say, "In his days did Hiel the Beth-elite build Jericho. He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which He spake by Joshua the son of Nun." For five hundred years none had been hardy enough to encounter the curse denounced by Joshua upon him who should rebuild Jericho. But in Ahab's days, when iniquity abounded, Hiel dared to enter the lists in single combat, and to brave the Divine vengeance: and, though the first bolt descended and snatched his first-born, he ventured on, until, when he had completed his impious work, and reared the edifice which was designed to establish his family and perpetuate his name, God had written him childless; and he found that he had built but the tomb of his family and his hopes; that, like the builders of Babel, he had but erected a monument of his impiety, infatuation, and misery.

And is the example of Hiel without imitators, in every age of the Christian church? Scripture pronounces that "the wages of sin is death." It furnishes a dark catalogue of sins, and declares that "they who do such things shall not inherit the kingdom of God." It attaches to each particular sin a woe and a curse. It says that sin is also present misery. And yet, with the exception of a little flock, each follows his own ways, and yields to and indulges his besetting sin. Providence, perhaps, utters a warning voice, and sends an arrow of affliction to arrest him in his desperate course. He for a moment pauses in affright; but his sorrow is not that godly sorrow which worketh repentance unto salvation. The unclean spirit has indeed gone out, but the Holy Spirit has not been invited by prayer to enter in, and take undisputed posses-

* Our correspondent does not, we presume, intend to intimate that there was really any thing miraculous in the origin of Elijah the Tishbite. The remark of St. James respecting him is not akin to, but rather opposite to, that of St. Paul respecting our Lord. The point of the contrast in the case of our Lord, is that one so great should be touched with the feeling of human infirmity: the point in the case of Elijah is, that a man of like passions with others should be so remarkably heard in his prayers.

sion of the soul; and therefore he returns to this empty house, swept and garnished for his reception. Temptation recurs. Satan, the father of lies, urges, "Thou shalt not surely die." He plunges again into sin. Each time conscience becomes more callous, until at length it is seared as with a hot iron. He goes on through successive stages of sin and penal suffering, until, when it is too late to retreat, when he has taken the last plunge, and passed into those awful regions from whose bourne no traveller returns, he puts to full and awful proof whether God will consummate his threatenings; whether he is righteous to punish as well as mighty to save; whether indeed "the wicked shall be turned into hell, and all the people that forget God."

But to return to Ahab. At the 25th of the xxist chapter of the First Book of Kings, we are told, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." His marriage with Jezebel was the crowning act of his sin, and the prelude to his total apostasy from God, and reprobation by God. "As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him." Jezebel was a vicious and abandoned profligate, haughty and imperious in her natural temper; a zealous and bigoted idolater, who sought to maintain an unholy intercourse with the invisible world by the forbidden mysteries of witchcraft; and a furious and malicious persecutor of the church of God. She had lately cut off by death all the prophets of the Lord, with the exception of an hundred, whom Obadiah hid by fifties in a cave, and fed them with bread and water. Thus she had extinguished the visible church, and set up in full vigour the impure and cruel idolatry of Baal: and so abandoned and ungodly was her character, that her name is adopted in the book of Revelations as the concentration of all evil, to designate the false prophetess. In this court, we for the first time meet or hear of Elijah denouncing, unawed, the most tremendous judgments. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." To protect him from the vengeance of Ahab, and to provide for him during the famine which was necessarily consequent upon the token of wrath which he had denounced, he is sent of God to "the brook Cherith that is before Jordan: and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land." And here let us observe, that it is not the miraculous, but the natural supply which fails: not that which came extraordinarily from the hand of God, but that which through the ordinary channels was supplied by the creature; perhaps to point out to us, that while temporal blessings are uncertain and insufficient—not the food proper for a spiritual and immortal soul—the blessings of grace are satisfying and permanently abiding: that while he who drinketh of the water of this world's pleasures shall thirst again; he who drinketh of that water which Christ bestows shall never thirst, but that the water that He will give him shall be, in him, a well of water springing up unto everlasting life.

But why did not God supply the brook, as the ravens, instead of sending the prophet to Zarephath? Why does He suffer the brook to fail

> "Like a summer-dried fountain,
> When his need was the sorest?"

Why, to anticipate his history, did he need, as the angel declares, a second meal to prepare him for his miraculous fast and journey? This mixture of means and miracles, of impotence and Omnipotence, seems designed to repress that fanaticism of spirit which would dispense with means, and, as the perfection of faith, throw every thing upon God. It teaches, that while all is indeed of God, the Author and Giver of every good gift, yet that all is derived to us through the channel of instituted means and appointed duties. The inconsistency too, in human estimation, of the blendure, serves to call our attention more pointedly to the moral principle, which Elijah's wanderings are calculated, perhaps designed, to inculcate. In Elijah's removal from Cherith we read our dispensation, we see our calling; strangers and pilgrims upon earth, who should seek a better country, that is to say a heavenly. Elijah perhaps loved too fondly even this holy repose, and God suffers not his children to take root in earth; but when the fibres of the heart would adhere too closely to its ungenial soil, he continually transplants them. When we would build our tabernacle upon earth, and, in the folly of our hearts, declare with Peter, not knowing what we say, "It is good for us to be here," the cloud enwraps the glory, and the command is issued to go down. When the heart of any of God's children cleaves too closely to any sublunary good, it, in mercy, is torn from them, or they from it. When the heart would lean the full weight of its affections upon any object save the Rock of ages, God, in mercy, strikes away the prop which could but pierce it, that it may throw itself into the Everlasting Arms. In the furnace of trial He refines it from worldly affections, and purely purges away all its dross, then presents himself as the Friend born for adversity —the repose, the strength, the enjoyment of the soul; its shield, and its exceeding great reward.

"Arise, get thee to Zarephath." Here was a severe trial of Elijah's faith and patience. Zarephath was not only in a land far remote from Cherith; not only was it in a foreign and a heathen land; but it was in the country of Sidon, the country of Jezebel from whom he fled; the stronghold of the idolatry of Baal, whose prophets he had so lately slain. But again, to shew that the excellency of the power is of God, and not of man—at once to prove the faith of Elijah, and to pour contempt upon the power and rage of Jezebel—he is ordered to Zarephath. We cannot however but think that there is some further and deep meaning in this order to Zarephath, when in it we contemplate Elijah breaking the barriers of covenant; passing beyond the pale of the favoured land, and becoming the first prophet and apostle to the Gentiles: there too, as far as the history informs us, gathering, not a harvest, but only a gleaning grape, a sample of the fruits, in this pious, humble, and tender-hearted mother, and her regenerated son. When we compare our Lord's pointed allusion to this fact, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow," with his own single visit to this same neighbourhood—to the "coasts of Tyre and Sidon," between which Zarephath lay: and, as it appears by the context, for the sole purpose that he might there point to an illustrious example of the power of faith in bursting the bonds of covenant and delegated office which bound him; and that he might himself gather the first-fruits of his Gentile church in a meek, pious, and tender-hearted Syrophœnician woman and her regenerated daughter—when, I say, we consider and compare these facts, we cannot forbear thinking that Elijah's visit to

Zarephath was intended as a dim foreshewing, not only in its substance, but in its circumstances, of that still more interesting and important event in the Gospel history.

"Arise, get thee to Zarephath." "So he arose and went to Zarephath." The frequent recurrence of similar declarations in the history of Elijah—as, when ordered to Cherith, "So he went, and did according unto the word of the Lord;" all indicating his prompt and submissive obedience to the Divine will, furnish the true mark of his discipleship, the strongest feature of resemblance to the father of the faithful, who when commanded to quit his country, his kindred, and his father's house, and to cut the most fondly cherished ties of earthly affection, obeyed, and, in the obscurity of faith, went out not knowing whither he went. The first pulse of renovated life—the first breath with which the regenerating spirit quickens the soul, is prayer; and the voice of that prayer is uniform. It is that of the jailor at Philippi, of the Jews at Pentecost, of Paul at Damascus, "What must I *do?*" And though the answer also is uniform, "Believe on the Lord Jesus Christ," yet let us ever remember, that faith is not the barren assent of the understanding, but the consent of the heart; and that justifying faith "worketh by love."

When Elijah is ordered away from Cherith, he is sent, not to Obadiah, the powerful as well as faithful servant of God; not to Jehoshaphat, the good King of Judah; not to any of the mighty or noble of the earth: his orders are, "Arise, get thee to Zarephath; behold I have commanded a *widow woman* there to sustain thee." But is this widow, thus selected as Elijah's host, a woman of wealth and station; without any offspring to inherit her wealth, and free from the controul of a husband in the disposal of it; one of a class on whom charity makes its loudest demand, and of whom especially God expects not only that they shall trust in God, and continue in supplications and prayers night and day, but also that they shall be well reported of for good works; that they shall bring up children, lodge strangers, wash the saints' feet, relieve the afflicted, diligently follow every good work? Does Elijah find her in the midst of an overflowing abundance, of which she is the benevolent dispenser? The record tells. "When he came to the gate of the city, behold, the widow woman was there, *gathering of sticks*"—than which circumstance, perhaps no single touch of the sacred historian's pen could give a more lively picture of a "widow indeed, and desolate"—nay, doubly desolate, because burdened with the care of a helpless child. For when the prophet, encouraged by the benevolence which was about to fetch a little water in a vessel that he might drink, in the deep humility of faith, prefers to this pauper and this Gentile his further request, "Bring me, I pray thee, a morsel of bread in thine hand," she said, "As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

In the house of this famishing widow he lived for nearly three years, on food miraculously supplied; to teach him, and her, and us, that the excellency of the power is of God and not of man; and that, in the ways of duty, the weakest instruments and humblest means will be efficient. He lives there in the most profound obscurity: the only act recorded, his restoring to life the widow's son; to teach us meekness and lowliness, humility and retiring modesty; a lesson which we are most reluctant to learn, and, as it would seem, of no small importance, since thirty years of the Saviour's brief sojourn on earth were devoted to inculcate it by His Divine example. Had some committee of our reli-

gious societies existed in Ahab's days, doubtless it would have deputed this bold reprover of sin to traverse the length and breadth of Israel, that he might controvert and denounce the prevalent idolatry, and collect into a visible church the seven thousand invisible worshippers. But would it in this, however excellent the intention, be a fellow-worker with, or counterworker of God? The iniquity of Israel was not yet full. The faith and patience of the saints had not yet been sufficiently tried in the furnace of persecution, and found unto praise, and honour, and glory; and therefore God would draw a cloud over the guilty land, to intercept the rays of light which could but aggravate its guilt and condemnation, and to condense the dews of heaven, which should yet fall in refreshing showers upon the objects of his grace. I do not indeed here mean to say, that we should be guided by the dealings of Providence *with a cause*; but by the leadings of Providence, as displayed *toward ourselves*. There are times when we ought to be found *counterworkers* of Providence, as manifested to us. Whatever is done upon the earth, the Lord doeth it Himself: but though I may plainly discern, from His dispensations, that for wise, though hidden and inscrutable, motives, God is bent on furthering the unrighteous cause, yet *I* should firmly oppose it. The opposition of his people, in such a case, is an element of resistance on which the wisdom of God calculates in his work, and is a necessary ingredient for causing the overflowings of ungodliness and the wrath of man to praise him. Facts, for instance, may attest a Divine purpose to draw again the dark cloud of Popery over our guilty land, yet it is not the less *my* duty, *whenever Providence calls me to act*, to resist this dispensation. If such be the Divine purpose, I cannot, indeed, defeat it; nor would such defeat, if possible, prove a benefit to the righteous cause. The awful dispensation may not only be a penal judgment on a guilty land, but also a purifying furnace for a revived and favoured church. But my conduct, whenever I am called to act, should be regulated by the eternal and unalterable principles of revealed truth, and not by speculations into the plans of Providence *.

But may not this period of Elijah's history read us a useful lesson—a lesson peculiarly needful and important in the present times? Perhaps never was society in a state of more unnatural and awful excitement than at present. The life-blood seems to throb every where throughout the body politic to its very extremities. A feverish thirst for novelty; an ardent passion for change, no matter what the risk; a reckless and presumptuous meddling, every matter its subject, and every individual its

* Has not our correspondent increased the difficulty which he speaks of, by representing God as doing actively what he does permissively? He is said to have hardened Pharaoh's heart: but Moses, in trying to soften it, did not counterwork his plans. The dilemma which our correspondent supposes of our plainly discerning that God is "bent to further the unrighteous cause," and yet of its being our duty to oppose it, cannot occur. God is never "bent to further an unrighteous cause." It is true that when we speculate analytically, there is a sense in which he does all that he permits; for the faculties of the human mind, the very powers of the human frame, nay, the inanimate materials of the creation which man employs, are his works, and nothing, either good or bad, could be effected without his sustaining impulse; for in him we live, and move, and have our being. In this extreme sense the hands could not steal, or the lips take his name in vain, or the feet be swift to shed blood, without his aid; nay the Saviour could not have been crucified had not he given birth and growth to "the accursed tree" on which he knew he would be suspended. Such considerations enter into men's unguided abstract speculations upon the origin of moral evil; but practically and Scripturally speaking, we are sure that he neither commits evil nor tempts to evil, and in opposing evil we can never be opposing the designs of God.

agent; an universal avidity for what is called reform, but what is, in fact, destruction; constitute the spirit of the age, and render, far more than do any legislative enactments which have as yet assailed them, the state democratic, and the church militant. Each individual, as if the legitimate successor of Jeremiah, and "set over the nations, and over the kingdoms, to root out, and to pull down, and to destroy; and to throw down, to build, and to plant," seems to fancy himself Divinely commissioned to undertake the burden of the national interests, political and religious. The doctrine of a particular Providence seems forgotten by all; or, by perversion, understood to mean the providence of each individual in the great mass: and each by his conduct loudly proclaims, "The earth is weak, and all the inhabitants thereof; *I* bear up the pillars of it." Each individual, no matter what his talent, age, or station, seems as if imperatively charged with the office of destroying or remodelling a constitution; of pulling down or rebuilding a church. Every interest is shaking; every object in daily flux; so that it is scarcely possible for the true lovers of peace and order to be quiescent. They are "constrained to dwell with Mesech, and to have their habitation in the tents of Kedar," among the enemies of peace. Every spot on which they would repose is agitated, and trembles at the heavings of this great moral volcano. May not, then, this epoch in the history of Elijah teach us to watch Providence; and, in days of bustling activity like the present, not to run before we are sent; not to stretch forth a bold and presumptuous hand, even to prop the ark of God? May we not learn from it to curb that restless spirit of party zeal, which would indeed send, not peace on earth, but a sword? which, unmindful of that kingdom heralded by the angelic choir, established to promote not only glory to God in the highest, but also peace on earth, would cause needless dissension and bitter controversy in societies and families, for some quibble in doctrine or scruple in practice; and rend the body of Christ for frivolous, fantastic, perhaps false opinions, which minister questions rather than godly edifying which is in faith: a spirit whose effect it has ever been to turn aside its disciples unto vain jangling, and cause them to swerve from the great end of the commandment, which is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

Should not the Christian, then, always strive to do something for God and for souls? Assuredly he should; and Elijah's retirement tells us what. His silence speaks. One act only of Elijah during these three years and a half is recorded, and it indicates benevolence, piety, and faith. We see in it the tenderest sympathy, energized by the strongest faith; faith which could expect a miracle more stupendous in nature and magnitude than any which had ever hitherto been wrought; and venting itself in the devout aspirations of this "fervent and effectual prayer," "O Lord, my God, I pray thee, let this child's soul come into him again." If we, too, would work for God in regenerating souls, we should seek, by self-inspection and self-denial, by retirement, meditation, and secret prayer, so to frame and fashion our own souls, that we may become vessels unto honour, fit instruments for a holy God to use. We should leave no room for the charge, "Thou that teachest another, teachest thou not thyself?" Thou that wouldest convert a world, and, in the ardour of zeal, compass sea and land to make one proselyte, art thou wholly indifferent to the salvation of thine own soul, and of the souls of those most near and dear to thee? If, indeed, the love of Christ constrains us to seek and to save them which are lost, we should, and *will* do it, after the *command* of Christ, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

We should, and *will* do it, after the *example* of Christ, who sanctified Himself, that they also might be sanctified through the truth.

The whole character and conduct of Elijah, throughout his mysterious history, seem designed to furnish a colossal model of the man whom God has selected, or rather fitted, to be his chosen instrument, in his sensibility and obedience to the leadings of the Divine will: and it is a history of dazzling extremes. The most extensive publicity and the most obscure retirement, laborious activity and meditative stillness, are the widely separated extremes within which, at the impulse of the Divine mind, his life vibrates. To-day, as God calls, you see him elevated, conspicuous, on a sublime pinnacle of glory; to-morrow, rapt from view, he treads the deep and dark valley of humiliation. And who will say that Elijah more faithfully consulted his own obligations or God's glory, or was more near to the manifestations of the Divine presence and favour, when, as if dropped from heaven, in the assertion and plenitude of a miracle-working power, he boldly appeared before the tyrant Ahab, and shut the windows of heaven with that solemn asseveration, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word?" or when he stood, alone and persecuted, by the dilapidated altar of the Lord, which he had repaired upon Mount Carmel; in the view of an assembled nation, called the fire from heaven upon his sacrifice; and then, in the ardour of zeal, hewed in pieces the priests of Baal before the Lord? or when he denounced Ahab to his face in the vineyard of Naboth, at the moment of proudest security and fullest enjoyment? or, as God's vicegerent, deposed and anointed kings and prophets? than when, in obedience to the Divine command, this powerful agent of good did hide himself by the brook Cherith, and consort but with the tenants of the air? or dwelt in the profound domestic retirement of the widow's hut at Zarephath, known but by the comforts and blessings which his presence and his piety ministered to the humble pair, sole occupants of his mean retreat? or sat him down under a juniper tree in the deeper solitude of the wilderness of Beersheba? or buried him in the cave of Horeb? or, far from the busy haunts of man, did stand upon the mount before the Lord?

In fact, Elijah's history tells us that no line of action is so abstractedly preferable to others, as that, in all seasons and circumstances, it is the more excellent way. It is its conformity to the leadings of Providence and the attractions of grace, which alone can sanctify any action, however useful and excellent in its nature. And that conformity to the recognised will of God, that meek submission, that patient resignation, that self-denying, loving obedience, can dignify the meanest actions, and hallow the most secular. By its sublimating energy it can waft up before God, from the golden altar which is before the throne, with the prayers of all saints, the humble labours of the pious "servant, obedient to his master after the flesh, in singleness of heart, as unto Christ; not with eye service, as a man-pleaser, but as the servant of Christ, doing the will of God from the heart." It can dignify as well as hallow the submissive resignation of the meek pauper, who humbly craves the often refused boon of charity; or the meanest toils of the patient husbandman, doomed of Providence "to force a churlish soil for scanty bread."

(To be continued.)

DESCRIPTION OF THE MASS AT ROME, IN THE RELIGIOUS TRACT MAGAZINE.

To the Editor of the Christian Observer.

YOUR office, as an observer of what is going on in the Christian world, has led you already to notice the fact of the Religious Tract Society having published garbled, mutilated extracts from the works of the Reformers of the Church of England; so that, without better information, it would never have entered into the minds either of modern Churchmen or Dissenters, that these Fathers of the Reformation (often the "giants" of their days) entertained any very strong attachment to the peculiar constitution and discipline of the Church of England, or considered it of indispensable importance that others should do so. You have further shewn, that where it has been a point with our ecclesiastical ancestors to establish any particular doctrine (that of Infant Baptism, for instance), and certain persons did not think it would prove acceptable or palatable, they have not been very nice in suppressing the views of those who had gone before, as likely to interfere with the notions of their more liberal descendants. Happening to recollect something, sir, of what you considered your duty, and the manner in which you performed it, I wished for your eye and pen on reading the following extract from the last April "Tract Magazine" (p. 75), printed for the Religious Tract Society.

"The Sacrament of the Lord's Supper, and the Pope.

"The Pope having taken his seat, the mitres and different articles carried in procession were placed on the high altar. The cardinals and various functionaries then went up to the throne, and each in rotation paid the usual salutation. The cardinals are allowed to kiss the hand, while the rest kiss the cross on the slipper. A long ceremony of dressing and undressing the holy father was then gone through. Each separate article with which he was to be clothed was brought by a separate person from the high altar, and given to a second, who then gave it to a third, who placed it on the person of his 'Holiness' with all due form and solemnity.

"The mass being what is termed high mass, the greater part was chaunted by a choir of about fifty or sixty men, the Pope only taking part now and then. During the course of the service his 'Holiness' moved from the first throne to another, situated beneath St. Peter's chair, at the extremity of the aisle. The most striking part of the service is just at the moment of consecrating the host. The Pope goes to the high altar, where the censer is presented to him, with the incense of which he fumigates the altar on all sides. The host is then consecrated and elevated, the whole audience falling down on their knees, when, amid the most profound silence, the wafer is exhibited in a solemn manner to the people on every side. The military, extended in long lines down the cathedral, on their knees, with their foreheads leaning on their firelocks, a vast assembly prostrate in so magnificent a place, and the fine venerable figure of the Pope, dressed in white, alone, standing with the host in his outstretched arms, presented altogether one of the most imposing sights I ever beheld. The same ceremony is gone through with the wine. During the exhibition of the elements the trumpets of the noble guard play a slow, solemn air, in a minor key, which, as it peals through the immense dome and from arch to arch, adds to the impressiveness of the whole scene. After a few moments the whole assembly rose, amid the simultaneous clash of the arms of the military, and the choir burst forth with a fine anthem. The Pope then returned to the first throne, and the host and the cup were brought from the altar to him, and given to him

by one of the cardinals. The Pope alone partook of either. On the close of the ceremony, the procession out of the cathedral was the same as on entering; and thus ended what is termed high mass."—*Letters from Rome*, 1834.

Now my objection to the above extract is—not (as in the other cases) that it presents any unfaithful transcript of what it professes to quote, but that such an extract should ever have appeared at all in such a work, not only without any attempt to shew its readers that what is called "the Sacrament of the Lord's Supper" is *not* that Sacrament, as so administered, but that the entire view which is thereby conveyed of "the idolatry of the mass"—for I am convinced that this old English phrase most strictly designates its real character—is calculated to diminish the sense of the evil, and rather to recommend and set it up, than to deter the reader from attending such a service, or to abstain from even partaking of it, as likely to be ruinous to the souls of those who do so. I by no means intend to assert that whoever furnished this extract from the tour of some modern liberal, intended to recommend the office of the mass, or the worship of the host; but I affirm that the extreme impropriety of presenting, without sufficient cautions and guards, such an attractive statement of the beauties and glories of this Romish superstition to the public (especially the younger and uninformed part of it), cannot be sufficiently reprobated. We are here assured, upon the authority of the Religious Tract Society, 1st, That the sacrament of the mass is the Sacrament of the Lord's Supper; a concession which our early martyrs refused to admit, although at the certainty of death being the result of their refusal. 2dly, That the adoration offered to the host by the cardinals and functionaries is simply "a usual salutation paid to the mitres and different articles deposited on the high altar;" whereas the Religious Tract Society should have known (if the traveller whom they quote did not), that the cardinals and others recognised, in the chief articles so deposited on the high altar, the sacramental bread and wine as proper objects of Divine worship, which the several worshippers paid accordingly, but surely not as "usual salutations" having no distinct or definite meaning.

Now when, in addition to these important mistakes, the Religious Tract Society offers no comment whatever upon the statement of this tourist—namely, that the most striking part of the service is the consecration of the host, at the elevation of which the whole audience falling down on their knees, the wafer is solemnly exhibited to the people—is not such a silence upon such a subject likely to lead to serious mistakes on the part of their readers, as to the idolatry of paying Divine worship to the real presence supposed to reside in the wafer, which thus publicly challenges the prostrations of the worshippers? The members of the Religious Tract Committee would reject with abhorrence the thought of encouraging such abominations by their influence; but surely the gross negligence of bringing such poison before the people, with no antidote of any sort, can hardly approve itself to their deliberate judgment, upon a second consideration of this article in their magazine. We have next, the military noticed as a vast assembly prostrate in this magnificent place, and the fine venerable figure of the Pope, dressed in white, standing with the host in his outstretched arms; and all this is declared to have "presented altogether one of the most imposing spectacles" the narrator "had ever beheld." Still not a syllable appears on the part of the Religious Tract Society to remind the informed, or to instruct the ignorant, that all this mummery of superstitions, together with the theatrical display of the soldiery under arms, in order to heighten the

effect, ought after all to be no "imposing spectacle" to the honest and sincere Christian desiring to keep this sacred ordinance clear of all the uncommanded additions and observances of men, but rather a spectacle calculated to grieve and afflict his spirit in the very degree that the simplest institutions of holy Scripture should be thus perverted and profaned by "the man of sin," to the setting up of the Popish dogma of transubstantiation; an error as utterly unknown to the primitive church as was the decree of the Council of Trent itself, which gave it public sanction, and required its belief as essential to salvation. It may, indeed, be usual for the ignorant or worldly-minded to write, as does the tourist, concerning "striking and imposing spectacles;" but surely it is not for any religious society, in this yet Protestant country, to countenance such pollutions by giving unnecessary currency to their circulation, without adding a single word of censure respecting them, or even suggesting a doubt whether such abominations and absurdities may not, and must not, tend to the destruction of souls. When it is added in this narrative that "the same ceremony is gone through with the wine," how could the Religious Tract Society have neglected to point out the fact, that in both cases the whole "pomp and circumstance" of this "imposing spectacle" of Papal Rome turns upon giving publicity to unscriptural error, by affixing to the reception of the Sacrament, in both kinds, a positive addition at once unsanctioned by Revelation, and unknown to the early church. Is it any compensation for all this error, that, "during the exhibition of the elements, the trumpets of the *noble* guard play a solemn air in a minor key, which, as it peals through the immense dome, adds to the impressiveness of the whole scene?" Until it can be shewn that fine music is to supersede the presence of truth, and take the place of piety, what does it signify to the readers, young or old, of the Religious Tract Magazine, whether all this solemn music is performed in a "minor" or a major key, or how can it avail that "impressiveness" should be produced upon principles which will not endure the test of inquiry. How can it interest the humble worshipper, that after mass there should be "a simultaneous clash of the arms of the military," or that the quire should then "burst forth with a fine anthem?" Let it once be shewn that we have here the prostitution of Divine truth, and neither the "confused noise of the warrior," nor yet the most attractive strains of music, can ever consecrate impiety, or make that good which the word of God declares to be so much unmixed evil.

And can it be believed that all this undisguised Popery should be obtruded upon the public, at this time of day, without so much as a word of caution or warning, and that readers in general, and the young in particular, should be left to guess that so much which the Religious Tract Society quotes as "solemn," and "impressive," and "imposing," is, after all, erroneous, mischievous, and destructive? I submit this protest to the serious consideration of the Religious Tract Committee, who, among their other omissions, have not so much as pointed out for reprobation the peculiar delusion of the denial of the cup to the laity, although the narrative quoted by them does indeed admit that the Pope alone partook of either element. Still there is nothing to impress this naked fact, although here was surely as fair an occasion presented of exposing that portion of the delusion of the mass, as of every other part of it; but, alas! the opportunity afforded was altogether bestowed in vain—in short, to use the frequent phraseology of Lord Bacon, "Here I note a deficiency"—a manifest deficiency, in exposing the errors and follies of the mass; while I am compelled to go much further, and

deeply to deplore, that while nothing appears to deter and warn, there is unhappily much which can only tend to allure and attract; seeing that the extract in question is suffered, as Dr. Watts says, "to paint damnation gay," by setting off with the charms of solemn music, military parade, and architectural display, the grossest and most grievous desecration of all sacred truth. It is in vain, I apprehend, that it will be replied, "We wish to avoid *controversy*;" because, while it certainly was at the option of the Committee whether they would notice the subject of the Popish Mass, it was not in their choice, if they resolved to notice it at all, to leave it doubtful whether they saw any harm in it; and still less was it within their competency to describe it so as to render it positively alluring and attractive to all who had not considered the subject and come to right conclusions upon it. ZENAS.

ON THE REV. J. NEWMAN'S INTERPRETATION OF JOHN VII. 39.

To the Editor of the Christian Observer.

THE Rev. Mr. Newman, in one of his letters to you, urged John vii. 39, ("The Holy Ghost was not yet *given*, because that Jesus was not yet glorified,") as a proof that the Old Testament believers were not regenerated. Your reply was, that the passage evidently refers to the peculiar promised manifestation on the day of Pentecost, and does not preclude the manifestations which had been in the church of God in all ages. This is the usual solution of commentators, and I make no doubt it is the correct interpretation; but, besides this, the words themselves, rightly rendered, are fatal to Mr. Newman's gloss. The word "given" is not in the Greek, and is printed by our translators in italics. The words of the original are, "the Holy Ghost was not yet, because Jesus was not yet glorified." Mr. Newman's interpretation would therefore imply that the Holy Ghost did not exist in Old Testament times, which would be a denial of his divinity. The words must therefore be used in a qualified sense, such as that He "was not yet" in the peculiar manifestations promised by our Lord; but this does not preclude his having been with his church as a regenerator in the days of Noah, and Abraham, and David, and the prophets. M. B.

LETTER FROM THE REV. DR. H. F. BURDER, WITH REMARKS IN REPLY.

To the Editor of the Christian Observer.

PERSUADED that no intentional misrepresentation would be admitted into the Christian Observer, I request the insertion of a few lines, in order to remove from the minds of your readers an impression at variance with truth and fact.

In your Number for July, page 440, you convey the idea, that, at the chapel in which I officiate, after notice had been given by the clerk, that a petition against Church Rates was lying for signature in the vestry, I rose "to enforce the prayer of the petition, in a party-spirited sermon upon the nature and constitution of the Christian church."

On this statement I have only to remark, that it is my full conviction (and many of my hearers, on being asked, have confirmed my confidence in my own recollection), that I did not on that occasion even

allude, directly or indirectly, to the subject of Church Rates; and I appeal to all who have ever heard me to say, whether on any occasion whatever I have preached a sermon justifying that description. I can conscientiously assert, that a party-spirited sermon I never preached in the entire course of my ministry.

I am, sir, very respectfully, yours,

Hackney, July 31, 1837. H. F. BURDER.

*** We are indebted to the Rev. Dr. Burder for not imputing to us "intentional misrepresentation," and we do not impute it to him; but our statement was correct, and his letter, however undesignedly, would leave on the mind of the reader, what he complains of in us, "an impression at variance with truth and fact." We distinctly re-assert, upon incontrovertible authority, that on the Lord's-day alluded to, and which was desecrated at Dr. Burder's chapel by a petition to Parliament lying in the vestry for the congregation who came to worship God, to meditate upon and to sign, the clerk did, by Dr. Burder's injunction or permission, give out a notice, that the said petition against church-rates was lying in the vestry for signature; and that this notice was not in the usual way of announcements, at the close of the service, but actually in the course of it, as a parenthesis, amidst singing and prayer, before the giving out of the text; and further, that the subject treated upon in the sermon (we alluded to the evening sermon) was a response to this key note; the text being a portion of the Apostle Paul's directions respecting the Christian church and its officers, and the introduction of the discourse being a statement respecting certain characteristic differences between the Church of England and the Dissenters, the Church-of-England system being pronounced to be unscriptural; so that no person present could possibly doubt that the thesis had direct reference to the announcement which the clerk had just made. Dr. Burder does not deny, because he cannot, the interruption of Divine worship by the clerk's notice about the Parliamentary petition being in the vestry for the signatures of the congregation; as if six days were not sufficient for the "agitation," so strongly recommended by Mr. Burnet at the anti-church-rate meeting, without keeping up the effervescence on the Sabbath *.

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* We have been charged with "harping upon" Mr. Burnet's word "agitation." The harping was his own; as for example in the speech above alluded to, which may serve as a comment upon his reverend brother Mr. Hinton's exhortation (quoted p. 443 of our Number for June) to imitate the Irish and Mr. O'Connell in agitating. "Agitate, agitate," says Mr. Hinton; "make a good row and you shall get a sugar-plum." In like manner, says Mr Burnet: "We are told that we should not agitate on this question. (Hear.) I admit that our agitation is not approved of by all; but then it must be recollected that the party who dislike the agitation are the very persons in possession. (Hear.) Those who are in possession, of course, do not like any agitation which may disturb that possession. No man likes to be disturbed in the possession of that which he thinks to be very comfortable; it is not in nature to do so. A man who would like to be disturbed in the possession of what he accounts good, must have the organ of combativeness very strongly developed indeed! (Laughter.)"

Thus proceeded Mr. Burnet, urging agitation, and resolving the question into a mere interested scramble. It is sheer calumny to represent the conscientious friends of the churches of England, Ireland, and Scotland, when standing up in defence of what they believe to be "the ark of the Lord," as fighting for a temporal "possession" which they have unlawfully usurped. We do not accuse the conscientious Dissenter of grudging a few shillings of church-rates; it is for the principle that he contends; and why cannot Mr. Burnet admit that Churchmen, in advocating the national worship of God, may be actuated by conscience, and not by pride or pelf? He addresses us as if religion were merely the pretext, and money-making, or ambition, the real object; and hence the same process is employed as if he were agitating against a corporation of slave-holders, or mercantile monopolists. The Dissenters have impeded their own object by this course. Suppose that a serious, conscientious churchman, lay or clerical, had attended the meeting above alluded to, in order fairly to weigh the arguments against church-rates; would his prejudices, if such they were, have been weakened by the sneers, sarcasms, and "shouts of laughter," which were put forth upon the occasion, as if it were the finest joke in the world to crush the Established Churches of England, Ireland, and Scotland; a noble triumph of honest men against a fraternity of cunning pickpockets. Agitate; the rogues will never turn out by quiet means; "make a row, and you will get a sugar-plum." Is this Christian discussion; and if those who think that God ought to be nationally worshipped are wrong, will it convert them to better opinions

Further, Dr. Burder does not deny, because he cannot, that the exordium of his sermon, which followed the clerk's announcement, was what we have above described: he only asserts that it was not "party-spirited," and that it "did not allude, directly or indirectly, to the subject of church-rates." If by "party-spirited" be meant virulent, we never imputed such a temper to Dr. Burder; we only regretted that "so mild and candid a man" should have been so led away with the unhappy associations of modern dissent, that even the Lord's-day and the Lord's house cannot be a Goshen from Parliamentary petitioning against the Church of England. But meaning by party-spirited an ex-parte view of a controverted matter, we affirm that the introduction of Dr. Burder's discourse was entitled to that epithet. Again, if by the assertion that he "did not allude, directly or indirectly, to church-rates," be intended that he did not mention them by name, we never asserted that he did so; it would have been in very bad taste, and it was quite superfluous, for the clerk's announcement and the preacher's conclusions went hand-in-hand: the pulpit set forth the general theoretical doctrine, and the singing-desk the particular practical application; so that no person who concurred with Dr. Burder's statements could doubt the duty of signing the petition, and taking any other means which he believed to be lawful to abolish the Church of England. We again affirm, that Dr. Burder's sermon did thus "enforce the prayer of the petition;" and that in the most significant manner; and, we will add, that if it had not done so—if the pastor had suffered so important an announcement to be made in the course of Divine service, to puzzle and perplex the young and weak-minded of his flock, without following it up with suitable remarks for their guidance, he would have been guilty of great negligence. We incline to think that Dr. Burder erred both ways; first, in allowing the anti-sabbatical intrusion at all; and, having allowed it, in not fully explicating the matter for the instruction of the unstable members of his congregation, who might well feel amazed at being invited, amidst the solemnities of Divine service on the Lord's-day, to sign a petition to Parliament, without the direct advice of their spiritual instructor upon the occasion.

However, to set the matter at rest; will Dr. Burder do us the favour to send us a copy of the introduction to his sermon, precisely as it stood in his manuscript when it was preached, whether written out or in notes, and we will insert it, that the reader may judge between us. We would not surreptitiously publish one sentence of a sermon, even supposing that we had received what we believed to be a correct report; as we have again and again expressed our disapprobation of the practice of discussing unpublished sermons in print. But the petition to Parliament was public; and our allusion to its having been announced and supported in the Sabbath services at Dr. Burder's chapel, was merely a general remark in illustration of the conduct pursued by the Dissenters upon that occasion. Our observation was in one sense complimentary to Dr. Burder; since it indicated such an opinion of his candid, peaceable, and devout feelings, that we were surprised he did not more decidedly abstain from following the recommendations of his agitating brethren. However, let the notes be produced. Whether the subject of the morning's sermon was equally appropriate to the occasion, we are not aware; our information related only to the discourse in the evening. Dr. Burder's "conviction" that his sermon "*on that occasion*" did not allude to church-rates, would seem to indicate that on *other* occasions he had not been so abstinent; and if so, the clerk's notice was amply sufficient to revive the old arguments in the minds of the auditory, even if it had not been directly followed up, as we affirm it was, with an anti-Church-of-England exordium.

We entreat men like Dr. Burder to pause upon the course they are pursuing. It might be that some of them were coerced by harsher spirits to allow of this Sabbath profanation; and that they said, in or out of the pulpit, upon the occasion, less than some of their brethren would have wished. But even in Dr. Burder's own case, was it, we would ask, accordant with his better feelings, when he saw before him not only the more intellectually and religiously advanced of his congregation, but large numbers of children in his schools, and of uninstructed persons in the subordinate stations of life, to have their minds called away from sacred things, from the thoughts of God and their own souls, of sin and salvation, to consider the duty of signing a petition to Parliament against National Church Establishments, for that is the real question at issue. There cannot be a national army, or navy, or police, or any *thing* national, if dissentients are exempted from contributing towards it.

ON THE CRITICAL EXPOSITION OF I COR. III. 9—16.

To the Editor of the Christian Observer.

I HAVE read with much pleasure a communication in your Number for July, on the critical exposition of 1 Cor. iii. 9—16; but I cannot entirely agree with your correspondent in his interpretation of verses 13, 14, 15. It appears to me that the meaning to be assigned to "the fire," in that passage, must depend upon the meaning to be assigned to "the day;" for we read "the day shall declare it, because it shall be revealed by fire." Now, surely, no day will so signally bring to light the work of every man as the day of judgment: the words in the original are ἡ γαρ ἡμερα δηλωσει, and the presence of the article limits us, I apprehend, to one particular day, even the day of judgment. Upon this hypothesis the reasoning of your correspondent in the former verses is abundantly established; for the remainder of the passage will then run thus: "for the day shall declare it, because it" (that day) "is made known in fire (2 Peter iii. 10); and the fire" (of judgment) "shall try each man's work, of what sort it is. If the work of any one abide, which he has builded upon" (my foundation), "he" (the minister) "shall receive a reward; if the work of any one shall be burnt up, he" (the minister) "shall suffer loss; but he shall be saved, yet so as by fire" (he shall be saved, but in that way that a man escapes from a building on fire, who saves himself but nothing more; his ministerial labour is all lost). The expression "as by fire" is almost proverbial; as in Jude v. 25. We also read in Livy xxii. 35, "Ex damnatione collegæ et suâ *prope ambustus evaserat.*"

I cannot but admire the reasoning by which your correspondent establishes his interpretation of the former part of the passage; and I can only hope that he will give due consideration to the alterations suggested in his interpretation of the concluding verses.

S. S. C. C.

DR. P. SMITH, REV. J. BURNET, MR. HUME, AND THE CHRISTIAN OBSERVER.

To the Editor of the Christian Observer.

I BEG to send you inclosed a copy of the Patriot Newspaper containing a report of a meeting held at the Mermaid Tavern, Hackney, for the purpose of securing the election of Mr. Hume and Mr. Byng; on which occasion the Rev. Dr. J. P. Smith made the first speech after the chairman had introduced the subject upon which the assembly was convened. The following are extracts:—

"The Rev. Dr. Pye Smith said, that he was desirous of declaring himself ready to submit to his full share of the reproaches which, in some extremely bigoted and unjust periodical publications, are cast upon many religious persons for the part which they have deemed it their duty to take in reference to political measures." ..." Opprobrium was cast upon a numerous body of persons professing serious piety, when they declined to support certain professedly religious candidates for seats in the House of Commons; but whom, with all their religion, and many estimable qualities with which they may be adorned, we cannot but regard to be men lamentably destitute of the mind, knowledge, and principles, requisite for legislation and the conduct of national affairs."..." Providence has distributed talents among men with a wise diversity. All men are not adapted to all employments, nor are capable of them. We must look then, with a view to the obtaining of specific objects, to instruments fit and likely for those purposes. For example: Mr. Pownall is a candidate for the representation of this metropolitan county. I respect him," said the doctor, "as a good and pious man; but I think him out of his element in aspiring

to be a British legislator. (Hear, hear.) In my view, he is utterly unfit to occupy such a station, notwithstanding his conscientious and upright character. Why do I say this? Because Mr. Pownall is notoriously and avowedly devoted to a party which arrogates to itself the style of Conservative; but which I am compelled, by all that I can understand concerning the tendencies of theoretic principles, and all that I have been able to learn by reading and observation, to regard as conservative indeed of evil, but obstructive and destructive of good to a wide extent—(Cheers)—a party which, designated by different names, and with some changes of shape, has inflicted the deepest injuries upon the interests and the moral character of our country for the last two hundred years; a party which, under the name of religion, and affecting a transcendental zeal for religious institutions, has constantly been aiming at selfish and unrighteous objects; a party which, to sum up all in a word, has systematically, resolutely, and unalterably acted upon the principle of disobedience to our blessed Saviour's compendium of social morals, 'What things soever ye would that men should do to you, do ye even so unto them.' But that party characteristically acts upon the idea that religion may be promoted by means which fall under two great classes, the one, tempting men's feelings by the presentation of worldly interest; and the other, deterring them by privations and innumerable other sufferings; a plan which may create hypocrites in abundance: while genuine religion can be the offspring of only an enlightened understanding, a convinced judgment, and an honest heart. It is the system and principles of this party which Mr. Pownall (himself not fully aware of the pernicious purposes which he is subserving) is put forwards to maintain. In declining to support him, I detract nothing from his character: I oppose not the man, but his principles. (Hear.)"..." On the other hand; suppose that I see a man whom I have the pain of apprehending to fall short of what I deem important views in religion, but a man of honourable character, in domestic life exemplary, a firm supporter of the rights of conscience—the great Protestant principle that a man must judge for himself in matters of religion—who, during a long course of life, has shewn himself the friend of civil and religious freedom, and of justice and economy in the administration of affairs; and such a man is willing to make the great sacrifices of his personal ease and enjoyment in order to serve my country; I feel myself obliged, upon every ground of reason and religion, to do all that I can, by fair and candid argument, to promote his return to Parliament. Such a man I believe Mr. Hume to be. He has, I fear, at different times given utterance to rash and very painful expressions, the unhappy effect of which has been aggravated by their being misunderstood and misreported; but I have no doubt that if he had been the advocate of David Hume's Tory politics, he might have adopted the infidel principles of that writer, and yet he would not have been held up incessantly and unsparingly to the disapprobation of the public; yea, that his very revilers would have been ingenious enough to spread over him some broad shield of apology. The Rev. gentleman continued his observations, but we have not room to report them. He, in particular, referred to the Christian Observer, highly commending that work in some respects, but lamenting its tone in others. He cited a passage charging Mr. Hume with having panegyrized Paine at a public meeting; and he requested that Hon. gent. to state the truth or falsehood of the imputation."

"Mr. Hume came forward and was received with the most lively marks of approbation. The cheers of the assembly were kept up for an unusual period. When silence was at length obtained by the chairman, Mr. Hume commenced to address the meeting. He went over the principal topics he had already dwelt on in his address to the electors at Brentford."..." The Hon. gentleman then went on to allude to the subject brought forward by the Rev. Dr. Smith, relative to his alleged praise of Tom Paine's principles. He remembered the meeting well, at which the Rev. Mr. Burnet presided. Never was there a more unfounded calumny uttered. (Hear.) He agreed with Paine in many of his civil opinions, but in his religious ones he entirely disagreed with him. The publication (the Christian Observer) from which the Rev. gentleman quoted the gratuitous opinion called the meeting an anti-church meeting. Now the fact was, that a person from Southampton began to discuss the merits or demerits of the Established Church, whereas the meeting had been called for the purpose of discussing the propriety of abolishing church-rates. He (Mr. Hume) appealed to the meeting that this was travelling out of the question; and for this, his object being merely to do away with an abuse of the Church, and therefore to improve and restore it, he deserved the gratitude of the parsons and the bishops."

You will observe that Dr. Smith, in the course of his address, made special reference to the observations which have appeared in the Christian Observer, in allusion to Mr. Hume's having, at the anti-Church-rate meeting held at the London Tavern, panegyrized Thomas Paine. You

may, perhaps, scarcely think the matter worthy of your notice, as Dr. Smith simply puts the question to Mr. Hume, and Mr. Hume does not attempt to deny the truth of your assertion, but evades the question (instead of answering it, as he ought to have done), by saying that he differs from Thomas Paine's religious opinions, though he agrees with him in some of the views he held upon civil matters.

Now, if Dr. Smith wished to ascertain the real character of Mr. Hume's religious opinions, he might have asked him whether he believed that God could hear or answer prayer when offered for the removal of pestilence. Mr. Hume, as you must well remember, designated the appointment of a National Fast as "all humbug," and this circumstance is of such notoriety that Dr. Smith cannot be ignorant of it: but this would, I suppose, have no weight with him, as he fully adopts the dogma, that electors ought not to inquire into the *religious* character of a candidate for a seat in Parliament.

But, sir, what can we think of such a man as Dr. Pye Smith's appearance on this occasion? And what shall we say to his appearing as the apologist and recommender of Mr. Joseph Hume?

But I forbear to say more, as I am sure you can handle the subject much better than I can.

As I have alluded indirectly to the question of Church Rates, and as I believe in one of the Numbers of your periodical you represented Mr. Burnet as approving of "passive resistance," I beg leave to state for your information, that such is not the fact; that he always pays Church Rates immediately they are applied for; and I know he contends most strongly that every tax or rate (whatever objections individuals may have to its appropriation) ought to be paid by every man, so long as it is imposed in a legal manner; but he acts with many who approve of this species of evasion; and he has not, so far as my observation goes, publicly declared the difference of opinion that subsists between them.

AMICUS.

*** We do not often see the Patriot Newspaper, and we are not aware who is the "Amicus" to whom we are indebted on the present occasion; but we have not shrunk from inserting the charges against us.

With regard to our correspondent's supposition that we have represented Mr. Burnet as "approving of passive resistance," we have not the slightest recollection of ever having intimated any such thing; and he only expresses his belief, without referring to any passage on which he grounds it. This, however, we know, that at the meeting held last October, for the formation of the anti-Church-rate Society, in which Mr. Burnet took so prominent a part, in conjunction with Mr. Hume, Mr. Duncombe, Mr. D. W. Harvey, and other gentlemen of similar views, Mr. Burnet concurred in the resolutions, in one of which Mr. Duncombe, the mover, and the meeting by acclamation, declared this very doctrine of passive resistance to be embodied and urged. That we may not do injustice to the parties, we will copy the following passage precisely as it stands in a friendly paper, the Morning Chronicle, which gave nearly six columns of the speeches, with high encomiums upon them. Mr. Duncombe said: "The resolution with which I have been entrusted further implies, that *passive resistance* shall be resorted to in opposition to this demand [vehement cheering]. I say your decision (and the manner in which you have responded to the announcement I have made, justifies me in supposing such to be your decision) is a wise one. [Cheers.]" He went on to urge the members of the meeting "to take the law into their own hands." The same advice has been given in various anti-church-rate publications, and has been acted upon in numerous instances, in the same way as the resistance to the payment of tithes in Ireland; and this by men who profess the religion of Him who wrought a miracle to pay tribute; shewing, says Matthew Henry, that "church duties legally imposed are to be paid, notwithstanding church corruptions. We must take care not to use our liberty as a cloke of covetousness or maliciousness. If Christ pay tribute, who can plead an exemption? *"

* See Henry on Matt. xvii. 24—27; but not in the Tract Society's selection of Notes, where this passage, among many others, is garbled in so insidious a form as to

Mr. Burnet has stated his opinions upon "the separate province of Divine and human governments," in his "Lecture for the Voluntary Church Society, delivered at Finsbury Chapel, Oct. 7, 1835;" but it does not clearly appear what is his notion respecting paying tribute for ecclesiastical purposes. As a matter of inference from the tenour of his argument, we should have thought that he meant to inculcate the doctrine of "passive resistance." We will quote a few detached passages which exhibit his materials for coming to a conclusion. He says:

"I direct your attention to so much of government, because, after all, this is the root and core of the voluntary church question. The question is, whether there shall be a blending of the authorities of this world with the authorities of God: the question is, whether the government of heaven and the government of earth shall be shaded into one another, and interwoven: the question is, whether the powers of the footstool shall, by delegation or otherwise, have any thing to do with the administering of the spiritual government which God himself discharges from the throne. That is the question; and therefore the whole turns upon the two distinct species of government to which I refer: and let it be clearly and at once settled, what the province of each of these descriptions of government really is, and the voluntary church question is at an end, and further discussion would thus be altogether unnecessary."

"The province of civil government, or the field in which civil government was intended to operate, and within which, from its very nature, it must be confined ... is to preserve the lives and the properties of all its subjects; and because they could not, each for himself, preserve life and property, they have delegated the power to the authorities chosen by them to preserve life and property for them; consequently, with life and property, and with that alone, they have to do."

"Let me suppose that a civil government, without touching the revelation that comes from God, either to add to it or to take from it, gives to that revelation its sanction, and insists that it shall be obeyed. I tell that government, first, that that revelation wanted not its sanction; it has a higher sanction than the government of earth can give it. That which comes with the authority of heaven surely cannot be exalted in our esteem as truth, when there is added to it the authority of earth."

"But, again, they not only cannot enhance that authority by their sanction, but they are unable to press that authority home if their sanction could add to it. We may compel men to profess to believe what we tell them is true; but this is not the creation of faith and conviction. We may compel men to acknowledge that a certain revelation came from heaven; but this is not the influence of its demonstration and its power."

"But, in the next place, let me direct your attention to the obedience due to civil government. And here, I should say, I am disposed to yield to none in the homage of an enlightened, and rational, and Scriptural obedience to the powers that be. The word of God gives us the most explicit information upon this subject: it tells us, that all should be subject to the powers that be; and it tells us that 'the powers that be are ordained of God,' for the very purpose of tending in the field which I have mentioned, to receive tribute, and custom, and honour: but nothing of the homage that belongs to God; that is not in the requirement."

"I may be asked, whether I am ready, under these views of the subject, to obey in matters of religion, where there is clearly and decidedly a revelation of the laws of God. Here I refer to the remarks I made upon the proper province of civil government. As I have said, civil government has nothing to do with religion; neither

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become absolutely dishonest. Why do not the Committee of the Tract Society interfere in this matter? They cannot adopt Henry's note; but they should not falsify it. The deceptive process, in this and numerous other passages, is so artfully managed, that the reader is not aware that there is any thing amiss. In Henry the very object and spirit of the comment is to shew that the tribute "was not any civil payment," but "church duties;" which were to be paid notwithstanding the corruptions of the temple: whereas the Editor of the Religious Tract Society's edition, by suppressing the mention of "church duties," and of the tribute "not being any civil payment," leaves an impression that Henry means only that we are to pay *civil* tribute, and are also "to contribute to the support of public worship;" which may be in the way of the voluntary system, and not in the shape of church-rates. Thus a shew is kept up of quoting Henry, while in truth he is falsified, and must be so; for no man doubts what is his meaning; and the rules of the Society do not allow of that meaning being brought out: there was, therefore, no medium between omitting the passage, and giving to it such a turn that it should not convey Henry's idea, but one opposed to it, so as to deceive the ignorant reader as to his opinions. Does Dr. Pye Smith, does Dr. Burder, does Mr. Clayton, does Mr. Burnet, does any honest man, approve of this injustice to Matthew Henry? Confute him, if you please; but do not misrepresent him. Garbling may convey misrepresentation as much as addition.

can I yield it a religious obedience. If the national will, however, should be, that its executive should exact a religious obedience, which I refuse to pay, the only answer I give is, 'I ought to obey God rather than you;' and then it will be my duty, having stated this plain principle, to submit to whatever the executive might inflict. But obedience I could not give; obedience I ought not to yield in any single item, for two reasons: first, the obedience demanded is not within the province of civil government, and belongs not to the safety of persons, nor the security of property: and the obedience demanded, in the second place, is an obedience I owe to the Creator; and, therefore, I say at once, I cannot, and will not, pay it to you. With the sentiments on the nature of civil government which I hold, I think it can scarcely be imputed to me that I have refused to that government as extensive an obedience as it could justly require. And if, in matters of religion, I refuse to obey it, I do not say that I should accompany that refusal by rising, had I the power to do so, and by force of arms maintain my right to disobey: I should only have to submit and not to resist, even if I could. I cannot go further than this; and I think very few, even of those who oppose the voluntary church question, will ask me to go further. I rejoice that our constitution in this country does not ask me to go further: I can yield to all that it asks, and I do yield to all that it asks from me: and I call on every one to yield all that it asks from them, in the proper province to which I have referred, the province of life and property, the only proper field of civil administration."

We are not about at present to follow Mr. Burnet into the wide field of investigation opened before us in these passages, our only object in quoting which is to exhibit the general principles by which he considers the question of paying tribute ought to be decided. He does not state what he considers to be the legitimate conclusion from them in regard to church dues; but his readers, we presume, would generally infer that it extends to "passive resistance;" the premises laid down being precisely those on which the Quakers, and many of the Independent Dissenters*,

* Happening to take up the last Number of the Eclectic Review, we observed in the Index the following item: "Passive resistance to church-rates advocated;" referring to a paper in a former Number. We were not willing to believe that the Eclectic Review could really vindicate this inflammatory proceeding; but upon procuring access to the article (April 1837, p. 385), we find it urged that every "conscientious Dissenter"—the word *conscientious* being twice marked in italics to give it weight—ought to rebel against the law of the land, by what is called "passive resistance." Those who will not enter into this conspiracy (among whom we hope and believe is Mr. Burnet) are taunted as men who "are ready to surrender their allegiance to Christ," and who "would not hesitate to pay a tax for supporting the false prophet in a Turkish mosque, or withold their contributions, when legally demanded, for the temple of Juggernaut." "Will any conscientious Dissenter allow himself," it is added, "to be a *particeps criminis* in any act that would impugn the authority of the Divine Legislator?" Then follows a long argument to prove that all Dissenters ought to join this conspiracy to resist the law. And why? Because, says the Eclectic Review, English church-rates go to the support of a system "as deteriorating to the character of Christianity, and as subversive of its influence, as any form of Paganism under the sun;" a church the constitution and connexions of which "impress upon its clergy and laity a political and worldly character as unlike Christianity as the Papistry of Rome, or the Heathenism of Pekin;" and whose priests "*are little better than idolaters.*" (!!!) These, says the Eclectic, are "the views of Dissenters generally," or at least of "very many of all denominations." The Church of England, the Church of Scotland; in short, says the Eclectic, "all established churches, whether Pagan, Mahometan, or Christian, are based upon the same principles."

The reader may wish to learn to whom the Church of England is indebted for these bland words. We cannot inform him; but appended to the Number for May, we find a "farewell address" from Mr. Josiah Conder, on taking leave of the Editorship, at the commencement of the present year, in which it is stated that "the journal will, under the competent management of his successor, be ably sustained with a firm adherence to those principles by which it has hitherto been characterized." Now the compact upon which the work was originally founded, as Mr. Conder himself admits, was amicable neutrality in all questions between pious Churchmen and pious Dissenters; so that "the principles by which the work has been hitherto characterized" are diametrically opposed to the principles laid down in its prospectus. Mr. Conder enumerates among those writers who have contributed to it, during his superintendence, some who would shrink from contact with such passages as we have just quoted, and who cannot have written in it while the work was thus "characterized"—as, for instance, Dr. Chalmers and Dr. O'Gregory. We had hoped that some others whom he mentions, such as Dr. P. Smith, Mr. Isaac Taylor, Mr. Binney, and Dr. Vaughan, would also have been more guarded, and have left such plea-

arrive at that result. The whole turns on each man's opinion as to whether contributing to the support of Divine worship "is a matter of religion," or only something relating to "the safety of persons and the security of property." If Mr. Burnet practically, in his own case, comes to the latter conclusion, and accordingly pays his parish taxes without passive resistance, as we make no doubt he does, we are thankful that he can conscientiously do so, and should think it uncandid and ungenerous to impugn so happy a conclusion.

We have said that we cannot at present go over the wide field of discussion above opened; but we must object, in passing, to almost every stage of the argument. We do not admit that God has congregated men together in civil society merely to take care of their persons and property, and to forget their souls. We believe that every nation ought to be a branch of his church; and that he lays down no laws whatever for unbelievers as such, any more than a legislature regulates the internal policy of thieves and smugglers. It seems to us a monstrous anomaly to quote the word of God to shew how civil matters are to be managed in a manner totally unconnected with the concerns of the soul and eternity. The Bible does not apply to a nation of infidels, except to shew them their guilt and danger, and to bring them back to their allegiance; and then they will desire, so far as they have it in their power, to regulate their public as well as private concerns by the laws of God. To say that you cannot make men religious by Act of Parliament is a sophism beneath Mr. Burnet's powerful mind. You cannot make men honest by Act of Parliament, but you enact laws against theft. You cannot make men religious, for that is the work of God; but you may provide the public means of grace which he can bless, as Mr. Burnet will not deny he is now doing, in the national churches of England, Ireland, and Scotland. What Mr. Burnet says about revelation "not wanting the sanction of civil government;" and "the powers of the footstool" "administering the spiritual government which God himself discharges from the throne;" is miserable sophistry. His own congregation might just as well tell him, when he is preaching, to refrain, for that God does not want his "sanction," but can regulate the affairs of his church from his throne, without "the powers of the footstool" at Camberwell. It is a strange notion, that for individuals or legislatures to endeavour to fulfil the will of God, is to pretend to give their "sanction" to his requisitions. To shew how the whole argument breaks down, we need only apply it to the Old Testament church, which all admit was, by Divine command, national. Does, then, Mr. Burnet venture to talk of David or Hezekiah's profanely "giving their sanction" to revelation, because they were nursing fathers to a national church? and if the phrase is preposterous in their case, its application is equally as preposterous now. It is as invidious as it is unjust to affect to believe that the advocates for national religion pretend to patronize the Almighty. They do indeed wish to honour him; and they have his own declaration, that them that do so he will honour. It is not less unfair also, and invidious, to assume that the object of a national church is "to compel men to profess to believe what we tell them is true." Popery does so; but not because it may happen to be an established church, but because it is inherently domineering and persecuting. It does so in Ireland, where it is upon the voluntary system; but Mr. Burnet has not practically found that Protestantism, though established, follows its example.

The great majority of Dissenters have not considered how far such principles as those laid down by Mr. Burnet extend. Among other direful effects, they must utterly abolish a national Sabbath. The nine hundred and ninty-nine are not empowered, it is said, to legislate upon religious grounds that there shall not be public buying and selling on the Lord's-day, because the thousandth may think this an interference with his liberty of conscience. No Scriptural doctrine, not even one of God's commandments, must be admitted as an element in legislation. Drunkenness or adultery may be forbidden, because civilly inexpedient, but not because a nation is to frame its laws upon religious principles. No, says Mr. Burnet: The ends proposed by civil government are the safety of the persons, and the security of the property of men. "These ends can be accomplished within the province I have assigned to civil government. The end proposed by God will be found to be the salvation of sinners, the purification of the unclean and grovelling affections of his own people, and their final transformation into his own image in his kingdom and his glory." And why may not public bodies of Christians as well as individuals keep both these ends in view? Why may not the people of Camberwell have a church and a school of Scriptural education (which Mr. Hume and his allies consider an infringement upon conscience), as well as a police and the rights of parchments?

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santries to Dr. Styles. Dissenters have a good right to use every legal method to get rid of church-rates; but to form a conspiracy to get rid of them by what they call passive resistance, upon Mr. O'Connell's plan of resistance to tithes in Ireland, is as unchristian as we believe it to be illegal.

As Mr. Burnet's pamphlet on the voluntary principle is in our hands, we will quote an argument which he uses to shew that to have no national religion at home is the best way to promote religion abroad. He says: "If I could visit any land, and there distinctly preach the Gospel of Christ, and if, on being inquired of by its jealous government as to the objects I had in view; and if there were any suspicions cast upon my designs as connected with political objects, I could at once say, Look to our country (whatever that country might be, if it professed Christianity)—look to our country, to its condition, and its history, and its history will tell you, that there is no connexion there between the Gospel that I preach and the administration of civil affairs: look to our country, and you will have there an illustration of the perfect security with which you may look upon my testimony on the behalf of Christ: look to our country, and you will find, that our government is never disturbed by our religion, and never disturbs our religion: look to our country, and you will find, that our government there is not watched by the civil arm, just because the civil arm knows it is harmless. And thus I could give a distinct illustration of the perfect innocency of the Gospel of Christ with regard to any political crime laid to its charge.....But I am bound and trammelled while I am compelled to admit, that in my own country there are strifes, and distinctions, and revolutions, connected with the association of these two distinct branches of government. The conversion of the world would then be facilitated." It shews the mighty sway of prejudice, that a man of Mr. Burnet's powers of discrimination and knowledge of missionary history could have penned such an argument. It is luxated at every joint. If the absence of an established church in the native land of the missionary would allay jealousy and facilitate conversion among the heathen, why have not the American missionaries long ago penetrated China? and why were they persecuted in the Burmese empire? and why, in Apostolic days, did not the nations every where embrace the Christian religion, instead of saying, "the men that have turned the world upside down have come hither also?" And then, as to the facts of the case, Is it not notorious that one of the greatest obstacles, humanly speaking, to the conversion of the heathen, especially in India, has been, that the people among whom the missionaries labour have had too much reason to retort, that the religion inculcated by them could not be thought by their own countrymen to be true, since few vestiges of it were seen among them when abroad; so that it could not surely be the national faith of the mother country. The heathen must have been tutored far more skilfully in the school of modern "dissent upon principle" than any set of Pagans we ever yet heard of, before they would infer that men thought a religion infinitely good and supremely important from the fact that they took no account of it in their social capacity; that it entered not into their legislation, that they had no public temples, no national priesthood, no national religious rite of marriage, no sacred day, no appeals to the Almighty in the most solemn affairs; and that they possessed religion only as they possessed canals or rail-roads—that is, if private individuals saw fit to promote them. Indeed, Mr. Burnet, in the midst of his argument, virtually admits its impotence, for he says: "whatever that country might be, *if it professed Christianity.*" Here, to make his argument water-tight, he is obliged to take for granted a national profession of Christianity—that is, a national religion; the code of the Christian as distinct from that of the Jew, or Turk, or Infidel; not merely that certain individuals of the nation profess to receive the Gospel, but that "the country" does so; and how can a state be spoken of but in its corporate capacity?

One portion of Mr. Burnet's argument is singularly ingenious. He takes for granted that the stumbling-blocks of contention which arise in the missionary's native land were occasioned by the public worship of God being established; and that this element of strife ceasing, he will be able to convert the world! Are there no differences of opinion except those caused by established churches? Have the heathen in India never heard of Baptists, and anti-pædo Baptists? Was England free from sectarian strifes when Bishops and Prayer-books were expelled, and Independents and Presbyterians agitated the land between them? Has Dr. Williams's library been a scene of profound peace, where the "Unitarians" have contrived so effectually to eject their evangelical brethren, that there is not one orthodox director left, and the victors are in possession of the Metropolitan dissenting Library, with its valuable collections; so at least we are informed. A strifeless church would, indeed, be a beautiful object to present to the heathen; but the extinction of national religion would not aid the consummation.

But we must return to the meeting at the Mermaid, where, however, the syrens sang in vain to the political mariners of Middlesex, who, embarked in their good ship the Constitution in Church and State, though they would not elect Mr. Pownall for their Ulysses, yet contrived to keep their bark from foundering upon the rocks of Mr. Hume's radicalism. Mr. Hume complained that the Christian Observer had called an anti-church-rate meeting an anti-church meeting. It was so; for honest Dissenters upon principle admit, and have asserted over and over again, that

the opposition to church-rates is but the sharp end of the wedge which is to cleave asunder the national establishment. Among Churchmen the church-rates question respects only the propriety of supporting the National Church in a particular manner; upon which much may be said on each side: but with the Dissenter it involves an exterminating warfare against the fundamental principle of a national establishment. The Edinburgh reviewers, in the Number just published, very honestly admit this; and we leave our defence against Mr. Hume in their hands. "Few questions," say they, "have occurred of late years more calculated to engage the feelings of the country than this of church-rates.....It connects itself with the great question of an Established Church.....In one point of view the two questions are identical. Whoever denies that the State ought to support one sect in preference to all others, must deny that any portion of the public revenue, from whatever source derived, ought to be applied towards repairing churches, or defraying the expense of church service."

Our unknown correspondent, Amicus, has sufficiently replied to Mr. Hume's equivocation respecting Paine. Our statement was, that at a public meeting he was allowed, unchecked, "to panegyrize Thomas Paine." Mr. Hume, in reply, does not, and cannot, deny that he did panegyrize him; and that he was unchecked; he only quibbles about agreeing with many of his civil, but not with his religious, opinions; and we cannot allow him, unchecked, to charge the Christian Observer with calumny for asserting truth. We mentioned not, for we knew not, and his anti-church coadjutors did not inquire, for which of Paine's works Mr. Hume so warmly panegyrized him; whether for his "Rights of Man" or his "Age of Reason;" it was enough that it was for principles which claimed fellowship for him at an anti-church meeting. There was a time when an indefinite eulogy upon the principles of Paine would have called down such a burst of displeasure in a meeting of Evangelical Dissenters, as would have required a very dexterous master of distinctions to have silenced by qualifying explanations.'

The extracts from Dr. Pye Smith's speech might well demand a very long and remonstrative discussion; but we should have only to repeat what we have often said of the unhappy and unscriptural doctrines, as they appear to us, which modern dissent has engendered in the minds of some pious and conscientious men. We would not breathe a syllable in an unfriendly spirit towards Dr. Smith; but we cannot but deeply lament the course which he has considered it his duty to pursue in the matters under consideration. We do not attribute inconsistency to him, or to those of his brethren who have exerted themselves in favour of such men as Mr. Duncombe, Mr. Wakley, Mr. Roebuck, and Mr. O'Connell; and against such men as Mr. Pownall, Mr. Hardy, Mr. Plumptre, and Sir Andrew Agnew. They have but acted out those principles respecting the severance between Christianity and national legislation, which we have so often said, and that not in controversy, but in painful and unwilling conviction, would render a state atheistical, and are utterly irreconcileable with the whole scope and tenour of Holy Writ. Upon these principles the Dissenters are acting consistently; and we do not see how, with their views, they can vote for any man who wishes to uphold the national worship of God; for to uphold a system of national worship, Dr. Smith considers a violation of the duty which we owe to God, and an act of "disobedience to our Lord's compendium of social morals." If, therefore, a choice must be made between an avowed Atheist, a man, it might be, of the most profligate life, asserting this principle, and a man the most pious, talented, benevolent, scripturally liberal, and morally exemplary, but who believed that nations, in their united capacity, ought to provide for the public worship of God and the administration of his word and sacraments, the modern Dissenter would be obliged, if he would not act inconsistently with his principles, to speak and vote for the former, and to oppose the latter. We do not mean to caricature those principles; we merely exhibit them divested of the drapery of specious words. We will only add, that as we cannot believe them to be the principles of Holy Scripture; so neither were they the principles of those godly non-conformists who forsook national churches, because they considered them heterodox or corrupt, or because they were intolerant; but who never conceived such a monstrosity as that men have nothing to do with religion in their corporate capacity. Fancy, if you can, Dr. Owen voting and speechifying for Mr. Duncombe; Baxter for Mr. Roebuck; Howe for Mr. O'Connell; and Watts and Doddridge against Mr. Hardy, Mr. Plumptre, Mr. Pownall, and Sir Andrew Agnew, and in favour of Mr. Hume and Mr. Warburton. No, it was not devout evangelical Dissenters who cradled into strength the notion that nations have nothing to do with religion; it was the Priestleys, and Towgoods, and Prices; the men who shouted forth at the first French Revolution, that civil government is from the people and not from God; the political, and we fear theological disciples of Paine and Voltaire, whose principles have worked insidiously in breaking down the barriers of truth, far beyond the limits of their direct and avowed influence. Mr. Hume disclaims the opinions of Paine upon religious questions,

while he acknowledges himself his disciple in civil matters. Paine would tell him, as Carlile and Taylor have done, that they are closely allied, if not inseparable; and would have regarded as strangely anomalous, that a nation of believers are to act in their united capacity as a nation of infidels.

The case of Mr. Pownall and Mr. Hume might have been framed expressly to test the principles of modern Dissenters. Mr. Pownall has been well known for many years to not a few of their number for his piety and philanthropy; for his largeness of heart, and freedom from sectarian bigotry. They have hailed his presence at Bible, Missionary, and Education Societies:—they have been profuse of praises to the "able," and "eloquent," and "candid," and "liberal," gentleman:—they have made him the very *beau ideal* of what a man ought to be who loves and conscientiously prefers his own communion, but who can zealously unite in Christian and charitable efforts, in works of faith and labours of love, with brethren of every name, to an extent which some Churchmen may think lax, but which the Dissenter, at least, has no reason to complain of:—they knew, or might have known, him to be a decided enemy to war and venality, and profligate expenditure, and Draconic legislation, and to ecclesiastical abuses and corruptions:—they eulogized, and justly, his warm-heartedness and his straightforward conduct, when so many around him were truckling and trimming upon the anti-slavery discussion; and they on one memorable occasion saw him at a crowded public meeting put down Mr. Brougham himself upon this great question in warm debate, with a fearlessness and ability which shewed him capable of addressing an audience with powerful effect, should an exigence occur in which principle and Scriptural simplicity had to contend with intrigue and hollow-mindedness; and they acknowledged that to his well-sustained and courageous bearing upon this occasion, we are indebted for almost the first effectual advance towards the abolition of slavery, after years of plausible eloquence and vain commiseration:—they again saw him leaving the scenes and occupations which he had adorned in the metropolis, to reside, as a country gentleman, upon the spot where Divine Providence had given him property and influence, to promote peace, piety, temperance, and charity; establishing schools, erecting places of Divine worship, zealously and satisfactorily discharging the duties of a magistrate, and gaining by his whole course of conduct that high estimation in his county which caused him to be pressed, most reluctantly upon his part, to become a candidate for the representation of it in Parliament. On the other side, Mr. Hume was equally known to them as the upholder of idolatry and the opposer of Christian missions in India; as the oppugner of Scriptural education, and the advocate for a system of national instruction (we are not speaking of Ireland, but of his proposal for England) in which religious culture was to be ejected in favour of physical science and political economy*; as the sordid and persevering advocate of West Indian slavery, which no man has more humanely, zealously, and Scripturally opposed than Dr. Smith; as the systematic opposer of grants of public money in favour of charitable and religious objects, unless the inculcation of the theology of Dens at Maynooth be such; and a man who Dr. Smith himself admits, though in words far too soft for the occasion, has "given utterance to rash and very painful expressions," such as that prayer and the recognition of Divine providence are "cant and humbug." And yet because Mr. Pownall thinks that God ought to be nationally worshipped, though without coercing any man's conscience, Mr. Hume is put forth by the "Dissenters upon principle," as their champion against him. We do not enter into the question mooted by Dr. Smith, of the intellectual qualifications of the two men. Mr. Butterworth was not

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* It seems to have come to be taken for granted in many quarters, that the Dissenters have been the great patrons of the education of the poor. This is not the fact. We honour them for their benevolent zeal in this matter, and we cheerfully admit that their exertions at the beginning of the present century powerfully stimulated the members of the Church of England to increased action; but up to that time the education of the poor had been chiefly in Church-of-England schools of various kinds; and of late years also, the Church of England, though far from doing all that it ought, does much more than all classes of Dissenters united. In a paper drawn up by Matthew Henry, proposing the establishment of charity schools by the Dissenters, he gives seven reasons in favour of the project; the second of which is as follows: "The Established Church hath set us a good example for it; many persons of rank and figure are engaged in it, and great sums have been contributed to it; their zeal should provoke us, and thus it becomes us to fulfil all righteousness." We state not these things invidiously; we admit the disadvantages with which Dissenters had to contend, and the greater numbers, wealth, and influence of the members of the Church of England; still the facts were as we have mentioned. The Society for promoting Christian Knowledge and the clergy of our church were, during a very long period, almost the exclusive channels for the education of the poor.

to be compared with Mr. Cobbett for talent; yet there was a time when Evangelical Dissenters approved the one and opposed the other. Mr. Hume is a narrow-minded man; a man apparently incapable of grasping a large moral or statistical principle; though a most diligent, persevering, and—we will add—useful man in working out pecuniary details and checking abuses. Mr. Pownall, though in a different department, would, we believe, be found to be a very valuable, intelligent, and efficient member of Parliament; one who would never vote that black was white to serve a party, and whose Scriptural principles would guide him out of those labyrinths in which secular statesmen so often entangle themselves. But be these matters as they may, they do not involve the real question at issue. If Mr. Pownall had had the talents and eloquence of Mr. Pitt or Mr. Burke, the principle would have been the same;—Mr. Pownall wishes to uphold what Mr. Hume wishes to destroy.

But away with this unscriptural balancing between religion and talent, on which we have written so often and so much that we will not weary our readers with again descanting on the matter; but that we may shew that we are only upholding, as duty and consistency require, the doctrines which we have always avowed, and are not patching up a case just to find fault with Dr. Smith, or to decide between Mr. Pownall and Mr. Hume (the nominee of Mr. O'Connell in that refuge for the damaged and the destitute, Kilkenny), we will quote a few passages from a sermon on the "Duties of Christian Electors," the substance of which we appropriated in our Number for October, 1832.

"The advice of Jethro to Moses will appropriately serve as a basis for a few remarks upon the subject: 'Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them.' In this specification there is nothing said of particular opinions; the whole stress is laid upon mental, moral, and religious competency: for if a man be really an 'able man,' who also fears God, loves truth, and hates covetousness, he is eminently qualified for the office of a legislator; since even where he is at present uninstructed, or, it may be wrong, there is every hope of his conscientiously finding his way to what is right.

"But how different will be the effect if any one of these qualifications be wanting! If he be not an 'able man,' at least a man of fair understanding and information, however eager he may be on some particular points, he is not competent to decide upon the great questions which relate to the welfare of states and empires; and God does not intend any man for an office for which he does not adequately endow him. But, be this as it may, he should be a man who 'fears God, loves truth, and hates covetousness:' for moderate talents with right principles may effect much that is good, but the most splendid talents without principle are a curse to their possessor and to the world. If a statesman do not 'love truth,' he will think only of acting with a party, right or wrong; if he do not 'hate covetousness,' he will be open to selfish views, which will corrupt his integrity, and lead him to betray his country for private emolument and the secular interests of his friends or family. But, above all, if he do not 'fear God,' he will be destitute of the only sure guide of life, the only trust-worthy regulator of human conduct. The basis of a religious character presents a foundation for all that is conscientious, honourable, self-denying, and virtuous. Between two men, differing in ability, or on various questions of political arrangement, a Christian elector may feel some hesitation in deciding which is the best qualified to benefit his country; but between an 'able man' who 'fears God,' and another who fears him not, even though still more 'able' in mental power, there can be no room for doubt: for a religious man ought to have a religious man for his representative; otherwise there is no intercommunion of sentiment and feeling. If a Christian elector believes, as he must, that a large part of the business of legislation bears forcibly upon points involving moral and religious considerations; that God governs nations; that the Bible is the record of his will, and contains rules by which public communities as well as private men are to be regulated; how can he honestly entrust his cause to the guidance of one who accounts these things of no moment, or refuses practically to recognise and act upon them? There has been of late years a mournful effort to set aside God in his own creation; to forget His providence; and in effect to regulate the affairs of nations precisely as if Christianity were a fable. The Christian elector would wish that his influence, be it little or much, should be exerted in a counter direction; and if he cannot secure all he desires in this respect, he will, at the very least, stipulate that the man for whom he gives his suffrage shall be one who professes to believe the truth of Christianity, and who bears a fair moral character. He may yield much in other respects, but we see not how he can recede in these. A high degree of moral worth is the very least he can accept. For, believing the Bible, he knows sin to be the destruction of a people; he acknowledges that, greatly as Britain has been favoured by the providence of God, she has no charter of exemption, any more than any other land, from His displeasure for her transgressions; and when he finds a man talking only of ships, land, colonies, commerce, manufactures, or of some partial 'interest,' and unconcerned in all that relates to questions of morals, religion, justice, or humanity,

he cannot think that man fit to frame laws for a Christian community. He believes that those only 'who set the Lord always before them,' will really 'hate every false way.' Mere secular expediency, as distinct from true probity and Christian virtue, he has no confidence in; since nothing can be politically right that is morally wrong, or morally right that contradicts the word of God.

"Now, nothing can be more true than that Christianity is favourable to civil and religious freedom; and that it is at war with every thing harsh, sectarian, unjust, and persecuting. But if, in this our day, the Christian elector should be of opinion the evils which portend are from the opposite side—that liberty is frequently in danger of relaxing into licentiousness; that there is a restless desire for innovation and novelty, often without a shadow of reason; and an alarming danger of institutions the most venerable and valuable being subverted, to the great and permanent injury of religion, morals, public order, and true liberty—he will not fear to cast his weight in this case into the unpopular scale, and to listen to the Inspired maxim, 'Fear God and the king, and meddle not with them that are given to change.'".....

"God has raised up throughout this nation many of his servants, who sigh and cry for the abominations of the land; and if each would conscientiously use his exertions for the welfare of his country, in diligence and humility, and with faith and prayer, far greater than we think or hope might be the benefit. In many places a spirit might be stirred up which might lead to the choice of men to represent the people who themselves fear God, and take his word for their guide; in others, a spirit of serious inquiry might be stirred up, and much local good might arise, even though this great end should not be attained: and if, in the assembled senate of the land, a few only should be rightly impressed with religious considerations; and others be influenced, by zealous, well-timed exertions in their respective neighbourhoods, to co-operate for the great purposes of Christian legislation; who can say how abundantly the blessing of God might accompany their labours! Would each individual in his own station endeavour, as in the sight of the Searcher of all hearts, to support the cause of truth and righteousness, the total amount of good might be beyond all expectation. But, even if otherwise, duty is ours, events are God's."

"Most powerful would be the moral lesson, if it were only publicly understood that there are hundreds of thousands of conscientious electors, far removed from all political factions, who will never give their vote for any man of known immoral life; or who is ascertained to hold infidel or sceptical sentiments in religion; or who has arrayed himself on the side of impiety or blasphemy; or who has proved that he regards crooked expediency (falsely called expediency) above what is just, humane, right-principled, or Christian. Religion is not weak in this land; the knees which have not bowed to Baal are not few; and if only the whole body of those who take the Bible for their guide, and who believe Christianity to be the best policy, would rise above all party and political bias, and unite in the cause of truth and righteousness, as becomes faithful servants of Jesus Christ, their united weight of legitimate influence would be incalculable."

"It has pleased God in his gracious providence to establish in this our land a National Church, reformed from the corruptions of Popery, and, though needing to be cleansed from various abuses, yet in the main a church truly grounded on the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner-stone. With our feelings of the importance of preserving the ark of God nationally among us, we could not lawfully aid those who are meditating ecclesiastical spoliation and destruction; either those who would do so from scruples of conscience, or those who mislike the reality as well as the name of national religion. In this great crisis of Protestantism in the sister island, and of National Worship both here and there, can we dare to give our suffrage to any man who will not support the public ordinances of religion and the integrity of the Protestant Faith?"

"The Christian will ever remember, that He by whose name he is called is the Prince of the kings of the earth; the Supreme Source of all wisdom and all power; that by Him kings reign and princes decree justice; that in His name should all legislation be conducted: and though this Scriptural truth may have been abused—as what truth has not?—and the very name of religious legislation rendered odious by the hypocrisy of the Papal church and the excesses of the Commonwealth Parliament, yet it is truth still; and the Christian elector will therefore wish Scriptural principles to be brought to bear with sound sense and elevated piety upon the business of nations; and to see the pervading energy of religious feeling tempering every discussion, and running like a golden thread throughout the whole fabric of the social weal. Religion must not be secularized, but the State ought to be religious. Religion itself is never out of place, though the unwise or ostentatious exhibition of it may be, and often is. Least of all is it out of place in the British Parliament: it is always needed, to regulate the temper, to check pride, to infuse a spirit of conscientiousness: it is requisite for the purification of motive, and, unless Christianity be a delusion, for seeking the aid of Him 'from whom all good counsels and all just works do proceed:' on innumerable questions it has a direct and intense bearing; to the dis-

cussion of many it is essential; while in all it gives a character to a man's principles and feelings, which renders him less liable to wander from what is substantially wise and expedient. Besides all which, God himself has declared, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed:' so that, if we desire His blessing, we shall endeavour to honour him by choosing as our representatives those who honour him; and who can and will from their hearts say Amen to the solemn prayer used daily within the walls of Parliament; and which the spirit of modern indifference, or infidelity, has not hitherto set aside, as it has so many other godly usages."

Having from our very first Number expressed sentiments to the effect of the above, and the events of the last few years having deepened, if possible, our convictions upon the subject, we cannot have viewed without extreme pain the conduct of many of the Evangelical Dissenters, in reference to the late elections; we mean religiously, not politically. We might have hoped in 1832, that, except in regard to the particular point of a National Church Establishment, such a man as Dr. Pye Smith would have concurred with us in the tenour of the remarks above quoted; but his speech at the Mermaid shews that this hope would not have been well founded; and, indeed, it is every day becoming increasingly clear that the question of a National Church extends to all the most important ramifications of social life. Dissenters and Churchmen, to be consistent, must stand upon the opposite sides of a broad line of demarcation, in many of their civil relations. The Dissenters have certainly not been indecisive in taking up their position; and we could bring painful proof to a wide extent that even their religious charities, and especially the erection of chapels, has been systematically devoted to the destruction of the Established Church. To exemplify our remark we will adduce a case; and it shall be one not of such recent date as to be attributable to the political fermentation of the last six years; and one not relating to some obscure individual, but to a gentleman who has been long known and eulogised as the most munificent founder of chapels in the Independent connection,—we mean Mr. Thomas Wilson, the Treasurer of Highbury College. We have before us a sermon, entitled "A Charge delivered to the Rev. E. Prust, at his Ordination to the pastoral Office in the new Independent Chapel, Commercial Street, Northampton, on April 21, 1830," by a very pious, able, and candid dissenting minister, Mr. Leifchild, who says: "The circumstances of the young and rising religious interest, in the town of Northampton, connected with the following service, are such as entitle them to a brief notice. The spacious and handsome meeting-house in which it took place, owed its erection, somewhat more than a twelvemonth since, amidst a rapidly increasing population, distant from all other places of worship, to the spontaneous liberality of Thomas Wilson, Esq., Treasurer of Highbury College. That gentleman, on being informed by a person not residing in the town, *of the occurrence of a suitable plot of ground in the neighbourhood alluded* to, with his usual promptitude and generosity, caused the present building to be raised, at his own expense, without the concurrence of a single individual, as a token of his good will to the inhabitants, in matters relating to their best and spiritual interests."..." It is computed, with the vestry, to contain upwards of 700 persons without galleries, and to have cost in its erection, including the ground, more than 2,600*l*."

Such is Mr. Leifchild's statement; and who would suspect any thing either political or sectarian in this munificence? But it so happens that a full account of the proceedings at the opening of the chapel, extending to nearly four columns, was communicated at the time to a dissenting newspaper, entitled "The World," the defunct precursor of the Patriot. In this narrative we have some prefatory remarks; and also an account of the morning and evening services on the occasion, including an outline of Mr. James of Birmingham's discourse; together with a parenthesis of some after-dinner speeches, when "the ministers present and several friends partook of an excellent plain dinner at the Ram Inn, T. Wilson, Esq. in the chair." Northampton was the scene of Dr. Doddridge's ministry; and many just eulogies were passed upon that excellent and eminent man. A considerable portion of the speeches and allusions had reference to some misunderstanding which had arisen, in consequence of the fears excited lest this new interest should injure other dissenting interests in the town; for while it was stated that vast numbers of persons—enough to fill several chapels—were without any means of religious instruction, certain members of the old Independent interest had preferred that thousands of their fellow-townsmen, who they said were perishing for lack of knowledge, should be left in that sad condition rather than that the danger should be incurred of any of their brethren going over to the "new interest;" or of the general field for the supply of recruits being diminished by there being a competitor, though both could not overtake half the population which they alleged to be neglected. This by the way is a feature of the voluntary system, which has never been sufficiently considered, but which we must say is a most ungenerous and unchristian characteristic. Voluntaryism grazes over the heads of the most poor and uninstructed of the inhabitants

of a densely-peopled district, and picks up chiefly the more decent and thoughtful; regarding a large destitute parish as a sort of warren to stock its own preserve, and being often displeased that thousands should be rescued from ruin, if by the operation a few are lost to a particular interest. This has been painfully shewn of late in Scotland, in the opposition offered to the admirable plans in progress for building new churches and assigning to them small manageable districts. A dissenting minister has collected perhaps a few hundred persons from all parts of a populous town; his congregation is not local, but select; many of the members come from a considerable distance; but the general mass of the population remain untouched; they are merely the seed-bed to transplant from into the dissenting garden. District established churches being erected, multitudes who went to no place of worship begin to be attracted by the attentions of the minister in their locality; and a few perhaps who went to a dissenting place of worship at a distance, now begin to attend their central church; and many thoughtful persons who would perhaps after a time have gone to the distant chapel for want of a place of worship at hand, and thus have kept up the supply, remain near home. This has excited great ill-will; and well it might, if worldly interests were of more importance than the souls of men; for the dissenting system can exist only by attracting stragglers from all parts; not by taking a small local district and thoroughly pervading it; and if the local churches gradually absorb the first portions that can be reclaimed, the straggling system is kept under. Voluntaryism supplies just those who least need an establishment, and might best be left unheeded. It picks out here and there one from a mass, while the mass itself is unpenetrated; and it could not live if it were to attempt adequately to supply a dense population; for it exists by the few prizes, and not by the many blanks. It farms some good patches, but leaves the poor lands sterile.

But this only in passing. We were about to quote two passages from the account of the Northampton solemnities. And first for political allusion. The report is headed, "Opening of a new Independent Chapel at Northampton;" and in the introductory observations respecting the place, we meet with the following remarks: "Within the last twenty years the population has rapidly increased. It is at the present period computed at 14,000. The borough returns two members to Parliament; but though the corporation is high Tory, they have not been able to return a member to Parliament for several years. This unquestionably arises from the people having a greater choice in the representatives than in most other boroughs. Inhabiting a house or cottage for six months, however low the rent, provided the occupier has not applied for parish relief, entitles him to a vote at the election." Whether this political description of the borough was meant to be urged as a reason why the Dissenters ought to be active in it, we know not; all that we know is, that it was considered as befitting matter to be introduced under the head of "Opening of a new Independent Chapel." What would Dissenters say if we were to announce that "So and so is a Whig borough; and the Bishop of the diocese opened a new church in it last week." What is the relation between building an Independent chapel, and the corporation of Northampton being high Tory?

But from implied politics we turn to avowed sectarianism. After dinner the chairman, it is said, "proposed as the next toast (following the King), the health of the Rev. Messrs. Gray and Hyatt, and the county ministers," and Mr. Gray and Mr. Hyatt replied; Mr. Gray very Christianly stating that though the new chapel might injure the old ones, it was his duty to make a personal sacrifice for the general good; and Mr. Hyatt expressing his hopes that the minister of the new chapel would "act honourably," as he himself had always done, in not alluring away any of the members of his brethren's flocks—the flocks of the parochial clergy being of course common warren for all town "and county ministers." Mr. Wilson's health being drunk, he said that "he felt personally gratified at the sentiments expressed by the Rev. gentleman who had addressed the company. It was the fruit the Christian religion ought to produce, but it was peculiarly satisfactory to see it on such an occasion as this, when they should all unite with one heart and with one mind in promoting the kingdom of Christ. It then became him to state the motive and occasion of his appearance before them. The circumstances that led to the erection of the new chapel had originated in a way that he neither sought nor looked for. A few years ago he certainly felt very much for the town of Northampton, because for a number of years the Gospel could scarcely be said to be preached there. At that period he called upon a minister in College-lane, who gave him so little encouragement, that the impression left upon his mind was, that the time of Providence had not arrived, and he therefore determined to wait until there was a visible manifestation of that being the case. After the death of Mr. Horsey (a successor of Dr. Doddridge, who gradually swerved off to Unitarian principles,) he was delighted to hear that an evangelical minister (the Rev. C. Hyatt, jun.) had been chosen to the pastoral charge of the congregation, and that the Unitarians were unable to obtain possession of the chapel. (Applause.) He would rather have made any sacrifice than permitted Dr. Doddridge's chapel to be occupied by Uni-

tarians. He was convinced that the large towns through the kingdom, with their increasing population, required additional places of worship. *With respect to Northampton, a gentleman wrote to him last year, and stated that ground could be purchased for a Dissenting chapel, and that if it was not taken for that purpose it was probable that a new church would be erected. He considered that Providence had now made an opening, and disapproving as he did of the connection between Church and State, he determined upon taking the ground immediately, lest a church should be erected. He wished to be liberal in his sentiments, but he had no desire to hold any private communication with ministers of the Establishment: for he could not conceive how a good man could sanction the union of Church and State.* After frequently taking a retrospective glance, he could most solemnly declare that his only object in erecting the new chapel was the honour of Christ, in the promotion of the salvation of the souls of men."

Let the reader analyse this speech. In Mr. Leifchild's account prefixed to his sermon, all that we learn is, that some gentleman not connected with the town informed Mr. Wilson that ground could be had for a chapel, and he, "with his usual promptitude and generosity," came forward. But Mr. Wilson's own after-dinner speech among friends lets out the fact, that, far from having been "prompt," he had known of the spiritual wants of Northampton "for a number of years," but never thought that "the time of Providence had arrived" for him to attempt to supply them, till he was informed that a new church would be built upon this plot of ground, if he, a stranger, did not buy the land over the heads of the members of the Establishment, who were in treaty for it. Then he first discovered "a visible manifestation" that the time had arrived; "Providence had made an opening." It was nothing that he considered that souls were perishing for lack of knowledge during many a year, whose necessities neither Mr. Gray nor Mr. Hyatt could supply. This might be; but still it would be unhandsome to erect a new chapel and interest against theirs. But when a Church-of-England chapel was likely to be built, so that their vested rights must at all events be encroached upon, he "determined upon taking the ground immediately, *lest a church should be erected*" !!! Not because the four ministers of the churches, and the Dissenting and Wesleyan ministers, could not supply the wants of the people. This he had long known, but he did not consider it a manifestation of the will of Providence that he should aid them; but he came to this resolve out of sheer sectarianism; "lest a church should be erected." A few such frank speeches would throw much light upon the circumstances under which many dissenting places of worship are erected. Let a parish be in a state of religious torpor, and voluntaryism is usually torpid too; but let the Established Church begin to be active, and dissent intrudes to share the harvest. In the public services Mr. Wilson figures as a munificent Christian benefactor, solely anxious for the spiritual interests of a neglected population; but when in private he is to explain to his brethren why he intruded upon their precincts, he discloses the fact that he did so "lest a church should be erected;" and all parties, by their silence or cheers, seem to have admitted this to be a sufficient apology. This is the species of sectarianism which has influenced the votes of so many of the Dissenters at the late election. They have too generally made opposition to the established churches of the land the turning point of their votes; and they have gained the approbation of Popery, infidelity, and radicalism, for their deed. The Globe newspaper congratulates the country that, though Mr. Hume lost Middlesex, "Mr. Pownall, of Bible-distributing renown," has not gained it. It says sneeringly and profanely, "The religious part of the constituency of Middlesex remain without a representative. There is no one to stand up for the honour of God." Let the Evangelical Dissenters return thanks to the Almighty, if they can, for this result of their labours; so far as their exertions helped to turn the scale. Middlesex is released from the Puritanism of sending to Parliament a man who distributes Bibles, and stands up for the honour of God; which is affirmed to be at least the next best thing to electing the man who says that prayer is cant and humbug.

OXFORD TRACT SAINTOLOGY: BISHOP KEN'S DAY.

For the Christian Observer.

We have several times alluded to that most exceptionable publication, Number 75 of the Oxford tracts and treatises, on the Popish Breviary: it contains not only an insidiously unfair selection of nearly a hundred closely printed pages from its abominable contents, but also a new general Service for the Commemoration of the Dead (!!!),—including Vespers, Matins, and Nocturns, and a prayer for their souls! compiled

by the Oxford Tract divines, who refer, as their expositor, to Mr. Dodsworth "on the subject of the state of the dead;"—and accompanied by a particular service for Bishop Ken, "Confessor," which is made to follow the blasphemously Popish, idolatrous, and notoriously lying service for "the Feast of St. Lawrence," "who by the sign of the cross gave sight to the blind." This legend of Bishop Ken is very artfully devised; because, from the acknowledged devoutness and conscientiousness of that amiable Prelate, saintology (to say nothing of the claims of the Stuart family against the Brunswick, and of the vague traditional Church "before the disunion of the East and West" against the Protestant Church of England) may be introduced among us with less of popular alarm than if the compilers had begun with Pope Gregory or Archbishop Laud. The writer of this anti-Protestant publication on the Breviary—he suppresses his name—tells us that his object in the services for Bishop Ken and the commemoration of the dead, is to carry out "the principle and spirit of those inestimable forms of devotion which are contained in our authorized Prayer-book!" What a *falsification*! Our authorized Prayer-book commemorates by name only the Apostles of our Lord; and them not in human legends, but in the infallible narratives of Holy Writ; whereas the "Service for Bishop Ken's Day" (!!!), March 21, gives legends, like those of the Church of Rome, from human story-books, which may chance to be full of errors or absurdities; and actually mixes them among the Lessons for the day from Holy Writ, as if there were not the slightest difference in value or authority between them; just as the old monkish legends are given in the blasphemous Breviary. The "Lessons," canonical or uncanonical, are numbered in order. On Bishop Ken's Day, Nos. 1 and 2 are from Scripture; 3 and 4 are anonymous human legends; 5 and 6 are from Scripture; 7 is Scripture, with an extract from Taylor; 8 and 9 are human and anonymous. We will give a slight specimen of the service "for Bishop Ken's Day;" only premising, first, that the Protestant "Let us pray," is converted into the Popish "Sir, pray for us," which intimates that the minister acts as a priest, or intercessor, offering prayer for the people, with his back to them and his face to the altar; and, secondly, that as the services are stated to be for private use (that is, we suppose, till the times are favourable for their public solemnization), they cannot be suitably performed without the introduction of private altars (we mean literally), since there is to be, at the least, a Minister and a Reader. The second Nocturn, after six "Antiphons," three Psalms, the Lord's Prayer, and the prayer of Absolution, proceeds as follows:

"*Reader.*—Sir, pray for a blessing.

"*Minister.*—The love of God be upon us now and for ever.

"*Lesson* 4.—Thomas Ken, the son of an ancient family, was born at Berkhamstead in Hertfordshire, in the year of grace 1637, and educated at Winton and Oxford, on the foundation of William of Wykeham, of famous memory, sometime Bishop of Winton. Admitted into holy orders, he commenced a course of preaching at St. John's church, near Winton, where there was no preacher, with so blessed an effect, that many Anabaptists came over to the Church, and received baptism at his hands. That he might have time for these active duties, for study also, and for prayer, he restricted himself to but one sleep, rising at one or two of the clock in the morning, and sometimes sooner; which practice grew into a habit, and continued with him almost till his last illness. After a while he was made chaplain to the King's niece, the Princess of Orange, and passed over to Holland; where, after gaining her entire esteem for his most prudent behaviour and strict piety, he fell under the displeasure of the Prince, for interfering with one of his courtiers, who had seduced a young English gentlewoman, and was eventually obliged to leave her service.

"But Thou, O Lord, have mercy upon us.

"*Thanks be to God.*

*"*Princes have persecuted me without a cause; but my heart standeth in awe of thy word.*

" I will speak of thy testimonies also, even before kings, and will not be ashamed. For my heart standeth in awe of Thy word.

" *Reader.*—Sir, pray for a blessing.

" *Minister.*—The grace of our Lord Jesus Christ be upon us now and for ever. *Amen.*

" *Lesson* 5.—Afterwards, when he was at Winton, in his Prebendal house, the King came thither with his court, and mistress, whom his harbingers ordered to be lodged where Ken dwelt; but fearing God more than the face of the King, he refused her admittance, whereby she had to seek another lodging. And herein was seen how winning is holy severity, even with those who suffer for it; for, a vacancy soon occurring in the see of Bath and Wells, the King himself, as his own especial act, nominated Ken to fill it; and he was consecrated thereunto on St. Paul's day, in the year 1684. Moreover, during the King's last illness he was admitted to his chamber, and gave close attendance at his bedside for at least three whole days and nights, without any intermission, watching at proper intervals to suggest pious thoughts and prayers; in which time, one of the King's mistresses coming in, the Bishop prevailed with him to have her removed, and induced him further to send for the Queen, and ask her forgiveness for his long infidelity. And, though he was not able to do all he had wished for his dying Sovereign, he did all that was allowed him.

" But Thou, O Lord, have mercy upon us.

" *Thanks be to God.*

" *Many shall be purified, and made white, and tried: and many of them that sleep in the dust of the earth shall awake.*

" And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever; for many of them that sleep in the dust of the earth shall awake.

" *Reader.*—Sir, pray for a blessing.

" *Minister.*—The fellowship of the Holy Ghost be with us now and for ever. *Amen.*

" *Lesson* 6.—When the King's brother succeeded to the throne, Ken shewed his loyalty to him in deed, but in word was free spoken. At length, when the King advanced in daring, the Bishop, refusing to submit the conduct of his church to his pleasure, and mindful of the rights of Christ's heritage, was in consequence committed, together with six of his brethren, to the Tower, on a charge of treason. Afterwards, when the King and his family were dethroned for arbitrary doings, *he shewed his true loyalty to him by refusing to acknowledge the new dynasty*, and lost his station in the state rather than violate his allegiance. Being driven from his see by the civil power, he died in obscurity in the year 1710. *Thus he gave to Cæsar the things that be Cæsar's, and to God the things that be God's.* He was as meek, gentle, and affectionate in his bearing, as he was bold in the cause of the Gospel; and he took his troubles cheerfully and lightly. He possessed, in an especial way, that most excellent gift of charity. Once, when four thousand pounds fell to his see, he gave great part of it to the French Protestants then under persecution; and when he was deprived, all his means, after the sale of his goods at his palace and elsewhere, was not more than seven hundred pounds. When state interests interfered with the prosperity of the Church of Scotland, he said, he conceived great hopes that God would have compassion on the English branch of it, if she did but compassionate and support her sister; and he gave testimony concerning his belief shortly before his death, saying that *he died in the holy catholic and Apostolic faith, professed by the whole Church before the disunion of East and West.* Such was Ken, a burning and shining light, bringing back primitive times.

" But Thou, O Lord, have mercy upon us.

" *Thanks be to God.*

" *I said I have laboured in vain, I have spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God.*

" He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me. Surely my judgment is with the Lord, and my work with my God.

" Glory be, &c. Surely my judgment is with the Lord, and my work with my God." pp. 531—533.

The above is only a specimen of this attempt to revive the superstitions of the Popish Breviary in a Protestant country. Not without ample reason did the compilers of the Anglican Prayer-book, in their Preface " Concerning the Service of the Church," reprobate those Popish " legends " and " commemorations " of which the office for Bishop Ken's day is a humble imitation. In the early Christian church, say they, the service was so ordered that " all the whole Bible, or the greatest part thereof, should be read over once every year; " in order that ministers

might be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and that the people might profit in the knowledge of God, and be inflamed with the love of true religion. To counteract this, the inventors of Romanist corruptions devised their superstitious Breviary-days. The matter is so strikingly described in the Preface to the Prayer-book, that the writers might have had before them Number 75 of the Oxford Tracts, and especially this office for Bishop Ken. They say: "But these many years past, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in *uncertain stories* and *legends*, with multitude of *responds, verses, vain repetitions, commemorations*, and synodals, that commonly when any book of the Bible was begun, after three or four chapters were read out all the rest were unread." This would be the case under the Oxford-tract system. The Church of England has appointed certain Scriptures to be read upon the twenty-first of March; but the Oxford divines supersede that appointment by one of their own, which they consider more profitable, that is, by a "commemoration" full of "stories, legends, responds, verses, and vain repetitions," giving, for example, uninspired "lessons" upon Bishop Ken, instead of the lessons of canonical Scripture appointed for the day. Should this small dose of Popery not prove too nauseous to the people of England to forbid a repetition of the experiment, Archbishop Laud's day, we suppose, will follow, and then Sacheverell's, and then perhaps Heylin's; and so on, till we have some two hundred and fifty "commemorations," made up in part of modern English saintology, and in part of excerpts from the Popish Breviary, which our church in her Puritanism rejected; till at length these legends will take the place of the inspired lessons prescribed by the Church of England, and bring back our calendar to that intricate confusion and ungodly superstition which characterized it before the Reformation. The Oxford-tract divines wish, they say, to shew "the excellence and beauty of the Breviary," and to "recover what we have but lost through inadvertence." Lost through inadvertence! They know perfectly well that it was not "lost through inadvertence," but rejected with abhorrence. They cannot have read the Homilies, or the writings of the Fathers of our Church, or even the few lines above extracted from the Preface to the Book of Common Prayer, without being aware that there was no "inadvertence" in the matter; but that our Reformers were Protestants, which the anonymous compiler of this superstitious publication is not.

It was with good cause that those godly men objected both to the burdensome complication and to the superstition of the services of the Breviary, which the Oxford-tract ritualists describe with much satisfaction; and which they have striven to emulate in their own Matins, Nocturns, Vespers, Lauds, Antiphons, for Bishop Ken and the other saintly dead, whose souls they actually pray for, adopting the well-known Popish "requiem;" nay worse, travestying Scripture itself for the purpose; for because our blessed Lord and St. Stephen commended their souls to God, this prayer, uttered by the living for his own soul at death, is transformed into a prayer by survivors for the dead. "Into thy hands we commend their spirit; for thou hast redeemed them, O Lord, thou God of truth." Think of the absurdity and fanaticism of our commending into the hands of God the spirits of Abraham, and Moses, and David, and the Prophets and Apostles; and praying that their souls may rest in peace. Do the Oxford-tract writers really believe in a "Limbo" and a Purgatory?

But we will give their own description of what they call "the seven

Daily Services" of the universal church of Christ, "the church catholic;" with the notable reasons for their being seven in number.

"Gregory VII. did but restore and harmonize these offices (the Breviary Offices), which seem to have existed more or less the same in constituent parts, though not in order and system, from Apostolic times. In their present shape they are appointed for seven distinct seasons in the twenty-four hours, and consist of prayers, praises, and thanksgivings of various forms; and, as regards both contents and hours, are the continuation of a system of worship observed by the Apostles and their converts."

"In subsequent times the hours of prayer were gradually developed from the three, or (with midnight) the four, seasons above enumerated, to seven—namely, by the addition of Prime (the first hour), Vespers (the evening), and Compline (bed-time); according to the words of the Psalm, 'Seven times a day do I praise Thee, because of thy righteous judgments.' Other *pious* and *instructive reasons* existed, or have since been perceived, for this number. It was a memorial of the seven days of creation; it was an honour done to the seven petitions given us by our Lord in His prayer; it was a mode of pleading for the influence of that Spirit who is revealed to us as seven-fold: on the other hand, it was a preservative against those seven evil spirits, which are apt to return to the exorcised soul more wicked than he who has been driven out of it; and it was a fit remedy of those seven successive falls, which Scripture says happen to 'the just man' daily. And, as the particular number of their services admitted of various pious meanings, so did each in its turn suggest separate events in our Saviour's history. He was born, and he rose again at midnight. At Prime (or 7 A. M. according to our reckoning) he was brought before Pilate. At the third (or 9 A. M.) he was devoted to crucifixion by the Jews, and scourged. At the sixth (or noon) he was crucified. At the ninth (or 3 P. M.) he expired. At Vespers he was taken down from the cross; at which hour he had the day before eat the Passover, washed his Apostles' feet, and consecrated the Eucharist. At 'Completorium, or Compline, he endured the agony in the garden.'"

"This is the stated succession of the sacred offices through the day; but the observance of the precise hours has not been generally insisted on at any time, but has varied with local usages, or individual convenience. Thus, the Matin and Laud services may be celebrated on the preceding evening, as is done, for instance, in the Sestine Chapel at Rome during Passion-week, the celebrated Miserere being the first Psalm of Lauds. Prime may be used just before or after sunrise; the third soon after; and soon after, the sixth; the ninth, near dinner; Vespers and Compline after dinner. Or Prime, the third, sixth and ninth, may come together two or three hours after sun-rise. The hour of dinner, which in most ages, as now abroad, has been the meal of the day, is made to divide the services: there is a rule, for instance, against Compline coming before dinner. Such is the present order and use of the Breviary Services, as derived more or less directly from Apostolic practice."

Such are the burdensome superstitions from which our Reformers, through the Divine blessing, emancipated us, and for the better understanding and greater admiration of which the Oxford divines are obliged to send us to that focus of mummery, the Pope's own chapel, "the Sestine chapel at Rome." Some of the reasons assigned for the number seven, are in the spirit of that patristical style of reasoning which we once called "driveling," but promised not to do so again; and are scarcely exceeded by Mr. Newman's supposing that God especially favoured his design of building a church, because of the omen of finding four skeletons in digging for the foundations; which, as no vestiges are mentioned of coffins or other marks of pious care, very possibly belonged to robbers or murderers, who were buried there under the gibbet, though Mr. Newman actually asserts "these were the bodies of Christians who died in the faith of Christ," in the "hope of a blessed resurrection to life eternal, for which their souls are waiting."

We would not disparage that devout and conscientious and love-inspiring Prelate, Dr. Ken; but what is his peculiar title to have a saint's-day-set apart for him? As a divine, he was very far from being lucidly Scriptural. He was not of the theological and ecclesiastical school of the Reformers, but rather of that second school which, as Mr. Keble himself admits, was formed after their time: not the school of the Latimers and Cranmers, or the Jewells and Hookers; but that of which Archbishop

Laud was the champion. Upon his death-bed, he vaguely declared that "he died in the holy catholic and Apostolic faith professed by the whole church before the disunion of East and West;" thus sending us for his creed neither to Scripture, nor to the Articles of the Church of England as founded upon it, but to ancient councils and fathers, and the muddy streams of human tradition, long after those streams had become turbid by running through the silt of successive ages. To talk of unity, catholicity, or apostolicity, as existing up to the time of the division of the Eastern and Western churches, is to war with fact and history. The mystery of iniquity had already worked for ages; and the schism was not the cause, but the consequence, of theological and ecclesiastical corruptions.

Bishop Ken, notwithstanding his devoutness, was in many respects a weak and superstitious man. His carrying his shroud in his portmanteau for many years, which has been so warmly eulogized as a proof of his deadness to the world, was a fond fancy; and when it is remembered how much importance the Papists attach to shrouds, and other posthumous decorations, he had done better, as an English clergyman and bishop, not to have encouraged ignorant persons in their superstitions, but to have been willing to be buried in any vestment, blessed or unblessed, which happened to be procurable at the time and place of his death.

But the most marked particular which seems to have caused Bishop Ken to be canonized by the Oxford-tract writers, is his having been a Non-juror and Jacobite. His conscientiousness is not doubted; but it is not very decent in the Oxford divines to maintain, that, by being a rebel to the Protestant dynasty, he "rendered to Cæsar the things that be Cæsar's." We will not argue the question at present, but we will quote a few remarks of the Rev. Dr. D'Oyly, in his Life of Archbishop Sancroft, which the Oxford-tract writers will do well to weigh. It will be seen, that while Dr. D'Oyly applauds the conscientiousness of the Jacobite Non-jurors, he disapproves those scruples which the Oxford Tract for Bishop Ken's Day eulogizes. He says:

"Respecting the fundamental principle on which Archbishop Sancroft acted on this occasion, and the rule by which he formed his conscience, it is well known that the opinions of the vast majority of the nation were formed in opposition to the line which he took; and that this decision has been confirmed by the almost unanimous consent of succeeding times. It was held at the time, *and may be justified on the soundest principles*, that, the King having by a series of illegal measures of government broken the contract between himself and the people, and having abdicated the throne, the high authorities of the State, acting in the name of the whole nation, had a right to transfer the sovereignty to another; and that when this was done, and the oath of allegiance to the former sovereign declared by the power which imposed it to be no longer binding, the subject was in conscience absolved from adhering to it."

"It seems quite impossible that the new government, with a just view to its own security, could have abstained from requiring the oath of allegiance from all who held office under it, civil or ecclesiastical. It, however, allowed greater indulgence to persons holding ecclesiastical offices than to others."

"The determination of the prelates remaining unchanged, the provisions of the Act were suffered to take effect.....Under all the circumstances of the case, it seems impossible that the government of that day could have adopted with discretion any other course.....Still, though the Archbishop was deprived of his ecclesiastical authority and jurisdiction, he was treated with all the tenderness and forbearance due to his character and station."

"Most people, on cool consideration, must be disposed to allow that the non-acknowledgment of the existing government, was a sufficient cause for deprivation, and that the authority which deprived, being that of the government appointed by the estates of the realm, was both legal and competent."

"It is by no means easy to justify Sancroft's discernment, when he so mistook the signs of the times as to expect that matters could stop short, according to his views; and that the nation could be satisfied, after the struggle they were going through,

with leaving, under any circumstances, the sovereign power in the hands of James. After the full experience that had been afforded of his infatuated bigotry, no rational hope remained that he would ever desist from his designs, as long as he should remain invested with power to carry them on."

The same may be said of Bishop Ken; and the reader of Dr. D'Oyly's candid and judicious remarks will see how little reason there is to canonize Bishop Ken for his Jacobitism and Non-juring. It was the preponderance of such moderate views among the Bishops in the days of Queen Anne, that saved the Church of England from the destruction in which the insane proceedings of Sacheverell and other non-juring Jacobites would have involved it. Bishop Ken was a man of a very different spirit; but he was embarked in the same cause. A few bigoted men in the Lower House of Convocation pressed the high-flying notions to such an excess, that the House of Bishops had great difficulty in counteracting their ultraism; and this would be a source of apprehension in case of the revival of an acting Convocation at the present moment. The great majority of the Bishops ever since the Restoration have been inclined to pacific measures. Sancroft himself was as anxious as Archbishop Wake for a comprehension with the orthodox Protestant Dissenters, who had not then assumed their modern hostility to the Church of England as a national establishment. But the class of divines who have held the Oxford Tract tenets have always brought the church and nation into a ferment; and would do so again, if our Bishops had not the prudence to discountenance their extravagances. We will quote a few passages from Smollet's Continuation of Hume's History, as indicative of the practical workings of Bishop Ken's doctrines, when infused into ruder minds. Speaking of Queen Anne's death, the historian remarks:

"Her obsequies were performed with great magnificence. The funeral sermon was preached by Dr. Tenison, Archbishop of Canterbury. Dr. Kenn, the deprived Bishop of Bath and Wells, reproached him, in a letter, for not having called upon her Majesty on her death-bed to repent of the share she had in the Revolution. This was answered by another pamphlet. One of the Jacobite clergy insulted the Queen's memory by preaching on the following text: 'Go now, see this cursed woman, and bury her, for she is a King's daughter.'"

The following relates to the Convocation:—

"The Lower House having incurred the imputation of favouring Presbytery, by this opposition to the Bishops, entered in their books a declaration, acknowledging the order of Bishops as superior to Presbyters, and to be a Divine Apostolical right of Episcopacy, that it might be a standing rule of the church." "The Archbishop replied to their request, That the preface to the form of Ordination contained a declaration of three orders of ministers from the times of the Apostles—namely, Bishops, Priests, and Deacons—to which they had subscribed: but he and his brethren conceived, that, without a Royal licence, they had not authority to attempt, enact, promulge, or execute any canon which should concern either doctrine or discipline. The Lower House answered this declaration in very petulant terms; and the dispute subsisted when the Parliament was prorogued. But these contests produced divisions through the whole body of the clergy, who ranged themselves in different factions, distinguished by the names of High-Church and Low-Church."

These names were very absurd, and sadly misapplied. To be either high-church or low-church, as it was called, was not to be true church, but something extraneous to it. A sound Churchman would think it affectation to call himself "high," and he would not admit that he was "low." The party in Convocation which affected the name of high-church, signalized itself chiefly by its opposition to the Bishops, calling them "low," because they would not renew the measures which had overturned the Church and State in the days of Archbishop Laud. Take the following illustration from Smollett:

"The new Convocation revived the divisions by which the former had been distracted, and the two Houses seemed to act with more determined rancour against each other. The Upper House having drawn up a warm address of thanks to the Queen for her affectionate care of the church, the Lower House refused to concur; nor would

they give any reason for their dissent. They prepared another, in a different strain, which was rejected by the Archbishop. Then they agreed to divers resolutions, asserting their right of having what they offered to the Upper House received by his Grace and their Lordships. In consequence of this dissention the address was dropped, and a stop put to all further communication between the two houses. The Dean of Peterborough protested against the irregularities of the Lower House. The Queen, in a letter to the Archbishop, signified her resolution to maintain her supremacy, and the due subordination of Presbyters to Bishops. She expressed her hope that he and his suffragans would act conformably to her resolution; in which case they might be assured of the continuance of her favour and protection: she required him to impart this declaration to the Bishops and Clergy, and to prorogue the Convocation to such time as should appear most convenient. When he communicated this letter to the Lower House, the members were not a little confounded; nevertheless, they would not comply with the prorogation, but continued to sit, in defiance of her Majesty's pleasure."

To the same effect, upon in a debate in the House of Lords, at which the Queen was present, we read:

"Patrick, Bishop of Ely, complained of the heat and passion manifested by the gentlemen belonging to the Universities, and of the undutiful behaviour of the clergy towards their Bishops. He was seconded by Hough, of Lichfield and Coventry, who added, that the inferior clergy calumniated their Bishops, as if they were in a plot to destroy the church, and had compounded to be the last of their order. Hooper, of Bath and Wells, expatiated on the invidious distinction implied in the terms 'High Church' and 'Low Church.'".....'' The debate being finished, the question was put, whether the Church of England was in danger? and carried in the negative by a great majority. Then the House resolved, that the Church of England as by law established, which was rescued from the extremest danger by King William III. of glorious memory, is now, by God's blessings, under the happy reign of her Majesty, in a most safe and flourishing condition; and that whoever goes about to suggest or insinuate that the Church is in danger under her Majesty's administration, is an enemy to the Queen, the Church, and the kingdom. Next day the Commons concurred in this determination."

Matters went on thus, till, in consequence of the increased heats, the Convocation was silenced altogether, and the Church of England was left in that anomalous state in which it continues to the present time, being the only branch of Christ's catholic church which has not the power of internal legislation. Since Parliament has ceased to be composed exclusively of persons professing to be members of the Church of England, the anomaly has been more conspicuous; and yet, when we look to what would be the probable workings of a Convocation in the present day, we could not witness its revival without considerable anxiety. The very circumstance that there has been formed a zealous conclave of divines who wish to restore the doctrines and practices of Laud and Sacheverell, and who have actually proposed that a day shall be set apart for the annual commemoration of Bishop Ken, the Jacobite and Non-juror, and have most needlessly and unadvisedly revived the defunct questions which arose out of the Revolution of 1688, is one proof, among many, that a Convocation might not tend to the settlement of the peace of the nation or the church. Let history again speak.

"On the sixteenth day of the month, the Queen being in the House incognita, they proceeded to consider whether or not the Commons had made good the articles exhibited against Dr. Sacheverel. The Earl of Wharton observed, that the Doctor's speech was a full confutation and condemnation of his sermon; that all he had advanced about non-resistance and unlimited obedience was false and ridiculous; that the doctrine of passive obedience, as urged by the Doctor, was not reconcileable to the practice of Churchmen; that if the Revolution was not lawful, many in that House, and vast numbers without, were guilty of blood, murder, rapine, and injustice; and that the Queen herself was no lawful sovereign, since the best title she had to the crown was her Parliamentary title, founded upon the Revolution. He was answered by the Lord Haversham, in a long speech. Lord Ferrers said, If the Doctor was guilty of some foolish, unguarded expressions, he ought to have been tried at common law. The Earl of Scarborough observed, that the Revolution was a nice point, and above the law: he moved that they should adjourn the debate, and take time to consider before they gave judgment. Dr. Hooper, Bishop of Bath and

Wells, allowed the necessity and legality of resistance in some extaordinary cases; but was of opinion, that this maxim ought to be concealed from the knowledge of the people, who are naturally too apt to resist: that the Revolution was not to be boasted of, or made a precedent; but that a mantle ought to be thrown over it, and it should be called a vacancy, or abdication. He said 'the original compact' were dangerous words, not to be mentioned without great caution; that those who examined the Revolution too nicely were no friends to it; and that there seemed to be a necessity for preaching up non-resistance and passive obedience at that time, when resistance was justified. The Duke of Argyle affirmed that the clergy in all ages had delivered up the rights and privileges of the people, preaching up the King's power, in order to govern him the more easily; and therefore they ought not to be suffered to meddle with politics. The Earl of Anglesey owned the Doctor had preached nonsense; but said, that was no crime. The Duke of Leeds distinguished between resistance and revolution; for had not the last succeeded it would have certainly been rebellion, since he knew of no other but hereditary right. The Bishop of Salisbury justified resistance from the book of Maccabees: he mentioned the conduct of Queen Elizabeth, who assisted the Scots, the French, and the States-General, in resisting their different sovereigns, and was supported in this practice both by her Parliaments and her Convocations. He observed, that King Charles I. had assisted the citizens of Rochelle in their rebellion; that Manwayring incurred a severe censure from the Parliament for having broached the doctrine of the Divine right of kings; and that though this became a favourite maxim after the Restoration, yet its warmest asserters were the first who pleaded for resistance when they thought themselves oppressed. The Archbishop of York, the Duke of Buckingham, and other leaders of the Tory interest, declared that they never read such a piece of madness and nonsense as Sacheverel's sermon; but they did not think him guilty of a misdemeanour. Next day, Dr. Wake, Bishop of Lincoln, accused Sacheverel of having made a strange and false representation of the design for a comprehension (with the Dissenters) which had been set on foot by Archbishop Sancroft, and prompted by the most eminent divines of the Church of England. He was of opinion that some step should be taken for putting a stop to such preaching as, if not timely corrected, might kindle heats and animosities that would endanger both Church and State. Dr. Trimmel, Bishop of Norwich, expatiated on the insolence of Sacheverel, who had arraigned Archbishop Grindal, one of the eminent Reformers, as a perfidious prelate, for having favoured and tolerated the discipline of Geneva. He enlarged upon the good effects of the Toleration. He took notice of Sacheverel's presumption, in publishing inflammatory prayers, declaring himself under persecution, while he was prosecuted for offending against the law, by those who in common justice ought to be thought the fairest accusers, and before their Lordships, who were justly acknowledged to be the most impartial judges. In discussing the fourth Article, the Bishop of Salisbury spoke with great vehemence against Sacheverel, who, by inveighing against the Revolution, toleration, and union, seemed to arraign and attack the Queen herself; since her Majesty had so great a share in the first; had often declared she would maintain the second; and that she looked upon the third as the most glorious event of her reign."

"After obstinate debates, and much virulent altercation, Sacheverel was found guilty by a majority of seventeen voices, and four-and-thirty peers entered a protest against this decision. He was prohibited from preaching for the term of three years, and his two sermons were ordered to be burnt by the hands of the common hangman."

If, then, history be not an old almanack, it is not without cause that we dread and deprecate the principles which led to these disturbances in former times; and which in the present day, if they widely prevailed, would overturn the Church outright. Who is Bishop Ken, compared with the martyrs Latimer, Cranmer, Hooper and Ridley, or with Archbishop Leighton, or with Jewell, Hooker, or Hopkins? And why, because he was a Jacobite and Non-juror, are we to celebrate his anniversary? an honour not paid in our Church to any saint or martyr, confessor or divine, of ancient or modern days, the Apostles only excepted? Have the Oxford-tract writers determined to render the Church of England hateful to their countrymen?

There are various facts, mentioned in Dr. Birch's Life of Archbishop Tillotson, which will assist further in shewing the probable objects in view in instituting a saint's-day for a non-juring Jacobite, in preference to all the other holy men who have adorned the Church of England. The non-jurors, especially Dr. Hicks, whose discourses, says Dr. Birch,

"were full of virulence and falsity," persecuted Tillotson most acrimoniously; so much so, that the pious Nelson, in whose arms the Archbishop died, though himself a non-juror, insisted upon the printing of a posthumous sermon of the Archbishop's, in which the principles and conduct of the non-jurors were animadverted upon, "alleging that they deserved such a rebuke for their unjust treatment of so good a man." These disputes had begun immediately after the accession of William and Mary, when the Jacobite party in the Lower House procured the rejection of Tillotson, then Dean of St. Paul's, when nominated for the office of Prolocutor, for which his talents, temper, and moderation eminently qualified him, and elected Dr. Jane, who "was prepared for their views by his own disappointment and ambition, as well as by his principles." The majority of the Lower House, remarks Dr. Birch, "had a reserved kindness for the non-juring Bishops and clergy;" and consequently Tillotson, who, like Burnet and most of the bishops, was in favour of the Protestant succession, was exceedingly obnoxious to them. When the House of Bishops agreed upon an address to the King, "to thank him for the zeal shewn by him for the Protestant religion in general, and the Church of England in particular," and expressing their gratitude for "the great deliverance which Almighty God had wrought for them by his means, by making him the blessed instrument of preserving them from falling under the tyranny of Popish cruelty," the Lower House, stimulated by the Jacobite faction, opposed the resolution, thinking that the words "the Protestant religion in general, and the Church of England in particular, *imported their owning some common union with the foreign Protestants.*" This occasioned a conference between the two Houses, in which the Bishops gave their reasons "why they insisted upon the express mention of the Protestant religion;" the first two of which were, that "it is the known denomination of the common doctrine of the Western part of Christendom, in opposition to the errors and corruptions of the Church of Rome;" and that "leaving it out might have ill consequences, and be liable to strange constructions, both at home and abroad, among Protestants as well as Papists." The Lower House, after debating these reasons, still refused their concurrence. The Upper House, wishing to know why they objected to the words "Protestant religion," they said, "We do not think fit to mention the word *religion* any farther than it is the religion of some formed established church." The altercation proceeded; the Lower House, says Dr. Birch, "being still jealous that it would be a diminution of the Church of England to join it with foreign Protestant churches." We enter not further into the history; but the above facts will shew that Bishop Ken had a significant meaning when upon his death-bed he declined saying any thing about the "Protestant religion," and went back to the shadowy traditions of the days of the separation of the Eastern and Western churches. He was a man of an amiable spirit; and did not follow the excesses of some of his Jacobite brethren; but he held conscientiously firm to his principles, the principles for which the Oxford Tracts canonize him; and what those principles were the above facts will serve to shew *.

* We have heard that one or two zealous Orangemen in Ireland are in some danger from the Oxford Tracts. If so, they must discard their golden colours, and their toasts of "the Protestant Revolution of 1688," and "the glorious Memory of King William," for the Popish execrations against "William the Usurper," and "the rebellion of 1688." We wish that some Jesuits in disguise may not be at work among us.

THE ARCHDEACON OF WINCHESTER ON THE ECCLESIASTICAL COMMISSION.

To the Editor of the Christian Observer.

THE erection of the Ecclesiastical Commissioners into a *perpetual corporation* by a late Act of Parliament, with so large powers, and so preponderating an influence on the side of the Crown Ministers, and that in the absence of all consultation of the Church, is a subject of so great importance, that I cannot but solicitously request permission to draw the attention of your readers to it. I have reason to know that very many of the clergy are in entire ignorance of several of the particulars contained in the Act, and of the whole constitution of the Commission. On these accounts I greatly hope you will be prevailed upon to insert in your ensuing Number the following extracts from the Charge of Archdeacon Hoare, delivered to the Clergy of the Archdeaconry of Winchester last April. The Charge from which the extracts are made was printed, by desire, for private perusal, but not for sale; but I have the leave of the Author to send them to the Christian Observer. The Archdeacon says:

"The third juncture upon which I deem it my duty to be somewhat more explicit, is when certain great ecclesiastical movements are making, or are at hand, *partly through our own instrumentality, partly by means operating upon us from without.* Upon this last head, touching I believe our whole Church System, our entire Apostolical constitution, I cannot but desire the more openly, though respectfully, to speak, as having been myself interested in certain representations already publicly made on the subject. These were contained in a Memorial addressed to the Lord Archbishop of Canterbury, from a very large body of the parochial clergy of this Archdeaconry, whose wishes and opinions I am always happy to represent and to report; and it gives me pleasure to state, that the address was obligingly acknowledged by our ecclesiastical head, with the assurance that it should be laid before his brethren in the Church Commission.

"I refer to what is well known by all my Reverend Brethren, in referring to the recent formation by authority, and for large church purposes, of a perpetual Ecclesiastical Commission, composed of eight lay Churchmen*, of the highest rank in the State, and five ecclesiastical persons of the highest rank in the Church; all of whom, in common doubtless, claim that respect and deference for their authority and their opinions, which is due to any special commission issued from the Throne and upheld by Parliament, under the responsibility of the advisers of the Crown. It is, then, in reference to this most weighty and important State Creation, that I would suggest to the members of our Apostolical ministry at large the imperious duty of becoming well acquainted with its constitution and proceedings; and that with a view of adopting such measures as on any pressing emergency might befit the responsibilities of our sacred body.

"Solemnly dedicated as we are, my Reverend Brethren, and declared to be the hereditary and indefeasible guardians and watchmen of Christ's church upon earth, we are in theory not without our share in its government and controul. At the commencement of each new Parliament we, in due form of law, nominate Proctors from amongst our parochial body, who, together with the Deans, Archdeacons, and Chapter-deputies, are to represent us in the Lower House of Convocation; while the Archbishops and Bishops sit in the higher. By permission granted from the Throne, definite subjects of internal polity and church duty would then in course be discussed; and as a clerical constituency, we should gather round to hear the opinions, each of our several representatives, and profit at once by their arguments and their decisions. In practice, however, this right and privilege of representative government has long been suspended in its exercise, and peculiar reasons are thought to have weight (I pronounce not how justly or unjustly) to prevent a body of Church-of-England clergymen, so called together, from exercising, according to the custom of other churches, a pious, discreet, and beneficial influence over their own constitutional affairs. It is, we must presume, to supersede any present necessity for the Convocation, if not wholly to nullify its place in the constitution, that the present Church Commission has been formed. To *nullify*, I may truly say; for if one of its recommendations, that of the reduction of Chapters, be effected, it is clear so far the very material of the Convocation itself is reduced;

"* Five of whom are Cabinet Ministers.

and a corresponding change in its construction must take place, should it ever again be brought into action, in order to agree with the altered structure of its component parts *.

" Be this, then, as it may, the power, in fact, of initiating great church measures is brought over from its original depository, the Convocation, composed of all ranks and orders in the Church; and it is now vested in a Commission, purposely containing one order only of our body, having a preponderancy of laymen, and all but three removable† at pleasure by the Crown. Measures *here* initiated go immediately before the Legislature, and this when it is quite obvious that our legislators must be less in a condition to guard the Church, to help its influence, or to hinder its degradation, than if, as formerly, composed exclusively of members of the Establishment.

" I would not here be understood to assume, for a ground of argument, any unfriendly jealousy against our Church, as on the part of an enlightened legislature, or much less as acting on the minds of the eight lay-commissioners; who, to the Lord Chancellor himself, with somewhat of superfluous caution we must surely aver in *his* case, are 'all, if not Archbishop or Bishop, solemnly, and in the presence of God, to testify that they are members of the United Church of England and Ireland 'as by law established.' But while I make no question of sincerity, according to their own views of good churchmanship, in upright and honourable men, I still find it a duty to make you fully aware of our own peculiar situation, considered as a great Christian and national Church. It may be very easily and shortly stated as follows:—Our whole knowledge of affairs under debate, embracing every possible *change* of *law* that may be deemed expedient for the Church 'as by law established,' is made now to accrue after the publication of certain formed and finished Reports; and our whole share in the subsequent management of them confined to petitions and addresses, not supposed to be very welcome to the Board of Commissioners (as necessarily coming too late), and of very uncertain authority and effect in Parliament itself. In the original formation of the aforesaid Reports, should any secret difference of opinion arise, we are of course without the means of knowing what measure of influence respectively belongs to the five clerical or eight lay members of the Commission, before the difference is settled, and some general principle is concluded upon, for their joint and unanimous recommendation to his Majesty. Parliament, however, upon this, freely, and in the mass, enacts the whole body of the Report, as avowing its present incompetency to enter minutely on any church topics, except only as they may partially affect or generally displease other religious denominations. Finally, the substantive matter of the enactment thus passed into a law is sent back to the same Commissioners, now for this purpose elected into 'the Ecclesiastical Commissioners for England,' with perpetual binding authority and force; and these, with the ultimate sanction of the Privy Council, carry all the details into effect, of their own exclusive will and advice. In this final proceeding one nominal check upon the overbearing number of lay commissioners is provided in the requirement that two of the ecclesiastics must be *present* at every sealed act; and if two only be present, one must *consent* to it ‡.

" The probable effect to be anticipated from the erection of this standing ecclesiastical corporation, armed with the force of Parliamentary law, may be gathered from one fact connected with its formation. When late in last session of Parliament, after the departure of many of the members of both Houses, this perpetuity of power passed into a law, it received the support of every *political* section in the State; but, amongst an incredible paucity of opponents, was met by the steady, though ineffectual, opposition of every English Bishop not in the Commission, who had been able to remain so long in the discharge of his parliamentary duties§.

" Another fact, of more ancient date, may put our present case in a yet stronger light. At the period of our great Revolution in the cause of civil and religious liberty, there was, in 1689, an ecclesiastical commission also issued, in contemplation of changes far less important, in many respects, than our own, in the church as now by law established. That Commission was defended by the then Archdeacon (afterwards Archbishop) Tenison, on the following grounds:—1 'That it was agreeable to the law of the land.' 2. 'That it was not injurious, but helpful, to the Con-

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" * See Appendix, No. II."

" † The members who cannot be removed are the two Archbishops and the Bishop of London for the time being."

" ‡ In every instance, however, if a single Bishop assents, though all the other four object, the Act may be ratified."—Bishop of Exeter's Charge in 1836, p. 20.

" § On the authority of the Bishop of Exeter. See his Lordship's Charge delivered in 1836.—The Bishop adds, that 'the Bishops were not allowed even to see it (the Bill), much less to state any objection to it, before it was introduced into Parliament;' and were 'expressly told' that no amendment could be made in what were considered its most dangerous provisions, 'without ensuring the ultimate rejection of the Bill itself.'" p. 25.

vocation, as being for deliberation, preparation, and proposal only; to be in readiness to be offered to the Convocation, and, when approved by them, to be presented to the King and two Houses of Parliament, to be established in due form of law.' 3. 'That it tended to the well-being of the Church; the persons employed in it being all by Orders in the Church, mostly by rank members of the Convocation; by talent and character competent judges, and not assuming men, *who will think themselves bound in honour to defend what they have done* *.' That Ecclesiastical Commission, in fact, consisted of thirty individuals: twelve Bishops, five Deans, four University Officers, five Archdeacons, four Members of Chapters.

"The security to the Church, you will observe, here was three-fold:—the actual intervention of the Convocation; the previous construction of the Commission out of every order of the Church, and of Clergy only; and also Parliament being at the time wholly Protestant and Episcopal. Moreover, it appears that the defence of the Commission, as being consistent with the law of the land, rested on its being for '*meer advice*'—words scored under by Dr. Barrow, in his copy of the Tract in the Bodleian, whence this account is taken—'no acting being required of them.' The executive powers assumed by the present Ecclesiastical Commissioners for England, are found, on the other hand, to extend to the administering of oaths, and to many summary processes of inquiry †; processes which might, indeed, but for the protection of their own law, subject the several members of the Commission to a suit for very severe penalties, under the laws of both the First and Second Charles; which laws abolished for ever all courts of even a similar form or description with those of the High Commission Court, and the Star Chamber.

"Respect for constituted authorities, under whatever form, might create much hesitation in offering any distinct measures of precaution or protection to the Clergy at large, beyond such as I have already alluded to—those, namely, of petition and remonstrance, by some already adopted, and of course within the reach of us all. Much less would I withhold my most respectful wishes and devout prayers in behalf of those venerated individuals who, by accepting office in such a Commission, have placed themselves, more especially of late ‡, in circumstances of unparalleled difficulty and responsibility: circumstances which could scarce by possibility arise in any true ecclesiastical Synod, that was unmixed with the politics of the day, given to every sacred and holy consideration, commencing and concluding its sessions with acts of prayer to Almighty God, and properly engaging in every topic most vital to the interests of his holy catholic Church."

I would willingly add more from this important Charge, but fear that I have already occupied too large a space in your pages. I would earnestly solicit the attention of my Reverend Brethren to what has been laid before them.

CLERICUS.

MARTYROLOGICAL ANTIQUITIES OF OXFORD.

To the Editor of the Christian Observer.

BORN and educated at Oxford, and having lived for several years in a house which was built on the site of the ancient prison Bocardo, I hope I may be allowed to make a few remarks on the observations made by your correspondent "Zenas," as to the precise spot on which, first, Latimer and Ridley, and afterwards Cranmer, suffered martyrdom for their faithful adherence to the Gospel. By "the ditch over against Balliol College," I have always understood the trench which there was at that time between the city walls and Balliol College. From the situation of Bocardo (which stood between the tower of St.

* The Italics here and elsewhere are copied from the Charge.

"† To this it may be added, that the Commissioners may consider and decide upon a case in *secret*; and, without any opportunity of further remonstrance or appeal, an order in Council might give the force of law to the recommendation. See the Address of the Archdeacon and Clergy of the Archdeaconry of Barnstaple to the King's Most Excellent Majesty."

"‡ It will be borne in mind by the reader, that this Charge was delivered not long after the introduction of the Church Rates Bill, in which Bill it was contemplated to make use of the services of the Ecclesiastical Commissioners."

Michael's church, and the coach manufactory at the corner of Broad Street), and the view from it which Cranmer had of the martyrdom of Latimer and Ridley, I have no doubt that the stone mentioned by Zenas marks the traditionary spot on which the martyrs suffered. Your correspondent seems at a loss to reconcile the present position of the stone in *front* of the houses in Broad Street, with the statement on the brass plate, that the martyrs suffered in the Town Ditch *behind* the houses. But we must recollect that not one of the present houses in front of Balliol College was then built, and that Foxe makes no mention of any houses. His short and simple statement, is, that "upon the north side of the town, in the ditch over against Baily College, the place of execution was appointed:" and from the engraving in Foxe, now before me, it appears to me, familiar as I am with my native city, that the place was, as the stone now indicates, much nearer the angle of Balliol College leading round to St. Giles's, than to the centre. But it is to be remarked also, that Foxe says nothing about the centre of the College; but that it was over against it—that is, some part of it. It is, indeed, very evident from the engraving in Foxe, that the martyrdom of Latimer and Ridley could not have been in the centre of the College, but, as the present stone indicates, it must have been nearer to Bocardo—the situation of which is to be borne in mind—from the circumstance of Cranmer having viewed the martyrdom from it. I have reason to attach some importance to the accuracy of the engraving, having myself traced the correctness of Foxe in some trivial but singular circumstances in the investigation of which I was deeply interested.

I am aware that to know the precise spot on which the martyrs suffered is of little moment, in comparison with the truths for which they endured, and their deep and heart-felt abhorrence of Popery, in principle and practice; yet as it is pleasant to believe, amidst all the changes it has undergone, that we do pretty well know the spot on which the good old Bishop Latimer shed, as he often wished he might, his "heart's blood," I could not withhold these few remarks in defence of the spot, as now marked out by the stone, opposite the Master's lodgings, and not far from the Bastion in the city walls, mentioned by your correspondent LUTHER.

JUVENILE POETRY.

ELIJAH.

[*From "Reminiscences of ———, who died ——— aged* 16." *Printed for private circulation only.*]

WHEN Ahab's sins provoked the Lord,
And idols reigned throughout the land;
When all despised his Prophet's word,
And spurned his high command;
Then God refused to send again,
For three long years, or dew or rain.

But did their God unmindful prove
Of him who feared and loved Him still?
Who preached His word with fearless love,
And strove to do His will?
No; he prepared the means to feed
His servant in the hour of need.

He snatched him from the monarch's power;
He placed him in a safe retreat;
And ravens, at the appointed hour,
Conveyed him bread and meat.
He dwelt alone by Cherith's side—
The brook itself his drink supplied.

He sent him, when the stream was dry,
To Zarephath without delay;
A widow there, in poverty,
Fed him from day to day;
Her little store remained unspent
And undecreased, till rain was sent.

And when his course was finished here,
He did not let his servant die,
But took him from his earthly sphere
To dwell with him on high:
A fiery chariot bore him far,
And fiery horses dragged the car.

And still, though God may now refuse
To save his servants from the grave,
And wonders in their aid to use,
They their reward shall have,
In that great day when Christ shall come
To take his faithful followers home.

ON HEARING THE SINGING IN CHURCH FROM MY SICK-BED.

[*From the same.*]

Hark! where the solemn notes ascend
To Him enthroned on high;
Where sinners at his altar bend,
And send to heaven their cry.

They sing their Saviour's dying love;
They sing their Maker's grace;
They ask him, from his throne above,
To smile upon the place.

There, blessed Saviour, would I be,
With them my voice to blend,
With them to praise and worship Thee,
And at thy footstool bend.

But since, O Lord, it is Thy will
That I should not be there,
I'll strive to sing thy praises still
By patience and by prayer.

I know, O Lord, that thou wilt be
Where two or three around thy throne
Have met to praise, and pray to thee;
Yet hear *me*, though I be *alone*.

MY SOUL IS DARK.

[*From the Rev. J. Jowett's Memorial of Members of his Family early taken to their Rest.*]

"Her sister Eliza having heard that a certain poem of Lord Byron's commenced with the words 'My soul is dark,' proposed that Lucy (aged 16) should take those words as the subject of a poem of her own. Neither of them had seen the poem itself: the following, therefore, was written simply with reference to the general character of the Noble Author."

"MY SOUL IS DARK!"

Ah, why those words, replete with woe,
Thou wayward bard, thine own worst foe?
Has not thy soul one glimmering spark
Of heavenly ray? Is all—all, dark?

Say, is not lofty genius thine,
Freedom of thought, and bold design?
Thou art of fame the envied mark;
And yet thou say'st "My soul is dark!"

In thee both wit and knowledge glow,
And thine is magic fancy too;
Still, 'tis a fitful, transient blaze,
Which only deeper night displays.

So the red lightning's lurid glare
But makes the sullen gloom appear
More darkling, as it darts along;
And ere we gaze the blaze is gone.

But there's a light which thou hast not,
By thee despised, unloved, forgot,
Which burns in one unbroken flame,—
Religion is its hallowed name.

Where dwells this light? 'Tis found above,
E'en by the Fountain-head of Love;
And many an emanation beams
From its blest seat on earthly scenes.

Well may'st thou say, misguided bard,
Thy soul is dark—nay, senseless, hard!
Since that which lights the soul alone
Thou ne'er hast sought to make thine own.

PSALM OF THANKSGIVING.

[*By C. H. Middleton, one of the senior Scholars of Christ's Hospital, and sung by the Pupils at the late Easter Festival.*]

Children of earth, why mute your lays;
Oh! why unstrung the sounding lyre;
While heavenly love demands your praise,
And themes divine your song inspire?
Loud peal the heavens with Seraphs' song,
Enraptured with Emanuel's love;
Let us their harmony prolong,
And emulate the realms above.

What though nor Judah's harp be ours,
Nor spirit of celestial fire;
Still will He list our feeble powers,
Since grateful fervour swells our choir.
For us the Lord of life and light
In anguish bowed His dying head;
For us He sought the shades of night;
For us was numbered with the dead,

No requiem pealed its solemn strain
Messiah's obsequies to grace;
But Nature, trembling, owned her pain,
And, palled in night, obscured her face.
"'Tis finished!" Lo! hell's legions fly!
Death, vanquished, mourns his boasted sting!
The tomb's first fruits, He soars on high,
And scatters healing from His wing.

Now Lord of love, sublime enthroned,
He to the captive sends release,
Pours balm into the orphan's wound,
Yields to the broken spirit peace.
Friends of our youth! to you 'tis given
To work for us this task of love;
Faint not! 'mid sainted choirs in heaven
Yourselves the blessed fruits shall prove.

REVIEW OF NEW PUBLICATIONS.

COTTLE'S RECOLLECTIONS OF COLERIDGE.

Early Recollections, chiefly relating to the late S. T. Coleridge during his Residence in Bristol. By JOSEPH COTTLE. 2 vols. 1837.

WE have not said much of Mr. Coleridge for several years: indeed, we could not very well understand his Kantesian speculations; and we feel doubtful whether he understood them himself. His poetical genius, his brilliant eloquence, his metaphysical profundity, all acknowledge; and, better still, he had long been a sincere believer in Christianity; and that not superficially, but with that intensity of conviction and emotion which accompanied all his intellectual and moral efforts. His letter to his little god-child shortly before his death was a remarkable and highly interesting document, especially as coming from a man who had been once very vagrant in his notions. As it has not been printed in our pages, we will stop in our paragraph to insert it; and this the rather because it revokes all anterior words or writings of a doubtful tendency.

"To Adam Steinmetz Kinnaird.

"My dear godchild,—I offer up the same fervent prayer for you now, as I did kneeling before the altar, when you were baptized into Christ, and solemnly received as a living member of his spiritual body, the church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of mercies, who, by his only begotten Son (all mercies in one sovereign mercy!) has redeemed you from evil ground, and willed you to be born out of darkness, but into light; out of death, but into life; out of sin, but into righteousness; even into the 'Lord our righteousness;' I trust that he will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth, in body and in mind. My dear godchild! you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son, the late Adam Steinmetz, whose fervent aspirations, and paramount aim, even from early youth, was to be a Christian in thought, word, and deed, in will, mind, and affections. I too, your godfather, have known what the enjoyment and advantages of this life are, and what the more refined pleasures which learning and intellectual power can give; I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction), that health is a great blessing; competence, obtained by honourable industry, a great blessing; and a great blessing it is, to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise, through a large portion of my later life, a sufferer, sorely affected with bodily pains, languor, and manifold infirmities, and for the last three or four years have, with few and brief intervals, being confined to a sick room, and at this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I thus, on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek him, is faithful to perform what he has promised; and has reserved, under all pains and infirmities, the peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw his Spirit from me in

the conflict, and in his own time will deliver me from the evil one. O, my dear godchild! eminently blessed are they who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ. O, preserve this as a legacy and bequest from your unseen godfather and friend,

"*July 13th*, 1834, *Grove, Highgate.* *S. T. Coleridge.*"

Well may Mr. Cottle ask, contrasting the eccentricities, the follies, the sins, the heterodoxies, of Coleridge's earlier years, with this his mellowed character in sight of eternity,

"Is the writer of this epistle the man, who, twenty years before, even coveted annihilation!—Is this the man, who so long preferred, to all things else, the 'Circean chalice!' Is this he who, at one time, learned, to his unutterable dismay, what a sin was, 'against an imperishable being, such as is the soul of man!'—Is this he, whose will was once extinguished by an unhallowed passion, and, he himself borne along toward perdition, by a flood of intemperance!—Is this the man who resisted the light, till darkness entered his mind, and with it 'a glimpse of outer darkness!'—Is this he, who feared that his own inveterate and aggravated 'crimes' would exclude him from that heaven, the road to which he was tracing out for others!—Is this he, that, through successive years, contended with the severest mental and bodily afflictions; who knew the cause, but rejected the remedy?—who, in 1807, declared himself 'rolling, rudderless,' 'the wreck of what he once was,' 'with an unceasing, overwhelming sensation of wretchedness?' and, in 1814, who still pronounced himself the endurer of all that was 'wretched, helpless, and hopeless?' Samuel Taylor Coleridge is the man on whom all these charges and fearful anticipations once rested: but he is changed! but he is renovated! When refuge failed, an Unseen Power subdued the rebellious, and softened the hard, and he now, on the verge of life, in the serenity of faith, sits, clothed, and in his right mind." pp. 195, 196.

Mr. Cottle's volumes bring before the public much new information respecting this remarkable man. Those who knew privately the particulars of his early life, must have been surprised—or, rather, were not surprised—that he passed over, in his "Biographia Literaria," all distinct reference to Bristol, the cradle of his literary efforts, and for many years his favourite abode. This eventful portion of his history is here rescued from oblivion. Mr. Joseph Cottle may be known to some of our readers by his former publications—his Alfred, Cambria, Messiah, &c.—and Lord Byron has lampooned him in some well-known satirical lines in his "English Bards and Scottish Reviewers;" which Mr. Cottle thinks it worth while gravely to reply to, so many years after, in the work before us, in a memoir of his brother, Amos Cottle, whom Lord Byron, for the sake of jesting on the name, affected to confound with Joseph, the author of Cambria;

"O Amos Cottle—Phœbus! what a name!"

whereas it was not Amos, but Joseph, who wrote Cambria, and who was the bookseller at Bristol thus lampooned;

"Bœotian Cottle, rich Bristowa's boast,
Imports old stories from the Cambrian coast;
Condemned to make the books which once he sold," &c.:

and of whom Lord Byron adds, that had he

"Ploughed, delved, or plied the oar with lusty limb,
He had not sung of Wales, or I of him."

Mr. Cottle had better have left Lord Byron's "unprovoked attack" to be forgotten, for grave argument has an arduous task in contending with banter. Byron's "Bards and Reviewers" was written in one of his best moods, before he adopted, and more than equalled, the profligacies which he therein sternly denounced; and his jesting upon the name and performances of the Cottles leaves no disgrace upon the parties, as does his just severity upon the "melodious advocates" of licentiousness. Elkanah Settle was "the rival and antagonist" of Dryden; though his terrene name was probably as little pleasing to "Phœbus" as that of "Amos Cottle;" who was a very excellent and well-gifted young man, a pupil, first, of Richard Henderson, assisted by that prodigy

of learning his son John, and afterwards of Joseph Milner; and who died in 1800, much lamented, just after taking his Master of Arts' degree at Cambridge. Joseph was a bookseller in Bristol from 1791 to 1798; and in his double vocation of making books and selling them was brought into very intimate connection with Coleridge and Mr. Southey, and other literary persons, who at that period adorned that city. Cottle was very young himself, but he was a staid man, and a good adviser to his friends, who were wild upon the republican scheme, formed by their enthusiastic companion Lovell, of setting out to the wilds of America to form a "pantisocracy" upon the banks of the Susquehannah; which they would probably have achieved, if money had not failed, and some differences of taste and opinion had not crept in before its execution; and, above all, if the three poets had not fallen in love with three sisters, the Miss Frickers, whom they married; and thus remained spell-bound at home. Lovell soon died; and Southey and Coleridge, after many vicissitudes, found each a Susquehannah in Cumberland, where they cemented their union with their old Somersetshire neighbour Wordsworth, who, says Mr. Cottle, had been driven from his peaceful retreat at Stowey, near Bridgewater, by the villagers mistaking him for a wizard, or a smuggler, or a French spy, because he rambled about, and looked at prospects, and muttered verses, and did other portentous things. Mr. Cottle was their publisher and literary adviser; and from the letters which he inserts from these and other gifted men, couched not only in the warmest terms of personal regard, but of intellectual respect, he might very safely have left Lord Byron's sarcastical jesting to be forgotten. One of his poems, "The Killcrop," which Wordsworth eulogized, has been printed in the French edition of Southey's collected poems as belonging to the Bard of Keswick; and Lord Byron, had he seen it, must have confessed that the writer was as little deserving of his contempt as an author, as he was highly deserving of his respect for his excellent qualities as an amiable man and a good Christian, notwithstanding he is somewhat gossiping in the present volumes.

We will give a specimen of his gossip, in his entertaining account of the eccentric Poet's adventures in the army. The circumstances are for the most part new to the public, and they fill up a chasm in Coleridge's history which himself and his memorialists have passed over very rapidly, though the general fact of his having left college and enlisted as a soldier was well-known. Those who have witnessed the fascinating powers of Coleridge's eloquence, when descanting, in his later years, upon themes profound of metaphysics, politics, divinity, and mental and moral philosophy, will not be unwilling to learn how characteristically he entertained his unlettered comrades from his stores of martial history.

"Upon Mr. Coleridge's return from the North to Bristol, where he meant to make some little stay, I felt peculiar pleasure in introducing him to young Mr. (afterwards Sir Humphrey) Davy. The interview was mutually agreeable, and, that which does not often occur, notwithstanding their raised expectations, each, afterward, in referring to the other, expressed to me the opinion, that his anticipations had been surpassed. They frequently met each other under my roof, and their conversations were often brilliant; intermixed, occasionally, with references to the scenes of their past lives.

"On one occasion, Mr. Coleridge entered into some of his college scenes, to one of which I may here refer. He said that, perhaps, it was culpable in him not to have paid more attention to his dress, than he did when at the University, but the great excluded the little. He said that he was once walking through a street in Cambridge, leaning on the arms of two silk gowns, when his own habiliments formed rather a ludicrous contrast. His cap had the merit of having once been new; and some untoward rents in his gown, which he had a month before intended to get mended, left a strong tendency, in some of its posterior parts, to trail along the ground in the form commonly called 'tatters.' The three friends were settling the exact

site of Troy, or some other equally momentous subject, when they were passed by two spruce gownsmen, one of whom said to the other (which just caught the ear of Mr. C.) 'That sloven thinks he can hide his ribbons by the gowns of his companions.' Mr. C. darted an appalling glance at him, and passed on. He now learned the name, and acquired some particulars respecting the young man who had offended him, and hastened home to exercise his Juvenalian talent.

"The next day he gave his satire to a friend, to shew it to the young man, who became quite alarmed at the mistake he had made, and also at the ominous words, 'He who wrote this can write more.' The cauldron might boil over with fresh 'bubble, bubble, toil and trouble.' There was no time to lose. He therefore immediately proceeded to Mr. C.'s chambers; apologized for his inconsiderate expressions; thought him to have been some 'rough colt' from the country; again begged his pardon, and received the hand of reconciliation. This *young, mis-calculating* Cantabrigian now became one of Mr. C.'s warmest friends, and afterwards arose to eminence.

"The satire was singularly cutting. I can recal but two unconnected lines:

> 'With eye that looks around with asking gaze,
> And tongue that traffics in the trade of praise.'

"Mr. Coleridge now told us of the most remarkable of his Cambridge eccentricities, that of his having enlisted as a soldier. He had previously stated to me many of the following particulars, yet not the whole; but in addition to that which I heard from Mr. C. (who never told all the incidents of his military life to any one person, but on the contrary, detailed some few to one, and some few to another;) having taken a deep interest in this singular adventure, I made a point of collecting from different friends every scattered fact I could obtain, and shall now throw the whole into one narrative.

"But before I proceed, I must take some notice of a statement on this subject, communicated to the public (since his death), by Mr. Bowles, wherein his account appears to clash with mine. Of this gentleman (with whose name and writings I have connected so many pleasant remembrances, from early life) I wish to speak with the utmost respect; but the truth Mr. B. himself will be glad to learn.

"Mr. Coleridge's acquaintance, personally, with Mr. B. was, I believe, exceedingly limited. It should be known, that Mr. C. had written a Sonnet on Mr. Bowles, and also one on Mr. Sheridan. Having learnt that Mr. B. was acquainted with Mr. S., he sent the two sonnets to Mr. Bowles (as I understood), with a request that he would give the other to Mr. Sheridan. Mr. B. did give the sonnet to Mr. S., who expressed satisfaction at it, and recommended Mr. Coleridge to write a Tragedy, or some dramatic piece, which, if approved, he would bring out at Drury Lane. Mr. B. communicated this message from Sheridan to Mr. Coleridge, and this was the origin of Mr. C.'s Tragedy of 'Osorio,' afterward denominated 'Remorse.' Mr. C. to this time had not seen Mr. B.

"Mr. Coleridge wrote to me from Stowey, naming that he was going to spend a few days with Mr. Bowles, and to read him his Tragedy, which Mr. B., after it was quite finished and corrected, was to transmit to Mr. Sheridan.

"Knowing that Mr. Coleridge generally concealed the fact of his enlistment, from all but his most intimate friends, and to those only of his own age, I entertain the firm conviction, that Mr. C. never spoke one word to Mr. Bowles on this subject, which persuasion I shall relinquish only when a contrary assertion is advanced by Mr. B. (which has not yet taken place.) It is most unlikely that Mr. C. during a first, and short visit, should unreservedly expatiate on a fact that could not favourably impress any stranger, and particularly a clergyman. In the latter years of his life, he, very naturally, never, in the most distant way, referred to the subject.

"Mr. Bowles is correct in stating, that Mr. Coleridge enlisted in the regiment of the 15th, Elliot's Light Dragoons, but it is at utter variance with all that Mr. C. stated to his intimate friends, that Mr. Nathaniel Ogle should have been the only individual concerned in the liberation of Mr. C. Two other officers, at least, were principal agents in this affair; besides which, all the incidents, relating to Mr. C. during his connexion with the regiment, are passed over in silence, except the one of Captain Ogle having seen some Latin under Cumberbatch's saddle. This may, and must have been one of the incidents connected with Mr. C. because Captain O. affirms it, but it must be deemed only one of many.

"Mr. Bowles also states one circumstance relating to what he calls, 'The most correct, sublime, chaste, and beautiful of Mr. Coleridge's poems; the Religious Musings;' namely, that 'it was written, non inter sylvas academi, but in the tap-room at Reading.' This information could not have been received from Mr. C. but perhaps was derived from the imperfect recollection, or apprehension, of Captain O.; but whoever the informant may have been, the assertion has not the merit of being founded on a shadow of accuracy. The poem of the 'Religious Musings' was not written 'in the tap-room at Reading,' nor any where, till long after Mr. C. had for ever quitted that sacred bower, and even the University itself. It was written partly

at Stowey; partly on Redcliff Hill (Bristol); and partly in my parlour, where both Mr. Coleridge and Mr. Southey, occasionally wrote their verses.

"But to settle this part more absolutely. On beholding so unexpected an assertion, I referred to the original MS., in which, at the commencement, Mr. C. thus writes. 'Religious Musings, a desultory poem, written on Christmas Eve, in the year of our Lord 1794.' This also is the title prefixed to his printed 'Poems.' Had there been an error in the date, as Mr. C. corrected the press, it undoubtedly would have been noticed by him. As a correlative argument, it might be named, that Mr. C. in his ever readiness to gratify me, by the recital of his various poems, never spoke of, nor repeated to me, one line of the 'Religious Musings,' till 1806, a subject which he well knew would interest me so much, and which, from its extent, would not have been likely to be forgotten by him. This is presumptive evidence; but the more conclusive is, that I perfectly remember the time when the poem was written, at least, as to the far larger part. Every new forty or fifty lines that he produced fresh from his opulent mint, he read to me with peculiar zest, when in Bristol; and he will be found often to have referred to this poem in his letters. He also sometimes condescended to ask my observations. A part of the poem was even written after all before in the volume was printed; the press been suspended till he had progressively completed it. Mr. C. was in the habit of bringing me a dozen or twenty lines at a time, for the printer, which precious strips are still retained, and were bound up by me with MSS. of his Lectures and Poems. (I have even six commencements of one part of the poem, with successive alterations, before he was finally satisfied.) The discrepancy between the facts here stated, and the date '1794,' can only be reconciled by the supposition that a fragment, that is, the former part of the poem, was written at Christmas 1794, as, upon examining the MS. of this poem, I find that the beginning is written on different paper from the rest, both as to size and colour. All this evidence, it is presumed, will satisfy every reasonable mind, that the information is quite erroneous, which states that the 'Religious Musings' 'was written in the tap-room at Reading,' and, consequently, that 'Wilkie's' fine pencil must be transferred to some more veritable subject.

"I shall now proceed with the narrative of Mr. Coleridge's military life, chiefly collected from Mr. C.'s own mouth, but not inconsiderably from the information of other of his more intimate friends; particularly R. Lovell; although I must apprize the reader, that after a lapse of forty years I cannot pledge myself for every individual word: a severity of construction which neither my memoranda, nor memory, would authorize. In order not to interrupt the reader, by stating that this was derived from one source, and that from another, (at this time hardly to be separated in my own mind, and of little consequence to the reader,) I shall proceed, as though the whole had been related by Mr. C. to Mr. Davy and myself.

"Mr. Coleridge now told us of one of his Cambridge eccentricities, which highly amused us. He said that he had paid his addresses to some young woman (I think a Mary E—) who, rejecting his offer, he took it so much in dudgeon, that he ran away from the University to London, when, in a reckless state of mind, he enlisted himself as a common man in a regiment of horse. No objection having been taken to his height or age, and being thus accepted, he was asked his name. He had previously determined to give one that was thoroughly Kamtschatkian, but having noticed that morning over a door in Lincoln's Inn Fields (or the Temple,) the name 'Cumberbatch,' (not Comberback), he thought this word sufficiently outlandish, and replied, 'Silas Tomken Cumberbatch,' and such was the entry in the regimental book.

"Here, in his new capacity, laborious duties devolved on Mr. C. He endeavoured to think on Cæsar, and Epaminondas, and Leonidas, with other ancient heroes, and composed himself to his fate; remembering, in every series, there must be a commencement: but still he found, confronting him, no imaginary inconveniences. Perhaps he who had the most cause for dissatisfaction was the Drill Sergeant, who thought his professional character endangered; for after using his utmost efforts to bring his raw recruit into something like training, he expressed the most serious fears, from his unconquerable awkwardness, that he never should be able to make 'a proper soldier of him!'

"Mr. C., it seemed, could not even rub down his own horse, which, however, it should be known, was rather a restive one, who (like Cowper's hare) 'would bite if he could,' and, in addition, kick not a little. We would not suppose that these predispositions in the martial steed were at all aggravated by the unskilful jockeyship to which he was subjected, but the sensitive quadruped did rebel a little in the stable, and wince a little in the field. Perhaps this poor ruminating (!) animal was something in the state of the horse that carried Mr. Wordsworth's 'Ideot Boy,' who, in his sage contemplations, 'wondered'—'What he had got on his back!' This rubbing down his horse was a constant source of annoyance to Mr. C., who thought that the most rational way was, to let the horse rub himself down, shaking himself clean, and so to shine in all his native beauty; but on this subject there were two opinions, and, unfortunately, his that was to decide carried most weight. If it had not been

for the foolish and fastidious taste of the ultra precise sergeant, this whole mass of trouble might have been avoided; but seeing the thing must be done, or, punishment! he set about the Herculean task, with the firmness of a Wallenstein; but, lo! the paroxysm was brief, in the necessity that called it forth. Mr. C. overcame this immense difficulty, by bribing a young man of the regiment to perform the achievement for him; and that on very easy terms—namely, by writing for him some 'Love Stanzas,' to send to his sweetheart!

"Mr. Coleridge, in the midst of all his deficiencies, it appeared, was liked by the men, although he was the butt of the whole company; being esteemed by them as next kin to a natural, though of a peculiar kind—a talking natural. This fancy of theirs was stoutly resisted by the love-sick swain, but the regimental logic prevailed; for, whatever they could do, with masterly dexterity, he could not do at all: ergo, must he not be a natural? There was no man in the regiment who met with so many falls from his horse as Silas Tomken Cumberbatch! He often calculated with so little precision his due equilibrium, that, in mounting on one side (perhaps the wrong stirrup), the probability was, especially if his horse moved a little, that he lost his balance; and, if he did not roll back on this side, came down ponderously on the other; when the laugh spread amongst the men, 'Silas is off again!' Mr. C. had often heard of campaigns, but he never before had so correct an idea of hard service.

"Some mitigation was now in store for Mr. C., arising out of a whimsical circumstance. He had been placed, as a sentinel, at the door of a ball-room, or some public place of resort, when two of his officers, passing in, stopped for a moment near Mr. C., talking about Euripides, two lines from whom, one of them repeated. At the sound of Greek, the sentinel instinctively turned his ear, when he said, with all deference, touching his lofty cap, 'I hope your honour will excuse me, but the lines you have repeated are not quite accurately cited. These are the lines;' when he gave them, in their more correct form. 'Besides,' said Mr. C., 'instead of being in Euripides, the lines will be found in the second antistrophe of the 'Œdipus of Sophocles.'' 'Why, who the d—— are you?' said the officer, 'old Faustus ground young again?' 'I am only your honour's humble sentinel,' said Mr. C., again touching his cap.

"The officers hastened into the room, and inquired of one and another about that 'odd fish' at the door; when one of the mess (it is believed, the surgeon), told them that he had had his eye upon him, but he would neither tell where he came from, nor any thing about his family of the Cumberbatches; but,' continued he, 'instead of being an 'odd fish,' I suspect he must be a 'stray-bird' from the Oxford or Cambridge aviary.' They learned, also, the laughable fact, that he was bruised all over by frequent falls from his horse. 'Ah,' said one of the officers, 'we have had, at different times, two or three of these 'University birds' in our regiment.' They, however, kindly took pity on the 'poor scholar,' and had Mr. C. removed to the medical department, where he was appointed 'assistant' in the regimental hospital. This change was a vast improvement in Mr. C.'s condition; and happy was the day, also, on which it took place, for the sake of the sick patients; for Silas Tomken Cumberbatch's amusing stories, they said, did them more good than all the 'doctor's physic!' Many ludicrous dialogues sometimes occurred between Mr. C. and his new disciples; particularly with the 'geographer.' The following are some of these dialogues.

"If he began talking to one or two of his comrades (for they were all on a perfect equality, except that those who went through their exercise the best stretched their necks a little above the 'awkward squad,' in which ignoble class Mr. C. was placed, as the pre-eminent member, almost by acclamation); if he began to speak, notwithstanding, to one or two, others drew near, increasing momently, till by and by the sick beds were deserted, and Mr. C. formed the centre of a large circle.

"On one occasion, he told them of the Peloponnesian war, which lasted twenty-seven years. 'There must have been famous promotion there,' said one poor fellow, haggard as a death's head. Another, tottering with disease, ejaculated, 'Can you tell, Silas, how many rose from the ranks?'

"He now still more excited their wonderment, by recapitulating the feats of Archimedes. As the narrative proceeded, one restrained his scepticism, till he was almost ready to burst, and then vociferated, 'Silas, that's a lie!' 'D'ye think so?' said Mr. C. smiling, and went on with his story. The idea, however, got amongst them, that Silas's fancy was on the stretch; when Mr. C. finding that this tact would not do, changed his subject, and told them of a famous general, called Alexander the Great. As by a magic spell, the flagging attention was revived, and several, at the same moment, to testify their eagerness, called out, 'The general! The general!' 'I'll tell you all about him,' said Mr. C., when impatience marked every countenance. He then told them whose son this Alexander the Great was; no less than Philip of Macedon. 'I never heard of him,' said one. 'I think I have,' said another (ashamed of being thought ignorant). 'Silas, wasn't he a Cornish man? I knew one of the Alexanders at Truro!'

"Mr. C. now went on describing to them, in glowing colours, the valour, and the wars, and the conquests of this famous general. 'Ah,' said one man, whose open mouth had complimented the speaker for the preceding half hour; 'Ah,' said he, 'Silas, this Alexander must have been as great a man as our Colonel!'

"Mr. C. now told them of the 'Retreat of the Ten Thousand.' 'I don't like to hear of retreat,' said one. 'Nor I,' said a second: 'I'm for marching on.' Mr. C. now told of the incessant conflicts of these brave warriors, and of the virtues of the 'square.' 'They were a parcel of crack men,' said one. 'Yes,' said another, 'their bayonets fixed, and sleeping on their arms day and night.' 'I should like to know,' said a fourth, 'what rations were given with all that hard fighting;' on which an Irishman replied, 'to be sure, every time the sun rose, two pounds of good ox beef, and plenty of whiskey.'

"At another time he told them of the invasion of Xerxes, and his crossing the *wide* Hellespont. 'Ah,' said a young recruit (a native of an obscure village in Kent, who had acquired a decent smattering of geography,—knowing well that the world was round, and that the earth was divided into land and water, and, furthermore, that there were more countries on the globe than England, and who now wished to show off a little before his comrades); said this young man of Kent, 'Silas, I know where that 'Hellespont' is. I think it must be the mouth of the Thames, for 'tis very wide.'

"Mr. C. now told them of the heroes of Thermopylæ, when the geographer interrupted him, by saying, 'Silas, I think I know, too, where that 'Thermopple' is; isn't it somewhere up in the north?' 'You are quite right, Jack,' said Mr. C., 'it is to the north of the Line.' A conscious elevation marked his countenance, and he rose at once five degrees in the estimation of his friends.

"In one of these interesting conversaziones, when Mr. C. was sitting at the foot of a bed, surrounded by his gaping comrades (who were always solicitous of, and never wearied with, his stories), the door suddenly burst open, and in came two or three gentlemen (his friends), amid the uniform dresses, in vain, for some time, looking for their man. At length they pitched on Mr. C., and, taking him by the arm, led him, in silence, out of the room (a picture, indeed, for a Wilkie!). As the supposed *deserter* passed the threshold, one of the astonished auditors uttered with a sigh, 'Poor Silas! I wish they may let him off with a cool five hundred!' Mr. C.'s ransom being soon adjusted, his friends had the pleasure of placing him, once more, safe in the University.

"A very old friend of Mr. Coleridge has recently furnished me with the two following anecdotes of Mr. C., which were also new to me.

"The inspecting officer of his regiment, on one occasion, was examining the guns of the men, and, coming to one piece which was rusty, he called out in an authoritative tone, 'Whose rusty gun is this?' when Mr. C. said, 'Is it *very* rusty, sir?' 'Yes, Cumberbatch, it *is*,' said the officer, sternly. 'Then, sir, replied Mr. C., 'it must be mine!' The oddity of the reply disarmed the officer, and the 'poor scholar' escaped without punishment.

"Mr. Coleridge was a remarkably awkward horseman, so much so, as generally to attract notice. Some years after this, he was riding along the turnpike road, in the county of Durham, when a wag, approaching him, noticed his peculiarity, and (quite mistaking his man) thought the rider a fine subject for a little sport; when, as he drew near, he thus accosted Mr. C.: 'I say, young man, did you meet a *tailor* on the road?' 'Yes,' replied Mr. C. (who was never at a loss for a rejoinder), 'I did; and he told me, if I went a little further I should meet a *goose!*'" vol. ii. pp. 46—65.

This long extract exhibits Coleridge during a portion of his life little known. Mr. Cottle renewed his intimacy with his gifted friend at various intervals, as Coleridge happened to be in his neighbourhood; and was of essential service to him in many ways. He bought his copyrights when scorned by others; was ever prompt to assist him with money; and evinced himself a generous and invariable friend, in a manner to deserve a better return than the unfair and unfeeling attack upon him in the Quarterly Review. There is somewhat of aukward egotism in Mr. Cottle's narratives; but the facts are much to his honour. We will quote some passages, interspersed with various miscellaneous notices respecting Coleridge's friends and plans and schemes, which will exhibit his character better than an elaborate description.

"At the close of the year 1794, a clever young Quaker, of the name of Robert Lovell, who had married a Miss Fricker, informed me that a few friends of his from Oxford and Cambridge, with himself, were about to sail to America, and on the banks of the Susquehannah to form a 'social colony;' in which there was to be a

community of property, and where all that was selfish was to be proscribed. None, he said, were to be admitted into their number, but tried and incorruptible characters; and he felt quite assured that he and his friends would be able to realize a state of society free from the evils and turmoils that then agitated the world, and present an example of the eminence to which men might arrive under the unrestrained influence of sound principles. He now paid me the compliment of saying, they would be happy to include me in this select assemblage, who, under a state which he called Pantisocracy, were, he hoped, to regenerate the whole complexion of society, and that, not by establishing formal laws, but by excluding all the little deteriorating passions; injustice, 'wrath, anger, clamour, and evil speaking,' and thereby setting an example of 'human perfectability.'

"Young as I was, I suspected there was an old and intractable leven in human nature, that would effectually frustrate these airy schemes of happiness which had been projected in every age, and always with the same result. At first the disclosure so confounded my understanding, that I almost fancied myself transported to some new state of things, while images of patriarchal and pristine felicity stood thick around, decked in the rain-bow's colours. A moment's reflection, however, dissolved the unsubstantial vision, when I asked him a few plain questions.

"'How do you go?' said I. My young and ardent Quaker friend instantly replied, 'We freight a ship, carrying out with us ploughs, and all other implements of husbandry.' The thought occurred to me, that it might be more economical to purchase such articles in America; but, not too much to discourage the enthusiastic aspirant after happiness, I forbore all reference to the prolific accumulation of difficulties to be surmounted, and merely inquired, who were to compose his company? He said that only four had, as yet, absolutely engaged in the enterprize; Samuel Taylor Coleridge, from Cambridge (in whom I understood the plan to have originated); Robert Southey, and George Burnet, from Oxford, and himself. 'Well,' I replied, 'when do you set sail?' He answered, 'Very shortly. I soon expect my friends from the Universities, when all the preliminaries will be adjusted, and we shall joyfully cross the blue waves of the Atlantic.' 'But,' said I, 'to freight a ship, and sail out in the high style of gentlemen agriculturists, will require funds. How do you manage this?' 'We all contribute what we can,' said he, 'and I shall introduce all my dear friends to you, immediately on their arrival in Bristol.'" vol. i. pp. 2—4.

"One morning shortly after, Robert Lovell called on me, and introduced Robert Southey. Never will the impression be effaced, produced on me by this young man. Tall, dignified, possessing great suavity of manners; an eye piercing, with a countenance full of genius, kindliness, and intelligence. I gave him at once the right hand of fellowship, and to the present moment it has never, on either side, been withdrawn." vol. i. p. 6.

"The solicitude I felt lest these young and ardent geniuses should, in a disastrous hour and in their mistaken apprehensions, commit themselves, in this their desperate undertaking, was happily dissipated by Mr. Coleridge applying for the loan of a little cash,—to pay the voyagers' freight? or passage? No,—lodgings. They all lodged, at this time, at No. 48 College Street. Never did I lend money with such unmingled pleasure, for now I ceased to be haunted day and night with the spectre of the ship! the ship! which was to effect such incalculable mischief!" vol. i. p. 15.

"Till this time, not knowing what the resources of my young friends were, I could not wholly divest myself of fear, but now an effectual barrier manifestly interposed to save them from destruction. And though their romantic plan might linger in their minds, it was impossible not to be assured that their strong good sense would eventually, and soon, dissipate their delusions.

"Finding now that there was a deficiency in that material, deemed of the first consequence in all civilized states, and remembering Burgh's feeling lamentation over the improvidence, or rather the indifference, with which many men of genius regard the low thoughts that are merely of a pecuniary nature, I began to revolve on the means by which the two poets might advantageously apply their talents.

"Soon after, finding Mr. Coleridge in rather a desponding mood, I urged him to keep up his spirits, and recommended him to publish a volume of his poems. 'Oh,' he replied, 'that is a useless expedient.' He continued: 'I offered a volume of my poems to different booksellers in London, who would not even look at them! The reply being, 'Sir, the article will not do.' At length one, more accommodating than the rest, condescended to receive my MS. poems, and, after a deliberate inspection, offered me, for the copy-right, six guineas, which sum, poor as I was, I refused to accept.' 'Well,' said I, 'to encourage you, I will give you twenty guineas.' It was very pleasant to observe the joy that instantly diffused itself over his countenance. 'Nay,' I continued, 'others publish for themselves, I will chiefly remember you. Instead of giving you twenty guineas, I will extend it to thirty, and, without waiting for the completion of the work, to make you easy, you may have the money as your occasions require.'" vol. i. pp. 16, 17.

"Meeting Mr. Southey, I said to him, 'I have engaged to give Mr. Coleridge

thirty guineas for a volume of his poems; you have poems equal to a volume, and if you approve of it, I will give you the same.' He cordially thanked me, and instantly acceded to my proposal.

"I then said to him, 'You have read me several books of your 'Joan of Arc,' which poem, I perceive, has great merit. If it meet with your concurrence, I will give you fifty guineas for this work, and publish it in quarto, when I will give you, in addition, fifty copies to dispose of amongst your friends.' Without a moment's hesitation, to this proposal also he acceded." vol. 1. p. 18.

"Mr. Coleridge and Mr. Southey now determined, by their best efforts, in other ways than those detailed, to raise money for their projected expedition. They resolved, therefore, to give the citizens of Bristol individual lectures, or series of lectures, on different subjects. Mr. Coleridge chose Political and Moral subjects; Mr. Southey chose History." p. 19.

"It may be proper to state, that all three of my young friends, in that day of excitement, felt a detestation of the French war, then raging, and a hearty sympathy with the efforts made in France to obtain political ameliorations. Almost every young and unprejudiced mind participated in this feeling; and Muir, and Palmer, and Margarot, were regarded as martyrs in the holy cause of freedom. The successive enormities, however, perpetrated in France and Switzerland by the French, tended to moderate their enthusiastic politics, and progressively to produce that effect on them which extended also to so many of the soberest friends of rational freedom. Mr. Coleridge's zeal on these questions was by far the most conspicuous." vol. i. pp. 28, 29.

"No public lecturer could have received stronger proofs of approbation than Mr. Southey, from a polite and discriminating audience. Mr. Coleridge solicited permission of Mr. Southey to deliver his fourth lecture, 'On the Rise, Progress, and Decline of the Roman Empire,' as a subject 'to which he had devoted much attention.' The request was immediately granted, and, at the end of the third lecture, it was formally announced to the audience, that the next lecture would be delivered by 'Mr. Samuel Taylor Coleridge, of Jesus College, Cambridge.' At the usual hour, the room was thronged. The moment of commencement arrived. No lecturer appeared! Patience was preserved for a quarter, extending to half an hour!—but still no lecturer! At length it was communicated to the impatient assemblage, 'that a circumstance, exceedingly to be regretted! would prevent Mr. Coleridge from giving his lecture that evening, as intended.' Some few present learned the truth, but the major part of the company retired, not very well pleased, and under the impression that Mr. C. had either broken his leg, or that some severe family affliction had occurred. Mr. C.'s rather habitual absence of mind, with the little importance he generally attached to engagements, renders it likely, that at this very time he might have been found, at No. 48 College-street, composedly smoking his pipe, and lost in profound musings on his divine Susquehannah." vol. i. pp. 38—40.

"Well knowing that it was Mr. Coleridge's intention to do all that was right [in preparing his promised poems for press], but aware, at the same time, that, however prompt he might be in resolving, he had to contend, in the fulfilment, with great constitutional indecision, I had long resolved to leave the completion of his work wholly to himself, and not to urge him to a speed which would render that a toil which was designed to be a pleasure.

"But we must instantly leave, alike, excuses, and printer, and copy, to notice a subject of infinitely more importance! It was now understood that he was about to be married. Aware of his narrow circumstances, and not doubting the anxieties he must feel in the prospect of his altered condition, and to render his mind as easy, in pecuniary affairs, as the extreme case would admit; I thought it would afford a small relief to tell him, that I would give him one guinea and a half (after his volume was completed) for every hundred lines he might present to me, whether rhyme or blank verse. This offer appeared of more consequence in the estimation of Mr. C. than it did in his who made it; for when a common friend familiarly asked him, when married, 'how he was to keep the pot boiling?' he very promptly answered, that 'Mr. Cottle had made him such an offer that he felt no solicitude on that subject.'

"Mr. Coleridge, in prospect of his marriage, had taken a cottage at Clevedon, a village happily on the banks of the—Susquehannah?—No, Severn. He was married to Miss Sarah Fricker, October the 4th, 1795, and immediately after set off for his country abode." vol. i. pp. 56, 57.

"It happened in this case, as it often does, where a duty devolves equally on two; both neglect it. The cottage at Clevedon, it appeared, had walls, and doors, and windows; but furniture only such as became a philosopher who was too well disciplined to covet inordinately non-essentials." vol. i. p. 58.

"Two days after his marriage, I received a letter from Mr. Coleridge (which now lies before me) requesting the kindness of me to send him down, with all dispatch, the following little articles:

"'A riddle slice; a candle box; two ventilators; two glasses for the wash-hand

stand; one tin dust-pan; one small tin tea-kettle; one pair of candlesticks; one carpet brush; one flower dredge; three tin extinguishers; two mats; a pair of slippers; a cheese-toaster; two large tin spoons; a Bible; a keg of porter; coffee; raisins; currants; catsup; nutmegs; allspice; cinnamon; rice; ginger; and mace.'" vol. i. p. 59.

"There was also a small garden, with several pretty flowers; and the 'tallest rose tree' was not failed to be pointed out, which 'peeped at the chamber window' (and which has been honoured with some beautiful lines). I observed, however, that the parlour, from my perverted taste, looked rather awkward, in being only white-washed, and the same effected in rather the 'olden time;' to remedy which fanciful inconvenience, on my return to Bristol I sent an honest upholsterer down to this retired and happy abode, with a few pieces of sprightly paper, to tarnish the half immaculate sitting-room walls.

"This honest upholsterer (a Mr. W. a good little weak man) attended the preaching of the late eloquent Robert Hall. At one time an odd fancy entered his mind, such as would have occurred to none other—namely, that he possessed ministerial gifts; and, with this notion uppermost in his head, he was sorely perplexed to determine whether he ought not to forsake the shop and ascend the pulpit. 'You know, Mr. Hall,' said he, 'I should not bury my talents in a napkin.' 'O sir,' said Mr. H., 'a pocket-handkerchief will do.' This timely rebuke kept the good man to his paper-hangings for the remainder of his days." pp. 60, 61.

"Mr. Coleridge being now comfortably settled at Clevedon, I shall there for the present leave him to write verses on his beloved Sarah." p. 62.

Those who know what the bookselling market, as it is called, is, and always has been, for poetry, at least in the case of an unknown author, will know how to appreciate Mr. Cottle's adventuresomeness of speculation, and, we may fairly add, his liberality. He seems to have acted throughout as an amateur, rather than a tradesman, in his dealings with his poetical friends. The little supposed value of these poetical copyrights is shewn from the circumstance that Coleridge hawked his commodity in the London market without a customer, till at last one offered six guineas. So with regard to Mr. Wordsworth's "Lyrical Ballads," which eventually obtained a widely-extended circulation: when Mr. Cottle, on retiring from business, sold his copyrights in a lot to Messrs. Longman, this, which was among them, was put down as valueless, and Mr. Cottle begged it back, to present it to Mr. Wordsworth; so that the profits of it, which afterwards became considerable, were reaped by the author. Poor Coleridge's life would add an afflicting chapter to D'Israeli's "Calamities of Authors." He was always in pecuniary difficulties; often in severe distress: his lectures and his publications were a very precarious and fluctuating source of income; and had it not been for the liberality of munificent friends, there was no refuge for him in his latter years but a poor-house. Mr. Cottle was the medium of conveying to him many presents; among others, 300*l.* from one of his literary admirers, Mr. De Quincy: he also set the example, at the Lectures, of paying five guineas for his ticket: and the Wedgewoods, from their respect for Coleridge's talents, presented him with an annuity of 150*l.*, which was, however, eventually reduced to 75*l.*, about the time (1807) when Mr. De Quincy's 300*l.* opportunely arrived. He had just written to Mr. Cottle impassionately,

* * * "O G——! if you knew the weight of my heart, the misery that cleaves to my spirit! I have too much reason to suspect and fear that I must not much longer expect my annuity! so that, at my age, I am to be penniless, resourceless, in heavy debt, my health and spirits absolutely broken down, and with scarce a friend in the world!" vol. ii. p. 130.

The following is another of his melancholy letters, eleven years before. Mr. Cottle had sent to request his company to meet a friend at dinner; but the messenger not finding him at home, brought back the note; and Coleridge, supposing it to be a request for manuscript, which the printer was waiting for, wrote as follows:

" My dear Sir, " Redcliffe-Hill (Bristol), Feb. 22, 1796.

" It is my duty and business to thank God for all his dispensations, and to believe them the best possible; but, indeed, I think I should have been more thankful if he had made me a journeyman shoemaker, instead of an 'author by trade.' I have left my friends; I have left plenty; I have left that ease which would have secured a literary immortality, and have enabled me to give the public works conceived in moments of inspiration, and polished with leisurely solicitude; and, alas! for what have I left them? for —— who deserted me in the hour of distress, and for a scheme of virtue impracticable and romantic! So I am forced to write for bread! write the flights of poetic enthusiasm, when every minute I am hearing a groan from my wife. Groans, and complaints, and sickness! The present hour I am in a quickset-hedge of embarrassment, and whichever way I turn, a thorn runs into me! The future is cloud and thick darkness! Poverty, perhaps, and the thin faces of them that want bread, looking up to me! Nor is this all. My happiest moments for composition are broken in upon by the reflection that I must make haste. I am too late! I am already months behind! I have received my pay beforehand! O, wayward and desultory spirit of genius! ill canst thou brook a taskmaster! The tenderest touch from the hand of obligation wounds thee like a scourge of scorpions!

" I have been composing in the fields this morning, and came home to write down the first rude sheet of my preface, when I heard that your man had brought a note from you. I have not seen it, but I guess its contents. I am writing as fast as I can. Depend on it you shall not be out of pocket for me! I feel what I owe you, and, independently of this, I love you as a friend; indeed, so much, that I regret, seriously regret, that you have been my copyholder.

" If I have written petulantly, forgive me. God knows I am sore all over. God bless you, and believe me, that, setting gratitude aside, I love and esteem you, and have your interest at heart full as much as my own. *S. T. Coleridge.*"

Mr. Cottle adds:

" At the receipt of this afflicting letter, which made me smile and weep at the same moment, my first care was to send the young and desponding Bard some of the precious metal, to cheer his drooping spirits; to inform him of his mistake; and to renew my invitation, which was accepted; and at this interview he was as cheerful as ever." vol. i. pp. 141—143.

Among other speculations, Coleridge was so unadvised as to set up a periodical publication; not knowing, or considering, that of such schemes it is a moderate calculation that forty-nine out of fifty prove a source of loss and vexation to the projectors; who, if they have not some far better object in view than literary reputation or emolument to compensate their toils, had better spare their labours; and that the one that succeeds is like a prize in the lottery, which tempts hundreds, to their disappointment, if not their ruin.

" When the thought of this Magazine first suggested itself to Mr. Coleridge's mind, he convened his chief friends, with dexterous secrecy, to meet him one evening at the Rummer Tavern, to determine on the size, price, and time of publishing, with all other preliminaries essential to the launching this first-rate vessel on the mighty deep. Having heard of the circumstance the next day, I rather wondered at not having also been requested to attend, and, while ruminating on the subject, I received from Mr. C. the following communication.

" ' My dear friend, I am fearful that you felt hurt at my not mentioning to you the proposed ' Watchman,' and from my not requesting you to attend the meeting. My dear friend, my reasons were these. All who met were expected to become subscribers to a fund; I knew, there were enough without you, and I knew and felt, how much money had been drawn away from you lately.

" ' God Almighty love you! *S. T. C.*'

" In a few days the following prospectus of the new work was circulated far and near:

" ' To supply at once the places of a Review, Newspaper, and Annual Register. On Tuesday, the 1st of March, 1796, will be published, No. 1, price fourpence, of a Miscellany, to be continued every eighth day, under the name of ' The Watchman,' by Samuel Taylor Coleridge.'" vol. i. pp. 150, 151.

By dint of canvassing, two hundred and fifty subscribers were obtained in Bristol; but this being a very small number towards establishing a periodical publication, Coleridge determined to visit in person all the chief towns in England, and to solicit subscriptions: and, by way of advertisement, he turned preacher, delivering sermons wherever he could procure

a pulpit; his discourses being a strange medley of politics and metaphysics. But of his theological opinions and pulpit performances more hereafter: we confine the following extracts to his Magazine.

"The good people, in all the towns through which Mr. Coleridge passed, were electrified by his extraordinary eloquence. At this time, and during the whole of his residence in Bristol, there was, in the strict sense, little of the true, interchangeable conversation in Mr. C. Almost on whatever subject he essayed to speak, he began an impassioned harangue of a quarter, or half an hour; so that inveterate talkers, while Mr. Coleridge was on the wing, generally suspended their own flight, and felt it almost a profanation to interrupt so impressive and mellifluous a speaker. This singular, if not happy, peculiarity, occasioned even Madame de Stael to remark of Mr. C. that 'He was rich in a monologue, but poor in a dialogue.'

"From the brilliant volubility, before noticed, admiration and astonishment followed Mr. C. like a shadow, through the whole course of his peregrinations. This new 'Review, Newspaper, and Annual Register,' was largely patronized; for who would not give fourpence, every eighth day, to be furnished, by so competent a man as Mr. Coleridge, with this quintessence, this concentration, of all that was valuable in politics, criticism, and literature; enriched, additionally, with poetry of the first waters, and luminous essays, and other effusions of men of letters? So choice a morceau was the very thing that every body wanted; and, in the course of his journey, subscriptions poured in to the extent of one thousand; and Mr. C. on his return, after what might be called a triumph, discovered the elasticity of his spirit; smiling at past depressions, and now, on solid ground, anticipating ease, wealth, and fame." vol. i. pp. 154, 155.

The following is a specimen of his letters while on this literary journey:—

"My dear Friend, "Manchester, Jan. 7, 1796.

"I arrived at Manchester, last night, from Sheffield, to which place I shall only send about thirty numbers. I might have succeeded there, at least equally well with the former towns, but I should injure the sale of the Iris, the editor of which paper (a very amiable and ingenious young man, of the name of 'James Montgomery') is now in prison, for a libel on a bloody-minded magistrate there. Of course I declined publicly advertizing or disposing of the Watchman in that town.

"This morning I called on Mr. — with H.'s letter. Mr.— received me as a rider [commmercial traveller], and treated me with insolence that was really amusing from its novelty. 'Overstocked with these articles.' 'People always setting up some new thing or other.' 'I read the Star and another paper: what can I want with this paper, which is nothing more? Well, well, I'll consider of it.' To these entertaining bon mots I returned the following repartee,—'Good morning, sir.'" pp. 172, 173.

"But all would not do! A feeling of disappointment, early, and pretty generally, prevailed amongst the subscribers. The Prospectus promised too much. In the Review department, no one article appeared embodying any high order of talent. The Newspaper section pleased no one, from the confined limits to which the editor was restricted; independently of which, nearly all the subscribers had seen the Debates, in their length, through other mediums; and yet this profitless part of the work gave most trouble to the compiler. One pitiful subscriber of fourpence every eighth day, thought his boys 'did not improve much under it.' Another expected more from his 'Annual Register!' Another wanted more 'Reviews!' Another, more 'Politics!' and those a little 'sharper.' As the work proceeded, joys decreased, and perplexities multiplied; added to which, subscribers rapidly fell off, debts were accumulated and unpaid, till, at the Tenth Number, the Watchman at the helm cried 'Breakers!' and the vessel stranded! it being formally announced, that 'The work did not pay its expenses!'" vol. i. pp. 156, 157.

We have extracted these melancholy recitals for the sake of the important lessons which they convey. They shew the folly and misery of a life of desultory literary adventure, instead of steady industry, in a homely, it may be, but settled calling. If Coleridge, with all his genius, his eloquence, his fertility of expedients, and his extraordinary power of attracting friends, and with no very burdensome domestic claims upon him, was thus pressed down with anxieties which embittered his life, what hope is there for any young man who imitates his vagrant example, without, perhaps, possessing a tithe of his abilities; buoying himself up with airy expectations of fame, instead of earning the bread of plodding

diligence. No one lamented so much as himself the desultory life which for the most part he had led; instead of exerting the powerful talents with which Divine Providence had endowed him, in a daily systematic course of useful industry.

Another important lesson, is the inestimable value of early settled principles, both in secular and sacred matters. The vague dreams of human perfectibility, which seduced young Coleridge and his friends, were at length dissipated; but not before they had wrought much mischief to themselves and others. Mr. Southey's solid judgment soon took him out of this devious course; and the enthusiastic author of the revolutionary Wat Tyler settled into a good Conservative, and something more than a Conservative; and Coleridge spent his latter years in warning his contemporaries and juniors against the specious political seductions of his own early days. In religion, also, he found the need of a better guide than his own imagination and unaided reason; and no man has left upon record stronger testimonies against those vain philosophizings by which Christianity is affected to be liberalized into a specious kind of Deism, under the innocent but abused name of Unitarianism. There is much in these volumes upon this subject; and we will endeavour to weave together a few passages, which will shew somewhat of the religious history of Mr. Coleridge's mind in relation to it; prefacing them with Mr. Cottle's account of his friend's first appearance in a pulpit.

"When Mr. Coleridge first came to Bristol, he had evidently adopted, at least to some considerable extent, the sentiments of Socinus. By persons of that persuasion, therefore, he was hailed as a powerful accession to their cause. From his voluble utterance, it was even believed that he might become a valuable Socinian minister (of which class of divines a great scarcity then existed, with a still more gloomy anticipation, from most of their young academicians, at their chief academy, having recently turned infidels). But though this presumption in Mr. Coleridge's favour was confidently entertained, no certainty could exist without a trial, and how was this difficulty to be overcome? The Socinians in Bristol might have wished to see him in their pulpit; but, as they said, 'the thing, in Bristol, was altogether impracticable,' from the conspicuous stand which he had taken in free politics, through the medium of his numerous lectures.

"It was then recollected by some of his anxious and importunate friends, that Bath was near, and that a good judge of requisite qualifications therein was found, in the person of the Rev. David Jardine, with whom some of Mr. C.'s friends were on terms of intimacy; so that it was determined that Mr. Coleridge, as the commencement of his brilliant career, should be respectfully requested to preach his inaugural discourse in the Socinian chapel at Bath.

"The invitation, couched in flattering terms, having been given and accepted, I felt some curiosity to witness the firmness with which Mr. C. would face a large and enlightened audience, and, in the intellectual sense, grace his canonical robes. No conveyance having been provided, and, wishing the young ecclesiastic to proceed to the place of his exhibition with some decent respectability, I agreed with a common friend, the late Mr. Charles Danvers, to take Mr. C. over to Bath in a chaise.

"The morning of the important day unfolded, and in due time we arrived at the place of our destination. We now advanced from our inn towards the chapel; when on the way, a man stopped Charles Danvers, and asked him if he could tell where the Rev. Mr. Coleridge preached. 'Follow the crowd,' said Danvers, and walked on. Mr. C. wore his blue coat and white waistcoat; but what was Mr. Jardine's surprise, when he found that his young probationer peremptorily refused to wear the hide-all sable gown! Expostulation was unavailing, and the minister ascended to the pulpit in his coloured clothes.

"Considering that it had been announced, on the preceding Sunday, that 'the Rev. S. T. Coleridge, from Cambridge University,' would preach there this day, we naturally calculated on an overflowing audience, but it proved to be the most meagre congregation I had ever seen. The reader will but imperfectly appreciate Mr. C.'s discourse, without the previous information, that this year (1796) was a year of great scarcity, and consequent privation amongst the poor; on which subject the sermon was designed impressively to bear. And now the long-expected service commenced. However reluctant, it must be impartially stated, suggesting, as it will, complicated feelings in the reader's mind.

"The prayer was, without being so intended, formal, unimpressive, and undevotional. The singing, from two or three exclusive voices, was somniferously languid, but we expected that the sermon (as the great Lexicographer would, or might have expressed it) would arouse the inattentive, and invigorate the dull. The moment for announcing the text arrived. Our curiosity was excited. With little less than famine in the land, our hearts were appalled at hearing the words, 'When they shall be hungry, they shall fret themselves, and curse their king, and their God, and look upward' (Isa. viii. 21). Mr. Winterbotham, a little before, had been thrown into prison for the freedom of his political remarks in a sermon at Plymouth, and we were half fearful whether in his impetuous current of feeling, some stray expressions might not subject our friend to a like visitation. Our fears were groundless. Strange as it may appear in Mr. Coleridge's vigorous mind, the whole discourse consisted of little more than a Lecture on the 'Corn Laws;' which sometime before he had delivered in Bristol, at the Assembly-Room, and which 'Corn Laws,' he laboured to show, were cruelty to the poor, and the alone cause of the prevailing sufferings, and popular discontent.

"Returning from our edifying discourse, to a tavern dinner, we were privileged with more luminous remarks on this inexhaustible subject; but something better (or worse, as the reader's taste may be) is still in reserve. After dinner, Mr. Coleridge remarked that he should have no objection to preach another sermon that afternoon. In the hope that something redeeming might still appear, and the best be retained for the last, we encouraged his proposal, when Mr. C. rang the bell, and, on the waiter appearing, he was sent, with Mr. Coleridge's compliments, to Mr. Jardine, to say, 'if agreeable, Mr. C. would give his congregation another sermon, this afternoon, on the Hair Powder Tax!' On the departure of the waiter, I was fully assured that Mr. Jardine would smile, and send a civil excuse, satisfied that he had quite enough of political economy, with blue coat and white waistcoat, in the morning, but (exciting the greatest surprise) the waiter returned with Mr. Jardine's compliments, saying, 'he should be happy to hear Mr. Coleridge!'

"Now all was hurry, lest the concourse should be kept waiting. What surprise will the reader feel, on understanding that, independently of ourselves and Mr. Jardine, there were but seventeen persons present, including men women and children! We had, as we expected, a recapitulation of the old lecture in reprobation of the Hair Powder Tax (with the exception of its humourous appendages); and the twice-told tale, even to the ear of friendship, in truth, sounded rather dull!

"Two or three times Mr. C. looked significantly toward our seat, when, fearful of being thrown off my guard into a smile, I held down my head, from which position I was aroused, when the sermon was about half over, by some gentleman throwing back the door of his pew and walking out of the chapel. In a few minutes after, a second individual did the same; and, soon after, a third door flew open, and the listener escaped! At this moment affairs looked so ominous, that we were almost afraid Mr. Jardine himself would fly, and that none but ourselves would fairly sit it out.

"A little before, I had been in company with the late Robert Hall and S. T. Coleridge, when the collision of equal minds elicited light and heat; both of them ranking in the first class of conversationalists, but great indeed was the contrast between them in the pulpit! The parlour was the element for Mr. Coleridge, and the politician's lecture, rather than the minister's harangue. We all returned to Bristol with the feeling of disappointment;—Mr. C. from the little personal attention paid to him by Mr. Jardine; and we, from a dissatisfying sense of a Sunday desecrated. Although no doubt can be entertained of Mr. Coleridge having, in the journey before noticed, surpassed his first essay, yet, with every reasonable allowance, the conviction was so strong on my mind, that Mr. C. had mistaken his talent, that my regard for him was too genuine to entertain the wish of ever again seeing him in a pulpit!" pp. 176—184.

"Mr. C., up to Feb. 18, 1798, held, though laxly, the doctrines of Socinus. On the Rev. Mr. Rowe, of Shrewsbury, the Socinian minister, coming to settle in Bristol, Mr. Coleridge was strongly recommended, by his friends of that persuasion, to offer himself as Mr. R.'s successor; and he accordingly went on probation to Shrewsbury." p. 304.

"The two Messrs. Wedgewoods adhering to their opinion, that Mr. Coleridge, by accepting the proposed engagement, would seriously obstruct his literary efforts, addressed to him a conjoint letter, announcing that it was their determination to allow him, for his life, one hundred and fifty pounds a year. This decided Mr. Coleridge to reject the Shrewsbury invitation." p. 306.

"Some weeks after his return to England from Malta, in 1807, Mr. Coleridge called on me; when, in the course of conversation, he entered into some observations on his own character, that made him appear unusually amiable. He said, that, naturally, he was very arrogant; that it was his easily besetting sin; a state of mind which he said, he ascribed to the severe subjection to which he had been ex-

posed, till he was fourteen years of age, and from which, his own consciousness of superiority made him revolt. He then stated that he had renounced all his Socinian sentiments; that he considered Socinianism as a heresy of the worst description; attempting, in vain, to reconcile sin and holiness; the world and heaven; opposing the whole spirit of the Bible: and he further said, that Socinianism was subversive of all that truly constituted Christianity. At this interview he professed his deepest conviction of the truth of Revelation; of the Fall of Man; of the Divinity of Christ, and redemption alone through his blood. To hear these sentiments so explicitly avowed, gave me unspeakable pleasure, and formed a new, and unexpected, and stronger bond of union." vol. ii. pp. 75, 76.

Nor was this change of sentiment hasty, or without serious investigation; as the following passages will shew.

"On his return to Bristol, in the year 1807, a complete reverse had taken place in his theological tenets. 'Reflection and reading, particularly the Bible, had taught him,' as he said, 'the unstable foundation on which Socinians grounded their faith;' and in proportion as orthodox sentiments acquired an ascendency in his mind, a love of truth compelled him to oppose his former errors, and stimulated him, by an explicit declaration of his religious views, to counteract those former impressions, which his cruder opinions had led him so strenuously to enforce on all around." vol. ii. pp. 99, 100.

"In this year I was invited to meet him, in company with a zealous Socinian minister. It was natural to conclude, that such uncongenial, and, at the same time, such inflammable materials, would soon ignite. The subject of Socinianism having been introduced soon after dinner, the minister avowed his sentiments, in language that was construed into a challenge, when Mr. Coleridge advanced at once to the charge, by saying, 'Sir, you give up so much, that the little you retain of Christianity is not worth keeping.' We looked in vain for a reply. After a manifest internal conflict, the Socinian minister very prudently allowed the gauntlet to remain undisturbed.

"Shortly after this occurrence, Mr. Coleridge supped with the writer, when his well-known conversational talents were eminently displayed.....He said, he had recently had a long conversation with Mr. —— (a Socinian minister), who declared, that, 'He could discover nothing in the New Testament which in the least favoured the Divinity of Christ.' Mr. C. replied, that 'It appeared to him impossible for any man to read the New Testament, with the common exercise of an unbiassed understanding, without being convinced of the Divinity of Christ, from the testimony almost of every page.'

"He said, 'it was evident that different persons might look at the same object with very opposite feelings. For instance,' he remarked, 'if Sir Isaac Newton looked at the planet Jupiter, he would view him, with his revolving moons, and would be led to the contemplation of his being inhabited, which thought would open a boundless field to his imagination; whilst another person, standing perhaps at the side of the great philosopher, would look at Jupiter, with the same set of feelings that he would at a silver sixpence. 'So,' he said, 'some persons were wilfully blind, and did not seek for that change, that preparation of the heart and understanding, which would enable them to see clearly the Gospel truth.'" vol. ii. pp. 101, 102.

"Mr. C. also said, that 'he had always found Socinians to be an intolerant, bigoted people; more so than any other sect; and at the same time they were ludicrously supercilious.' He said, 'they did not fairly weigh and investigate the opinions of others, but they sneered, and thought that argument sufficient; modestly considering all reason and intellect confined to them.' He mentioned also the unfair books they put into the hands of their children, as the evidences of Christianity, which taught no more religion than the Koran. He then referred to the dreadful state of the literati in London, as it respects religion, and of their having laughed at him, and believed him to be in jest, when he professed his belief in the Bible." vol. ii. pp. 103, 104.

"Mr. Coleridge was lecturing in Bristol, surrounded by a numerous audience, when, in referring to the 'Paradise Regained,' he said, that Milton had clearly represented Satan, as a 'sceptical Socinian.' This was regarded as a direct and undisguised declaration of war. I received from him directly after, a letter, in which he writes: Mr. —— I find is raising the city against me (as far as he and his friends can), for having stated a mere matter of fact; viz. that Milton had represented Satan as a sceptical Socinian; which is the case; and I could not have explained the excellence of the sublimest single passage in all his writings, had I not previously informed the audience, that Milton had represented Satan, as knowing the Prophetic and Messianic character of Christ, but was sceptical as to any higher claims. And what other definition could Mr. —— himself give of a sceptical Socinian? (with this difference indeed, that Satan's faith somewhat exceeded that of Socinians.)" vol. ii. pp. 111, 112.

"The comments on Socinianism, in his 'Literary Remains,' shew the coincidence

of his later and last sentiments, with those he so explicitly avowed in 1807. 'Socinianism,' he observes, 'is not a religion but a theory, and that, too, a very pernicious, or a very unsatisfactory theory. Pernicious because it excludes all our deep and awful ideas of the perfect holiness of God, his justice and his mercy, and thereby makes the voice of conscience a delusion, as having no correspondent in the character of the legislator; regarding God as merely a good natured pleasure-giver; so happiness be produced, indifferent as to the means:—unsatisfactory, for it promises forgiveness, without any solution of the difficulty of the compatibility of this with the justice of God; in no way explains the fallen condition of man, nor offers any means for his regeneration. 'If you will be good, you will be happy,' it says: that may be, but my will is weak: I sink in the struggle.

"'Socinianism never did, and never can, subsist as a general religion. For, first, it neither states the disease on account of which the human being hungers for revelation, nor prepares any remedy in general, nor ministers any hope to the individual. Secondly, In order to make itself endurable on scriptural grounds, it must so weaken the texts and authority of Scripture, as to leave in Scripture no binding proof of any thing. Take a pious Jew, one of the Maccabees, and compare his faith, and its grounds, with Priestley's and then for what did Christ come?'" vol. i. pp. 119, 120.

"It is satisfactory to learn, from the testimony of Mr. C.'s 'Table talk,' that his last and maturest opinions were, to the fullest, confirmatory of those expressed by him in these pages. Thus he says, 'I think Priestly must be considered the author of modern Unitarianism. I owe, under God, my return to the faith, to my having gone much further than the Unitarians, and so having come round to the other side. I can truly say, I never falsified the Scriptures. I always told them (the Socinians) that their interpretations of Scripture were intolerable, on any principles of sound criticism; and that, if they were to offer to construe the will of their neighbour as they did that of their Maker, they would be scouted out of society. I said, plainly and openly, that it was clear enough John and Paul were not Unitarians.

"I make the greatest difference between 'ans' and 'isms.' I should deal insincerely, if I said, that I thought Unitarianism was Christianity. No, as I believe, and have faith in the doctrine, it is not the truth in Jesus Christ. By the bye, what do you (Unitarians) mean, by exclusively assuming the title of Unitarians? As if Trio-Unitarians were not necessarily Unitarians, as much (pardon the illustration) as an apple-pie must of course be a pie! The schoolmen would perhaps have called you Unicists, but your proper name is Psilanthrapists, believers in the mere human nature of Christ..... Unitarianism, is in effect, the worst of one kind of Atheism, joined to one of the worst kinds of Calvinism. It has no covenant with God, and it looks upon prayer as a sort of self-magnetizing;—a getting of the body and temper into a certain *status*, desirable, *per se*, but having no covenanted reference to the Being to whom the prayer is addressed.

"The *pet* texts of Socinians are quite enough for their confutation with acute thinkers. If Christ had been a mere man, it would have been ridiculous in him, to call himself the 'Son of Man;' but being God and man, it then became, in his own assumption, a peculiar and mysterious title. So, if Christ had been a mere man, his saying, 'My Father is greater than I' (John xv. 28), would have been as unmeaning. It would be laughable, for example, to hear me say, 'my Remorse succeeded indeed, but Shakspeare is a greater dramatist than I.' But how immeasurably more foolish, more monstrous, would it not be, for a man, however honest, good, or wise, to say, 'But Jehovah is greater than I.'" vol. ii. pp. 113—115.

"Read the first chapter of the Book of Genesis without prejudice, and you will be convinced at once. After the narrative of the creation of the earth and brute animals, Moses seems to pause, and says, 'And God said, Let us make man in our image, after our likeness.' And in the next chapter, he repeats the narrative.—'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life;' and then he adds these words, 'and man became a living soul.' Materialism will never explain these last words." vol. ii. p. 115.

Mr. Cottle lost sight of Mr. Coleridge from 1807 to 1814, when he went to Bristol to deliver a course of lectures upon Shakspeare, as he had been doing at the Royal Institution in London. His entrance was so characteristic, that we must cite Mr. Cottle's account of it.

"On the morning on which the lectures were to begin, a brother of Mr. George Cumberland (a gentleman well known in the literary world, residing in Bristol), arrived in this city from London, on a visit to his brother, when he casually said to him, 'I came as far as Bath with one of the most amusing men I ever met with. At the White Horse, Piccadilly, he entered the coach, when a Jew boy came up with pencils to sell. This 'amusing gentleman' asked the boy a few questions, when the answers of the boy being what he thought, unusally acute, the gentleman

said, 'that boy is not where he ought to be. He has talent, and if I had not an important engagement at Bristol to-morrow, I would not mind the loss of my fare, but would stay a day or two in London to provide some better condition for him.' He then called the waiter: wrote to a gentleman in the neighbourhood, with a pencil, urging him to patronize the bearer: gave the boy five shillings, and sent him, with the waiter, according to the address of the note.

"This same gentleman, he said, talked incessantly for thirty miles out of London, in the most entertaining way, and afterwards, with little intermission, till they arrived about Marlborough, when he discovered that the lady who was in the coach with them, was a sister of a particular friend of his. 'On our arrival at Bath,' said the brother, 'this entertaining gentleman observed to me, 'I must here quit you, as I am determined not to leave this Lady, who is going into North Wales, till I have seen her safe at her brother's door;' so here the amusing gentleman left us.

"'Why' said Mr. Cumberland, 'I should not be surprised if that were Coleridge, and yet that cannot be, for he has an appointment this day in Bristol.' 'That is the very name,' said his brother. Mr. G. C. remarked, 'This Mr. Coleridge is coming to Bristol, to give us a course of lectures on Shakspeare, and this evening he has appointed for his first lecture, at the Great Room, White Lion.' 'Whatever the engagement may be,' replied the brother, 'rely upon it you will have no lecture this evening. Mr. C. at the present moment is posting hard towards North Wales!' The great business now was for those who had interested themselves in the sale of tickets for the course, to hasten round to the purchasers, to announce, that Mr. C. would be prevented from giving the lectures till further notice.

"In two or three days, he presented himself in Bristol after a right true journey into North Wales; and then, another day was appointed to begin the course. The day arrived. His friends met in the afternoon, full of anxiety, lest a second disappointment should take place. Not one of them had seen Mr. C. in the course of that day, and they could not tell where he had dined. They then set off, to find out this intricate point, and having discovered him, after some difficulty, hurried him from the bottle, and the argument, to fulfil his less important, or, at least, his less pleasing engagement.

"He arrived at the lecture room, just one hour after all the company had impatiently awaited him. Apologizing for an unavoidable interruption! he commenced his lecture on Hamlet." vol. ii. pp. 141—143.

There was unhappily at this period of Coleridge's life a far worse cause for his strange conduct, than mere forgetfulness or eccentricity. He had taken to the use of opium, and was carrying it to an excess perfectly frightful; and, as related by Mr. Cottle, incredible. The Quarterly Reviewers are much displeased with Mr. Cottle for revealing this horrible secret; but Coleridge himself expressed an earnest wish that the awful fact might be made known after his death, as a warning to others. The disclosure cannot be classed with the details of Cowper's attempted suicide, which some of his biographers have described with such painful minuteness, from his own auto-biographical account, instead of merely referring to it in general terms;—a matter wherein Mr. Grimshawe has far the advantage in good taste and right feeling over Mr. Southey: Mr. Grimshawe always aiming to make his narrative religiously edifying; and Mr. Southey apparently thinking little but of literature and entertainment. The detailed account of Cowper's attempted suicide is revolting, and can do no good; whereas the account of Coleridge's opium-eating is usefully monitory; for if medical men are to be credited, the practice is, or has been, far more common than ordinary observers are aware of; and its effects are so seductive and deleterious, that every person who is thrown in the way of temptation ought to be forewarned: for if he once begin the practice, there is little hope for him. Yet Coleridge was, in the mercy of God, restored many years before his death; so that his case is of double value. With these views of the matter, we will take some future opportunity of recurring to this afflicting narrative, having for the present exceeded our space. We will, however, copy a few lines, that our review may not be incomplete. Mr. Cottle says:

"In the year 1814, I received information, from an undoubted source, inform-

ing me, Mr. C. had been long, very long, in the habit of taking, from two quarts of laudanum a week, to a pint a day; and on one occasion he had been known to take, in the twenty-four hours, a whole quart of laudanum! This exceeds the quantity which Psalmanazar ever took, or any of the race of opium consumers on record. The serious expenditure of money, resulting from this habit, was the least evil, though very great, and which must have absorbed all the produce of Mr. C.'s lectures, and all the liberalities of his friends." vol. ii. p. 169.

Truth, feeling, conscience, were all sacrificed at the shrine of this Moloch, who had ruled over his victim for at least twelve years, reducing him to so abject a condition of mind and body, that he found his strongest volitions wholly unavailing, and entreated his friends to place him in a lunatic asylum till he was cured. Mr. Cottle urged him to betake himself to the grace and compassion of the Redeemer; and told him of the mercies of God to the penitent, and of his promised strength amidst man's weakness. Coleridge replies in one of his least despairing letters:

"I feel, with an intensity unfathomable by words, my utter nothingness, impotence, and worthlessness, in and for myself. I have learned what a sin is against an infinite imperishable being, such as is the soul of man!

"I have had more than a glimpse of what is meant by death and outer darkness, and the worm that dieth not—and that all the hell of the reprobate, is no more inconsistent with the love of God, than the blindness of one who has occasioned loathsome and guilty diseases to eat out his eyes, is inconsistent with the light of the sun. But the consolations, at least the sensible sweetness, of hope, I do not possess." vol. ii. p. 166.

"My main comfort, therefore, consists in what the divines call, the faith of adherence, and no spiritual effort appears to benefit me so much as the one earnest, importunate, and often, for hours, momently repeated prayer: 'I believe! Lord, help my unbelief! Give me faith, but as a mustard seed, and I shall remove this mountain! Faith! faith! faith! I believe, Oh give me faith! Oh, for my Redeemer's sake, give me faith in my Redeemer.'" vol. ii. pp. 167, 168.

We thank Mr. Cottle for his facts, though we cannot panegyrize his style. We began correcting, in the extracts, some of the extraordinary typographical errors, particularly in names, but we desisted; as in amending some we might have seemed to guarantee what we did not amend. Mr. Cottle's notices embrace chiefly the Bristol scenes of Coleridge's eventful life; but a full authentic narrative is being prepared by his family, with the aid of his own papers. This eminent man died July 25, 1834, aged 62, at Highgate, where he had resided for nearly twenty years under the hospitable roof of a friend. His sufferings in his last illness were very severe; but he bore them with great patience, and sweetness of demeanour. His constant prayer was that God would not take his Holy Spirit from him; and that, in the struggle with "the last enemy, which is Death," he might be enabled to evince the repose of his faith in his Redeemer.

OBITUARY.

REV. WILLIAM FARISH, B.D.

THE late Rev. William Farish, B. D., Jacksonian Professor in the University of Cambridge, and Rector of St. Giles's in that town—and latterly of Stoneham Parva, in the county of Suffolk—occupied for many years an important sphere, especially in the University, and greatly contributed, in many ways, to promote the cause of his Lord and Master, which he had much at heart. His life, indeed, was not marked by many incidents; and most of his early friends, from whom reminiscences of his younger years might have been obtained, have been called to their rest before him; but we have gleaned the following particulars, which we trust will be found interesting and profitable to the reader.

He was born at Carlisle, in the year 1759, the last year of the reign of George the Second. His father was rector of Stanwix in Cumberland, and one of the Minor Canons of the cathedral church of Carlisle, and a man of considerable talent and information; respecting whom, his

son used, we believe, sometimes to puzzle his juvenile auditors with relating, that, though he lived to nearly the age of four-score years, he saw but nineteen birth-days. He was, of course, born on the intercalary day of a leap-year. The Professor's mother was the daughter of Captain Bernard Gilpin, who claimed kindred with the venerable "apostle of the North" of that name. She was a woman of great piety; and a worthy descendant of that eminent man; and she early instructed her children in the Holy Scriptures, which were able to make them "wise unto salvation, through faith which is in Christ Jesus:" and, in the mercy of God, according to his promise, she had abundant reason to rejoice in the fruit of her labours. The Professor was educated partly at the Grammar School at Carlisle, and partly under his father. He went at a very early age to Magdalen College, Cambridge; where he was a model to his companions of subordination, sobriety, application to study, and general good conduct. He was soon distinguished for his mathematical talents; became Senior Wrangler of his year; and before he attained the age of twenty was made a Fellow and Tutor of his college. He carefully avoided unprofitable and contaminating society, and selected for his associates young men of studious habits and irreproachable character, who, like himself, rose in after life to highly respectable stations in society. He seems, also, to have formed from his youth the resolution of the Psalmist David, that his delight should be "with the excellent of the earth;" with those who loved and feared God; for among his most intimate friends, from early life, were the Rev. J. Venn, Dean Milner, Miles Atkinson, Dr. Jowett and his brother, and Mr. Simeon. His piety and talents brought to his college many sons of religious parents, some of whom afterwards became faithful and able ministers of the Gospel. Among them we may mention Mr. Marsden, first Chaplain of New Holland; the Rev. S. Knight, the well-known excellent Vicar of Halifax, and author of a course of Family Prayers; and we believe also the apostolic David Brown of Calcutta. Among his lay pupils were Lord Glenelg and his brother Sir R. Grant.

In the year 1794 he was elected Professor of Chemistry in the University of Cambridge; and in 1813 Jacksonian Professor of Natural and Experimental Philosophy, when he resigned the Professorship of chemistry. He also served the offices of Proctor and of Moderator. He held the living of St. Giles, in Cambridge, during a long period, and till his death. For many years he was one of the few who faithfully preached those doctrines of the Gospel which are often emphatically summed up in the expressive phrase "the doctrines of grace;" and which we have abundant reason to be thankful may now be heard in so many of our churches, both in Cambridge and elsewhere. His religious opinions exposed him to reproach: but it was the reproach of the Gospel, not of the individual; and such was his universally admitted excellence of deportment, his piety, humility, and amiableness, his intellectual ability and moral worth, that, like Daniel, none could find any fault in him except it were concerning the law of his God; and his consistent conduct tended greatly to remove those prejudices with which many regarded his religious principles. He used, for a considerable period, to receive, two or three evenings in the week, such undergraduates as were introduced to him; and these opportunities of friendly intercourse with such a man could not but be highly profitable to those who were privileged to enjoy them. His well-known Lectures on the Arts and Manufactures, which were delivered during a long series of years, were highly instructive; and were also so popular that they assisted in attracting students to Cambridge: so that he was a benefactor to his university. He had a large collection of models, or rather of machines on a reduced scale, exhibiting the principal machinery used for different purposes in this country; all of which were made under his own direction. The models or machines were not each complete in itself; but the same wheel, or other parts, often served for various machines; the machine exhibited at one lecture being taken to pieces, and another fitted together in the interval between that and the following lecture. This he contrived by having a large number of wheels, axles, and other gear, made upon the same scale; so that he could build up almost any machine he wanted. In his lecture-room were a small steam-engine, and a water-wheel; sometimes the one and sometimes the other of which supplied the moving force to his machines, which often performed, on a reduced scale, the same kind of work as the original. He had, among others, models of cotton-mills, looms, sawing-mills, and machines for rolling iron and for boring canon. His lectures were remarkable for clearness of explanation and extreme simplicity of diction. They were not confined to machinery, but embraced almost every subject connected with the arts and manufactures of the country. At one time he would explain how mines were worked, and how the minerals were raised; exhibiting drawings of the sections of mines, and models of rail-roads and machinery used for these purposes. At another time he would shew different parts of the process by which raw materials are wrought into articles suited for the purposes of human life; as in the manufacture of gunpowder, pottery, hats,

cloth, and other articles. In order to obtain the information necessary for constructing these models and giving his lectures, as well as to cultivate an affectionate intercourse with his friends, he had travelled into different parts of the kingdom; and he thus acquired, both as to the subjects on which he lectured and as to other matters, an extent of minute information which has perhaps been rarely equalled: and his talent for communicating to others the information which he possessed, was not less remarkable. He was never satisfied with a superficial view of a subject: he did not rest till he thoroughly understood it himself: and then he felt no difficulty in explaining it to others, in a way so familiar that it seemed to have cost him nothing to acquire it. He was always ready to communicate information: and willingly gave to any, who remained after the lecture was over, such further explanations as they might wish.

Though his extensive and varied knowledge had acquired for him the name of the "Walking (scientific) Library," it partook, *comparatively*, little of *book knowledge*: it was rather the result of large observation and deep meditation. He must, indeed, have read much; but he so digested what he read, as to make it completely his own. He seldom, if ever, quoted from any author, and it would have been difficult to trace his remarks to any particular writer. An anecdote is current respecting him, that, when an undergraduate, he was desired by his tutor to demonstrate a particular proposition in Euclid. He complied. "Very right, Mr. Farish," said the tutor; "but it would be as well to give Euclid's demonstration." Whether he had then read Euclid's demonstration, was a matter of doubt; but he had thought out a proof of his own. We do not vouch for the anecdote; especially as there are several others extant of a similar character which are apocryphal;—such as, that, when examined for his Bachelor's degree, he was in danger, from his unassuming manner, of being classed below his merit; when, at the request of his companions, and being conscious of his power and attainments, he "challenged the whole senate-house," and by this unprecedented expedient attracted notice, and acquitted himself so well that he became Senior Wrangler. This story was as unfounded as another, which he used to laugh at as a right merry fabrication: that, in a reverie, he once boiled his watch instead of an egg, holding the egg in his hand to mark the time. Other playful tales have been told of his alleged abstraction of mind; but they were probably mere sportive effusions. Many contemplative men are apt to think while their neighbours chat; and this was doubtless sometimes his case, especially in the earlier part of his life, when he was deeply engaged in absorbing studies; but no man more sympathized in passing scenes; and, far from going through the world blindfold, he was, on the contrary, a remarkably shrewed and keen observer. When he served the office of Proctor he was noticed for his great vigilance; and woe had it been to the delinquent student who relied upon Mr. Farish's being absorbed in mathematics, and absent-minded as to his ocular duties. He was acknowledged to be one of the most attentive and business-like Proctors who had ever honoured the function; and never had the discipline of the university been kept more strictly than during his year of office. A story is told of his once tracking and detecting three undergraduates in the night, one of whom he found concealed dripping under an inverted tub, and the other two roosting on a beam in an out-house; and as their offence had been very serious, they were enjoined, upon pain of expulsion, publicly to ask forgiveness before the Vice-Chancellor. The story, even if fictitious, shews that he was not considered as a man too abstracted to attend to the details of active duty; but because Sir Isaac Newton forgot that he had not eaten his dinner, and once used a lady's finger for a tobacco-stopper, mathematics and reverie have been "married in immortal verse," and the watch-and-egg story has probably been told in prose of half a dozen philosophers, who had quite as much right to it as Professor Farish.—But, for more serious matter.

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

Our readers will doubtless be glad to be spared a long dissertation upon the details of the elections. The general result is, that, as compared with the last Parliament, the returns in England are greatly in favour of Conservative politics; Scotland stands much where she did; but in Ireland, the anti-Church and anti-Protestant party has obtained a preponderating influence. Upon the whole, there is a balance on the anti-Conservative side; but this balance, owing to the powerful weight of England, is considerably less than even in the late Parliament,

which was elected under Sir R. Peel's ministry; so that, notwithstanding Lord Melbourne's cabinet has used all its influence, and also very unfairly and unjustly employed the Queen's popular name, there is a larger number of members upon the steady side, under every disadvantage, than there was at the last election, when the Peel cabinet was in power. Nothing can prove more strongly the determination of the seriously-reflecting part of the people to preserve our national institutions, and in particular to resist the efforts made to subvert our Church Establishments both in Great Britain and Ireland; for that was in the main the turning point of the contest. We have said so much upon this subject in another part of the present Number, that we will not fatigue our readers with repetition; but we trust there is good reason to hope, that in the ensuing Parliament the body of members in favour of our national institutions, both in Church and State, will prove so powerful as to banish for ever those insidiously destructive measures which Papists, Infidels, Radicals, and "Dissenters upon principle," have combined to promote. The country feels that it needs repose, not agitation. It cannot be a healthy state of affairs when every body is every hour expecting some new prodigy.

Many of the elections and rejections would furnish large scope for comment. London and its surrounding boroughs and counties still continue, for the most part, on the Movement side; but, among the partial changes, Mr. Atwood has come in on the Conservative interest for Greenwich, and Mr. Wood for Middlesex, and Mr. Kemble for East Surrey; and Mr. Palmer, the only Conservative candidate for London, lost the election merely by six votes. The extreme sides of the House have lost a few active members by resignation—as, for instance, Mr. Finch versus Mr. Wilks—and others by rejection, as Mr. West and Mr. Hamilton in Dublin, to pair off with Dr. Bowring, Colonel Thompson, Mr. Roebuck, and Mr. Ewart. Mr. Buxton lost his election in consequence of his speeches and votes upon the Church Bills; and this at the critical moment when the state of the West Indies is most unsatisfactory, the apprentices being treated very badly, and scarcely any thing having been practically effected towards consummating the approaching emancipation. Some of the old members have failed in consequence of being considered waverers; as, for instance, Mr. Andrew Johnston; and others have failed who certainly were no waverers, among whom we lament to mention Sir James Graham, a most efficient and conscientious member, and who has always placed Church questions more decidedly upon Scriptural grounds than any other of the political leaders of the Conservative body. Here and there an old discarded member of former Parliaments has been restored, among whom we rejoice to name Sir Thomas Acland. Of Mr. Hume, the panegyrist of Carlile, we have written elsewhere. We have deeply to regret the absence from the new Parliament of some members of that body of decidedly religious men, whose services have been invaluable, and whose numbers needed to have been greatly augmented. Among these, Mr. Hardy has been rejected for his Conservative principles; and Sir Andrew Agnew—not for his zeal respecting the observance of the Christian Sabbath, however distasteful that might be in some quarters—but because at his former election he pleased the anti-Conservative interest, whereas he has proved a very good Conservative, which the former resented, and the latter thought hardly fair; though his proving more conservative than his election promised, only shews that he conscientiously followed out his conviction according to the altered exigencies of the times. Mr. Plumptre was formerly elected on the Reform side; but not meaning by reform, Revolution, and never dreaming of pulling down our National Churches, which he wished to purify and strengthen, he has now been vehemently opposed—but, we rejoice to say, unsuccessfully—by those who do not "fear God," and are "given to change."

Surely these are signs of the times, which all who desire to be disciples of Christ ought to note.

ANSWERS TO CORRESPONDENTS.

Q. S. M.; T. M.; ANTI-PAPIST; A SABBATARIAN; F. M. S.; A THANKFUL READER; G.; CLERICUS; P.; R. K.; E. L.; J. P.; R. I; L. L. D.; and several CONSTANT READERS; are under consideration.

We will insert ——'s *Defence of Mr. Le Bas;* but do not choose to acknowledge his supercilious signature.

ERRATUM.

Page 585, line 10: *for* other *read* the.

THE

CHRISTIAN OBSERVER.

No. 430.] OCTOBER. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

ELIJAH.

(*Continued from p. 559.*)

"EVERY one that exalteth himself shall be abased, and he that humbleth himself shall be exalted," is a fundamental law in the constitution of the kingdom of God; and in the administration of that kingdom it is the usual order, that "pride goeth before destruction," and "before honour is humility." If this be so in the general, it is especially so in reference to the highest of all honour, that of being a fellow-worker with God. Few, in fact, have ever been called to any post of eminent and extensive usefulness in the church, who have not been trained and disciplined to this glorious office in the school of self-denying humility. There they have learned "not to think of themselves more highly than they ought to think, but to think soberly, according as God hath dealt to every man the measure of faith;" to feel that the treasure which they minister is contained in earthen vessels, and that the excellency of the power is of God, and not of them. There, too, they have learned to cultivate and cherish close communion with God, in fervent and effectual prayer, and to experience the power of Divine grace. Thus have they become familiar with themselves—familiar with God. Thus do they discover at once their own impotence, and the Omnipotence of that arm which, in every emergency, they can summon to their aid. Thus do they discover where man's true strength lies:—not in the efforts of nature, but in the prayer of faith; not in that activity and bustle which would exalt man, but in that meditative and prayerful calm which gives room for the exercise and acknowledgment of the Divine arm. "Be still, and know that I am God," is their practice and their experience; and, while they each acknowledge, Of myself I can do nothing, can, with the Apostle—and with humility—add, "I can do all things through Christ, which strengtheneth me."

Such a man emerges from his secret, perhaps obscure, retirement, the humble, but honoured and efficient, instrument of God. The closet is the citadel of his strength, the focus of his power. In the closet he holds the helm which guides the vessel of Providence, charged with the destinies of man; he presses there the lever which moves the Hand that moves the world. The man of prayer descends from his closet into this lower world as a being of superior order, with the power, yet the humility, of a delegate from heaven. He may court obscurity; and God's providence may appoint him to tread a lowly path; but, like his Divine

Master, he cannot be hid. His countenance shines with the reflected lustre of the Divine glory which beamed upon him in his secret converse with God, and, like the "Father of lights," he is revealed by his beneficence and brightness. The odours of sanctity, fresh from heaven, breathe around him, and betray, by the sweet perfume it diffuses, the lowly and retiring plant that blooms beneath. The man of prayer is never contemplated by the world as a mere ordinary man: a spirit of wisdom and power, and of a sound mind, impregnates his every word and act, and lodges in every conscience a testimony for God. He attracts, or awes—he is loved, or feared, by all.

Such a man was Elijah.—After a sojourn of three years in the widow's hut at Zarephath, in what even the religious world might be tempted to pronounce an useless, indolent, and inglorious obscurity, but where, in reality, Divinely led, and Divinely nourished, he was treasuring up strength and acquiring meetness for the great and glorious work which God had selected him to be the honoured instrument of accomplishing; when famine had now brought Israel to the very brink of destruction, and when God saw fit to purge the land of its idolatry, and to remove the consequent judgment, the command is issued to Elijah, "Go, shew thyself unto Ahab; and I will send rain upon the earth." With Ahab's concurrence he assembles the prophets of Baal and the groves, to the number of eight hundred and fifty, and all the people, to Mount Carmel; and there, doubtless by Divine command (1 Kings xviii. 36), proposes to put the controversy between God and Baal upon this issue: "Call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God."

It may here be reasonably asked, Why was not the issue put upon the calling down of rain, the required blessing, rather than of fire? Perhaps to prefigure to us the need of an atoning sacrifice for sin; to shew that the judgment could not be removed, and the mercy bestowed, until an atoning sacrifice had first been offered. We shall not dwell upon the circumstances and issue of this trial—the destruction of Baal's prophets, and the abundance of rain, which, in answer to the fervent, effectual, and persevering prayer of the prophet, followed this purifying of the land—but shall pass on, in the xixth chapter, to a remarkable epoch in the history of Elijah.

"And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah."—But how is this? How is it that he who boldly denounced the tyrant, who stood alone upon Mount Carmel against an apostate church and nation, who stood by his sacrifice when the fire from heaven fell upon the altar, now trembles, and flies before a woman? Did he, whom the ravens and the widow fed—the one forgetting their nature and the other her poverty—and who, when called of God to trust to these improbable resources, "in hope believed, even against hope," now, when he had experienced the Divine faithfulness, and proved that "man doth not live by bread alone, but by every word which proceedeth out of the mouth of God," fear that he should perish by famine in the wilderness? Did he, who, with the intrepidity of a Divinely imparted faith, boldly faced a despotic tyrant, while seeking him throughout every kingdom that he might slay him, and a hostile nation, while writhing under the scourge of that famine which he had inflicted, now that he was accredited of God, and reconciled to that king and

people whom he had just rescued from the jaws of famine, fear that he should perish by the hand of one idolatrous and reprobate woman? Is it indeed that "Elias was a man subject to like passions as we are," and that he was "exalted above measure through the abundance of the revelations," and, being puffed up with pride, fell into the snare and condemnation of the devil? Is it that he grieved and quenched the Spirit, and thus, shorn of his spiritual strength, became weak as other men? Is not the fall of Elijah, of Abraham, of David, and of other eminent saints, designed to teach "him that thinketh he standeth, to take heed lest he fall;" and that there is no eminence in the Divine life on which we can rest with security? Christianity is the progress of a soul to perfection; and it is a progress up a steep and slippery ascent. He who stops but for a moment, infallibly falls back. If we look downwards from any heights of attainment, however lofty, and, forgetful of the great end of our journey, the great object and hope of our calling, are content to live upon the view of present attainment or the memory of past experience, the head will become giddy through spiritual pride; and the higher the eminence to which we have attained, the deeper and more fatal will be our fall. God is ever most jealous of his choicest gifts. He passed by the angels when they fell, and pitied man. He took not hold upon the nature of angels, but the seed of Abraham: "You only," he says to his own people, "have I known of all the nations upon the earth, *therefore* will I punish you for all your iniquities." Nor does the Gospel reverse this law. He that, like Capernaum, is by spiritual privileges exalted unto heaven, if he fall, must be thrust down into hell. Our wisdom therefore, as our duty, is, "forgetting the things that are behind, and reaching unto the things that are before, to press toward the mark, for the prize of the high calling of God in Christ Jesus."

Certain it is that the spirit of Elijah was greatly changed in its frame and temper from what it appeared before Ahab and on Carmel. Disappointed of the converting energy, which, in the excitement of his triumph, he anticipated as the result of his zeal for the Lord on Mount Carmel, and alarmed at the accumulating difficulties and dangers in which his destruction of the priests of Baal had involved him, in the despondency of unbelief "he went a day's journey into the wilderness, and came and sat down under a juniper-tree; and he requested for himself that he might die, and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers." He who was reserved for that high destiny that he should never die; he who, with one solitary exception, was alone exempt from the common lot of mortality, the common penalty of sin; in the ignorance of unbelief prefers a petition which, if granted, would rescind the decree that conferred upon him his peculiar privilege. And does not this remind us of the deep debt of gratitude which we owe to Divine providence and to Divine grace, not only for our prayers answered, but for our prayers rejected when we have asked amiss? Look back upon the history of life. Review the past by the back light of experience, and say how many fond and anxious desires were converted into earnest prayer, yet those prayers remained unanswered—at least the object of those prayers was unattained; while you now see that your petitions were for that which would not only have darkened your eternal prospects, but also blighted your present happiness. Tell the doubting and desponding soul how many dreaded evils were deprecated with strong crying and tears, yet came upon you in all their terrors; while you now see that the thunder-storm at which you trembled but rent the dense and threatening cloud which excluded Heaven's warm and lightsome beams, opened for you the

brightest and most cheering vista into eternity, and scattered the seeds of your choicest present blessings.

But the long-suffering God does not cast off his despondent and murmuring servant, who yet in heart cleaved to Him. "As he lay and slept under a juniper-tree, behold, then, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, a cake baken on the coals, and a cruse of water at his head: and he did eat and drink, and laid him down again."—What a lively picture does this furnish of the treacherous and slothful heart, when first awakened from that sleep of death in which by nature it is plunged! Alarmed by a perception of its danger, and experiencing a deep-seated sense of want, it turns anxiously to the means and resources which God has provided, and feeds with appetite upon the spiritual food which grace ministers; yet not that it may be stimulated to active obedience, not that it may be refreshed and strengthened to run with patience the race that is set before it, but merely that it may still the cravings of a troubled conscience. Quickly sated with that spiritual manna, the food of angels; that bread from heaven, which is loathsome to its carnal nature; it turns away, and sinks back again into that fatal lethargy of soul, and that sensual repose, from which the touch of God's message had awaked it: it eats and drinks, and lays it down again: and if God did not again and again interpose, to disturb its slumbers with some awakening providence, or startling conviction, or affecting appeal, it would sleep the sleep of death.

"And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee."—There is inexpressible beauty and encouragement in the angel's urging Elijah to this second meal, and the motive assigned: "Arise and eat; because the journey is too great for thee." *It* tells the timid and anxious soul, that 'as our day is, so shall our strength be.' *It* explains the gracious meaning of that command, "Take no thought for the morrow;" for we know not what shall be on the morrow; we know not what a day shall bring forth; we know not what temporal afflictions, what spiritual temptations, are impending over us. But God *does* know all this: and let us only walk in the path of duty, and "He will provide." He will give his angels charge over us, to keep us in all our ways; for "God is faithful, who will not suffer us to be tempted above that we are able, but will, with the temptation, also make a way to escape, that we may be able to bear it."

Thoroughly awakened by this repeated appeal, he no longer, as before, "*looks*, and *beholds*," and, having sated a craving appetite, "lays him down again," but *arises*, and addresses himself with zeal and perseverance to the work appointed him. "He *arose*, and did eat and drink, and went in the strength of that meat forty days and forty nights, to Horeb the Mount of God."—He travels a day for each year that Israel was compelled, on account of its murmurings and rebellions against the Lord, to wander through this very wilderness; in order, perhaps, to remind him of his distrust of Providence, and his desertion of what he feared to be a dangerous service, which now brought *him* also to wander through this desert solitude. But he too, like Israel, though rebuked, is not abandoned, but even in the wilderness is Divinely nourished and upheld. He finds that the food with which God's grace nourishes his people can prepare them for every privation, and strengthen them for every labour to which his providence calls them. He anticipates, by a typical experience, those gracious promises of the Gospel, that he who eateth of the true bread from heaven shall never

hunger; and he who drinketh of the water which Christ will give him, shall never thirst.

"And he came thither, unto a cave, and lodged there."—The cave in which Elijah lodged is supposed by some to be that cave, or cleft of a rock, in which God placed Moses six hundred years before, when, in answer to his request that he would shew him His glory, He caused all his goodness—which is God's essential glory, for "God is love"—to pass before him. And it was probably in expectance of a similar manifestation that he now, in his urgent distress and alarm, travelled thither. "And, behold, the word of the Lord came to him; and He said unto him, What doest thou here, Elijah?"

How awakening, how electric, this appeal! How awfully solemn the circumstances under which at this moment it sounded in the prophet's inmost soul! To how still a pause, how deep a self-inspection, how profound a penitence and humiliation, did it now summon him! But if we would enter fully into the spirit of these words, if we would see the full force and impressiveness of this solemn appeal, we should attentively consider the parties, and the circumstances. We should reflect that this is the searching appeal of the heart-seeing, the holy, and the omniscient God; the inquiry of Him who "needeth not that any should testify of man, for He knoweth what is in man." We should, by a retrospective glance, contemplate the character and history of the remarkable individual to whom these words were addressed, and by God.

These words, as addressed to Elijah, conveyed a mild reproof for his distrust of Providence and desertion of duty. To this Elijah, in the integrity of a heart yet unsubdued to a deep and full sense of the infinite demands of the Creator upon his rational creatures, replies, in self-justification, that it was not indeed an indifference to the cause and glory of God which had led him to flee from the conflict into this desert solitude: on the contrary, that he was "very jealous for the Lord God of hosts:" but that it was the widely extended and obstinate impenitence of Israel, which the most stupendous miracles could not remove; and the hopelessness of a cause which the most signal triumphs seemed not to forward, but only to draw a more bitter enmity and more certain ruin upon the head of himself, its solitary advocate. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away." Truly these, according to human calculation, are unanswerable arguments. But how vain, not here to say how sinful, are all human arguments and human calculations when they indicate a course different from the revealed will of God! It is probable that Elijah, in the very moment of his flight, was at that crisis of his destiny which, but for this flight, would have issued in full and final triumph. Jezebel's threat had probably for its sole object to produce this very flight; for, had she the power and the intention of carrying her threatening into effect, the messenger who bore it would not have been an agent to defeat, but to fulfil it: the herald of death would have been also the executioner. But even though defeat and death were to be the sole result of his devotedness to the cause of God, could this furnish a valid plea to justify or excuse his desertion of it? He had been Divinely commissioned to a particular work: was that commission suspended or repealed? Could he plead *that* which alone can ever furnish a solid ground of justification—conformity to the Divine will? Could he answer to that searching appeal of the Omniscient, "What doest thou here," I stand here in obedience to

the dictates of thy word, the leadings of thy providence, and the attractions of thy grace?

To silence the murmurs of self-righteousness, and to reduce him to that deep sense of his own utter insignificance and unworthiness which might fit him to enter upon the important work that God had still for him to accomplish, and by deep humility to empty him so thoroughly of self that he might be filled with all the fulness of Divine power, Infinite Wisdom adopts, as the most effectual mean, a contracted manifestation of the Divine attributes—the awful greatness, yet condescension; the resistless power, yet meekness; the strict justice, yet patience and forbearance and long-suffering; the holiness, yet the goodness of God. The command is issued, "Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by; and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, there came a voice unto him, and said, What doest thou here, Elijah?"

In reading this awfully sublime description, we should attentively mark, that it is not any of those terrors of the Lord that preceded and announced the Divine advent, which is either the vehicle of God's presence or the instrument of Elijah's humiliation. The Lord was not in the wind—nor in the earthquake—nor in the fire—but in the still small voice. Nor was it until Elijah heard that voice, that, in token of deep humiliation, "he wrapped his face in his mantle, and went out;" and in the attitude—not of passive, terrified prostration—but of respectful and obedient attention, "stood in the entering in of the cave." No; the terrors of the Lord, like the driving, pitiless storm, can but compel man to wrap more closely around him the insufficient covering of his own righteousness; the mild, yet searching beam of the restored Sun, the warm breath of a propitious Heaven, alone can humble and subdue him. The terrors of the Law, at the best, can but shut him up unto the faith: the grace of the Gospel alone can soften and convert him. The thunderings, and lightnings, and voices of Sinai, may alarm, perhaps harden, the sinner; the still small voice alone can effectually call him to repentance. Even in that great and terrible day of the Lord, "when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all that is therein, shall be burned up," they whose rejoicing is this, "the testimony of their conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they have had their conversation in the world," unmoved by the sight and sound of all these terrors of a dissolving universe, "this wreck of matter, and this crash of worlds," will look up, and lift up their heads, knowing that their redemption draweth nigh. Terrors cannot prostrate the *Christian*. Nay, under whatever light, let but the intention be pure and the eye single and the conscience clear, and terrors abroad can but rally to the citadel within. Of such a man, heathen morals pronounced

> Si fractus illabatur orbis,
> Impavidum feriant ruinæ;

and heathen morals spake nobly, and *truly*, for Christ crucified alone displays the real nature, the deep malignity, and the full extent of human corruption, so as to stain the pride of all human glory, and exclude all

boasting; to sully the brightest models of moral excellence, and point the arrow of conviction against the purest and most perfect. And therefore it was that the heathen moralist, ignorant not only of "God's righteousness," but of God's holiness, "and going about to establish his own righteousness," by scaling with toilsome steps the summit of a self-prescribed and fanciful perfection, accommodated to the nature and capabilities of man, as it found him, in his present fallen state, had no need, no knowledge of, no name for, *humility*. But while terrors can never prostrate the Christian, under every circumstance, and in every stage of his experience, the love of God manifested to his soul will prostrate it in deep humiliation. Christ "lifted up," exhibited to the soul, will draw all men unto Him, to cast their crowns before His throne, and, falling down before him, to proclaim with loud voice, Worthy is the Lamb that was slain, and that redeemed us to God with His own blood, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

It is well worthy, too, of attentive remark, that after this stupendous manifestation of the awful majesty and meek condescension of the Divine Nature; and after the humbling effects which it had wrought in Elijah; when the solemn question which had been proposed to him before this manifestation was again repeated after it, his reply is in precisely the same words as before. But, doubtless, these unaltered words are animated by a totally altered spirit. They are no longer the petulant defence of self-righteousness, but the meek statement of simple fact; and uttered in that softened and improved spirit which we can trace in the successive replies of the penitent Apostle to the thrice-repeated question of the Saviour, "Simon, son of Jonas, lovest thou Me?" "Lord, thou knowest all things; thou knowest that I love thee." How beautiful the contrast between the meek yet firm assertion of this tender and affecting burst of love, and the bold presumption of self-dependence in that proud avowal of this same Apostle, contradicting too, as it did, the Saviour's warning voice, "Though all men shall be offended because of thee, yet will I never be offended: Though I should die with thee, yet will I not deny thee;"—a reply which, by occasioning Peter's triple fall, gave occasion for this thrice-repeated inquiry, reply, and consequent commands, which were designed to re-instate the penitent, and now humbled Apostle, in the forfeited dignities of his apostolic office.

The record of this accurately and verbally repeated question and reply of Elijah, under such altered circumstances, may serve to remind us of the paramount importance of the animating temper and spirit. The decent and regular, the wise and prudent of this world, the profound and specious hypocrite, have but little to alter in external conduct; but they have every thing to change within. Of every child of man must it be said, as to the anxious and docile Nicodemus, "Unless a man be born again, he cannot see the kingdom of God." But while the outward conduct, the religious creed, and the daily conversation, remain unaltered as the form and feature of the physical man, an invisible change may have passed upon the spirit, vast and important as the change from darkness unto light, from death unto life, from the power of Satan unto God.

That a great and mighty change had passed upon the spirit of Elijah in the interval between the first and repeated address, we cannot doubt. Not only the attitude of profound humiliation into which the "still small voice" had cast him, but the prompt obedience with which he enters upon the dangerous office to which he is immediately delegated—to alter dynasties, to depose and to anoint the kings of Syria and Israel—and,

still more, the meek submissiveness with which he inaugurates his own successor, and without jealousy resigns his prophetic office, while yet ignorant of the high destiny for which God had reserved him, by a translation alive from earth to heaven;—all this proves that he had drunk deeply from that "still small voice" into the spirit of meek, submissive obedience; and had learned that all-important and difficult lesson, which even the Saviour in the days of his humiliation practised but "with strong crying and tears:" "Nevertheless, not as I will, but as Thou wilt! O my Father, not My will, but Thine be done!"

(*To be continued.*)

SUGGESTIONS FOR INCREASING THE EFFICIENCY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

To the Editor of the Christian Observer.

In the estimation of those who have a zeal for the promotion of the missionary objects of our beloved Church, and an earnest desire for the extension of the Church in our colonial possessions, the time has arrived at which it becomes the Society for the Propagation of the Gospel in Foreign Parts to exhibit a greater activity in executing the sacred charge which has been committed to her. There are many, both within that Society and without it, who have strong objections against that democratic form of government, if I may so call it, which prevails in some other societies, which are managed by monthly meetings indiscriminately open to all subscribers to their funds. By these persons it is contended, that, as the monthly meetings of the above Society are open to all its incorporated members—a body of persons amounting, or which might amount, to as many as *three hundred*, exclusive of the Bishops of the United Church—the public business of the Society is likely to proceed with greater regularity while admission to these meetings is confined to these same incorporated members, than would be likely if the committee-room of the Society might be crowded upon these occasions by the indiscriminate admission of all those of the Society's associated members who might be disposed to attend. The present restriction would appear certainly to be agreeable to the Charter by which this venerable Society was incorporated in 1701. It has much, moreover, to recommend it besides: and if only due care were taken in the selection from among the associated members, as vacancies occurred in the corporation, of persons of known zeal and experience and prudence, of weight and influence in society, the public would have reason to be perfectly satisfied with the present arrangement: there would shortly be perceived an increased confidence among the members of the Church generally; and considerable additions to the Society's disposable funds would, without a doubt, be its immediate result.

I mean not to intimate any thing in the slightest degree disrespectful to the excellent persons whose names I perceive marked on the Society's printed list of subscribers with the asterisk, which is the honourable sign of distinction by which is denoted the incorporated member; nor should I think it expedient to recommend a measure which several of my friends would wish adopted, namely, that a public inquiry should be made, or a motion instituted, for a return of the numbers of the incorporated members who may have been present at the monthly meetings of the Society (which have been open to *all* of *them*) during any one year, with the names of the members present. Many of the subscribers to

the Society, and many who decline to subscribe to it upon the avowed ground of the closeness of its proceedings at its monthly meetings, think that the members at large have a right to know at least by *how many*, if not by *whom*, the important trust which has devolved upon the Corporation has been discharged. As a debt of gratitude, moreover, is evidently due from the Church at large to those who kindly discharge duties, upon the due discharge of which so much of the character as well as of the efficiency of the Church of England as a missionary church depends, it would be, doubtless, gratifying to many that they should know who the pious clergy and laymen are who devote, with untiring zeal, their time, their talents, and their purse, to the promotion of the Church's missionary objects. The most cursory observer, who shall take up the printed list of the Society's incorporated and associated members, cannot but perceive, however, that the majority of those who have been admitted into the Corporation are persons who, from the distance at which they reside from the metropolis, must find it extremely inconvenient to attend the monthly or more frequent meetings which it is their privilege, not to say their duty, to attend, whenever more solemn duties to the Church do not interfere. Indeed, it would be unreasonable in the members of the Church, or of the Society, to expect *their* regular attendance. It would be a most inconvenient tax both upon their time and purse. The time and the money consumed upon the road might be with better effect bestowed, by the distant zealous members of the Corporation of the Society, upon the meetings and the funds of District Associations. If those incorporated members of the Society who live at an inconvenient distance from the metropolis would, one and all, feel themselves bound by a sacred obligation to promote and to attend monthly meetings for the furtherance of the objects of the Society in their respective neighbourhoods, it never would have occurred to any members of the Society, that in filling up those vacancies, as from time to time they occur, more is thought, in the committee-room of the Society, of selecting fit persons for an *honourable distinction*, than of choosing men who will devote themselves in good earnest to the interests of the Society and of the Church. We need men in the Corporation of that Society who will act up to the spirit of the declaration which is made by its officers, that they "will faithfully and duly execute the office" which is committed to them. Let especial care be taken, that, on the occasion of any vacancies which may occur in the incorporated three hundred, some member be always ready to propose a fit person for a new one at one meeting, who may be supported in the ballot which will take place, according to the 18th standing order of the Society, at the next monthly meeting, *the third Friday in the month, at twelve o'clock*. If any country members, who feel the importance of the *presence* of the incorporated members at the monthly meetings of the Society as strongly as I do, who cannot, however, hope that they can make it convenient to attend, shall come to the decision, now that the matter is brought before them, that it is their duty to make way for persons who may *bonâ fide* discharge the sacred duties incumbent upon the *incorporated* members, and should in consequence feel it imperative upon them to send in their resignation, let especial caution be exhibited in the selection of those who may fill their places: let the election fall only upon such persons as "the major part of the Corporation then present shall think beneficial to the charitable designs of the said Corporation," as is laid upon their consciences in the letter of the Charter, dated June 16, 13 Will. III.

These remarks apply most particularly to those members of the Corporation who are resident abroad: the rector, for instance, of a parish in

Jamaica, I observe in the list of incorporated members. If such appointments were only made agreeably to the 19th standing order of the Society, in which it is provided that "the Committee for General Purposes, with the sanction of the President, have the power, under special circumstances, of recommending to the Board persons to be elected incorporated members, *without reference to the limitation of numbers*" (viz. 300), I should not have directed attention to the appearance among the incorporated members of the names of so many who are known to be resident in foreign parts—in India, and our other colonies. But as the number of the Corporation may be three hundred, exclusive of the Bishops of our Church—among whom, surely, our *colonial* Bishops are to be classed—and as provision is evidently made above for any honorary appointments, such as those of colonial governors, archdeacons, and others, who may have done the Church or the Society good service; we, the members at large, certainly have a right to expect that the full number of efficient members of the Corporation, *resident in England*, should not be curtailed for the admission of gentlemen, however well they may deserve the honourable distinction of the (*), who are resident out of the United Kingdom. I think you will find me correct in stating that the incorporated members, *inclusive*, not *exclusive*, of our Bishops—inclusive, too, of foreign residents, who might have been admitted under the 19th standing rule, above quoted, without prejudice to the Society,—do not now amount altogether to more than three hundred and forty-two. Forty-three of these are Prelates of England and Ireland; nine are colonial Bishops; and the Bishop of Australia would make a fifty-third Bishop, whose co-operation the Society might secure *ex officio*, in addition to three hundred elected members of its corporation, and honorary members besides.

A SUBSCRIBER.

*** We agree with our correspondent that something ought to be done to render this important Society, this venerable parent of Protestant missionary institutions, better known and more efficient. Its resources are crippled by the ill-judged parsimony of Parliament, or rather by the baneful working of the anti-National-Church principle in the affairs of government; and this at a time when a large accession of income is requisite to supply the religious wants of our colonies throughout the world, and especially in North America, where the defalcation presses with extreme severity. And yet it has been stated by the Bishop of Gloucester, that it would be chimerical to think of increasing its income by the niggardly sum of 10,000*l.* per annum by voluntary contributions. How is this? Are the members of the Church of England so lost to a sense of their duty and their privilege, that they cannot maintain a colonial missionary society? Their comparatively liberal contributions to the Church Missionary Society shew that they are not insensible to the wants of the outcast heathen: why, then, are they so sparing in their aid to the oldest Protestant missionary institution, and one which embraces by its Charter the heathen in our own colonies? The defect must, in part at least, be imputed to the unpopular constitution of the Society, which is the very reverse in its system of the sister Society for promoting Christian Knowledge. Of the latter we have often affirmed, that its popular constitution would render the transaction of business very difficult, if the members should ever come to take as much interest as they ought in the detail of its proceedings; and the discussions of the last few years at the monthly Board have confirmed that opinion; though so much good has mixed with that inconvenience, that we are far from wishing, in the case of this particular Society, to see the members deprived of their constitutional privilege.

But there is a desirable medium between this inconveniently liberal system, and that of a self-perpetuated corporation; which can never be popular, the managers not being responsible to the subscribers; and which is always in danger of falling into a few hands, and becoming feeble. That medium is found in an annually elected Committee, in the choice of which every member has a vote. The Church Missionary Society, constructed upon this principle, has within a few years more than quadrupled its income, while the Society for the Propagation of the Gospel, with all its higher advantages for obtaining patronage, is languishing for want of funds. This ought not to be; and it would not be, if the Society would throw itself upon the warm feelings and right intentions of the members of the Church throughout the land. It fails from not giving its subscribers a voice in its affairs. Such a system may answer

well enough where a number of gentlemen unite to solicit contributions for a temporary object; the donors being satisfied with the list of self-appointed managers, and the responsibility ending with the occasion. But not so where subscriptions are to go on from year to year, and generation to generation. In such cases, due confidence upon the part of the subscribers; vigilance, economy, and attention to the business of the institution, on the part of the conductors; and a constant succession of new members, long after the stimulus of novelty has passed away, can be provided for only by giving each new member a voice in the concerns of the Society, either directly, as with the Christian Knowledge Society, or, where the number is very large, in the more convenient form of representation by means of a periodically-elected committee. If in the Society for the Propagation of the Gospel any six Prelates would make themselves directly responsible to the public for the whole management of the Society's affairs, this would be a tangible guarantee; but in a large corporation, where every body's business may be no body's business, the real management usually devolves upon a few stipendiary officers; the attendance of the incorporated members being too desultory to enable them fully to controul the affairs of the Society, or to devise the best plans for their furtherance. We have not the slightest doubt that in the Society for the Propagation of the Gospel a thoroughly active, well-approved Committee, elected by the members, every annual subscriber of a guinea being a member, under some such salutary restrictions as those in the Christian Knowledge Society, would be able speedily to raise the funds of the institution to a very large amount. The Church of England ought to be a missionary church, especially to her own colonies; and where is our zeal, where our piety, where our love to God, our anxiety for the souls of men, or our attachment to our communion, if in such a cause we continue indolent or selfish?

ON THE LOCALITY OF ST. PAUL'S SHIPWRECK.

To the Editor of the Christian Observer.

In the hope of throwing some more light upon a topic which I understand divines have regarded with much interest—I mean, the *localities* of St. Paul's travels—I send you the following communication.

Some years ago, when I was in the island of Malta, on the Staff of the Army, during the governorship of my relative, Sir Thomas Maitland, I, amongst other remarkable objects in that island worth seeing, went to St. Paul's Bay, a particularly romantic spot for that island, where the rock on which tradition says St. Paul was shipwrecked was pointed out to me; but I at once determined, from my recollection of the description in the book of the Acts of the Apostles, that this could not be the spot; and, in expressing my opinion in the island, the only answer I received was, that from time immemorial that had been reported and considered as the place.

I had no opportunity, however, of forming any opinion where it was, until some time after, when, in the course of military routine of duty, I had to go on detachment with my company to Gozo; when, on embarking my men in two boats for the Fort in the island of Gozo, it struck me that that, or some one of the little inlets of the sea on that immediate part of the coast, must be the place, for there it is "where two seas met;" (Acts xxvii. 41) and in our passage across the sea was so rough that the boatmen (natives) would have put back, had it not been for my peremptory orders to proceed; and we arrived in Gozo, having shipped two or three seas in our passage. I had ample opportunities of confirming myself in my opinion during my residence in the Fort of Gozo, by observing that whenever the wind blew on the coast from either north-east or south-west the sea was driven through the strait as through a funnel; but if from the north-west or south-east, the two seas then met, and formed a perfect bubble, as if boiling. I remarked, also, that the fishermen in Gozo always went to follow their avocations on the open sea, and avoided the strait; and the daily communications from

Malta were by boats from the Grand Harbour, to the north-east of Gozo, generally in perfectly smooth water, when they would hardly have been able to live in the straits. I may here also remark, as confirming my conclusion, that any one of the numerous little inlets of the sea on the part of the coast where I conclude St. Paul was shipwrecked, fully answers to the latter part of verse 41; "And the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves;" which would be the case there; for a vessel of the size of the one St. Paul was on board of, containing (verse 37) "two hundred three score and sixteen souls," being with her bows ashore, would have her stern exposed to the violence of the waters in the strait.

Though not connected with the subject of this paper, may I ask if any of your travelling correspondents have noticed that the altar of the Church of St. John, in Malta, is to the north?—at the great Roman Catholic Madre Chiesu, it is to the north-west;—which I consider to be anomalies in ecclesiastical buildings. Let me here also add my decided opinion, that, in beauty of exterior architecture, St. Peter's in Rome must yield the palm to St. Paul's in London.

J. M. MAITLAND.

*** If the reader will turn to a map, he will find Gozo, a little island about five miles north-west of Malta; from which it is separated by the strait crossed over by our correspondent. The place of embarkation from Malta for the Fort of Gozo is at a little inlet at the north-west end of the island. St. Paul's Bay is on the north-eastern coast, towards its north-western extremity; the island lying nearly from south-east to north-west. It is confidently pointed out by the inhabitants as the locality of St. Paul's shipwreck; but no person, who considers how vaguely and ignorantly, and too often how mendaciously and fraudulently, the places mentioned in Holy Writ were determined upon during the dark night of Eastern and Western superstition—nay, even from the first ages in which Jewish and Christian antiquities became matters of popular interest, can place much reliance upon such traditions. There is not a scene of our Lord's life, and scarcely any event of sacred history, of which credulity, rivalry, or interested cupidity, did not profess to discover the precise site: and great was the harvest which those who made a gain of superstition, under the name of godliness, reaped from these inventions; for what Crusader, what Pilgrim, or even what modern Popish devotee, would venture to doubt such traditions, or fail to avail himself of the benefits which he was told would accrue from worshipping and paying his offerings at the shrines erected at such supposed hallowed places? Even to this hour the surrounding light of Protestantism has not effectually destroyed this nefarious trade. In Malta, the pretended site of the house of Publius is shewn, with various alleged wonderful relics; the chief of which is a hand of St. John the Baptist, which formerly belonged to the order of knights who assumed his name, and is preserved and exhibited in the church dedicated to him at Valetta. Mr. Newman was only half a Papist when he assumed the especial approbation of God for his chapel at Littlemore from the omen of finding four skeletons (possibly of executed robbers or murderers) in digging the foundations. He was, indeed, superstitious in accounting such an occurrence a Divine token: and it may be feared he also inadvertently strengthened his rustic flock in their superstitions of crossed-straws, protective horse-shoes, auspicious and inauspicious days, witch-finding, and spell-repelling charms; for whereas they probably thought the skeletons "bad luck," they would argue that the clergyman thought them good; thus keeping the principle, though modifying the application;—but he did not, as the Church of Rome has so often done, turn the omen to a fraudful purpose; he did not invent some legend to convince a credulous multitude that these skeletons belonged to certain eminent saints, over whose mouldering relics the Almighty, or "St. Mary the Virgin," had thus mysteriously pointed out that a chapel ought to be erected, and that peculiar sanctity and benefit would attend a pilgrimage to their shrines at Littlemore. The progress, indeed, from omens to frauds, has too often been rapid; for where good men are superstitious, bad men will soon invent gainful tales to impose upon them; thus proving, that, if ignorance is not the mother of devotion, she is at least the fruitful nurse of crime. But we do not confound the weakness of mind which conscientiously fancies an omen, with the cunning which takes a selfish advantage of of it to dupe the credulous.

The Maltese impostors of former days made a lucrative trade of St. Paul's shipwreck; and to this hour various traditions connected with it are still popularly re-

peated and believed. In the Bay of St. Paul is shewn a cave, named after him—for though there are caves innumerable, of various shapes and sizes, formed, and constantly forming, by the action of a boisterous sea upon the rocky coasts of this exposed island; and though the island itself has been so encroached upon by the ocean that it is by no means certain that any cave now on the coast was thus situated in the days of St. Paul; still no scruple is shewn in vouching for the identity of the spot. In this "grotto of St. Paul" are the remains of an ancient chapel dedicated to him, and also his statue.——In reference to our correspondent's remarks, we ought, perhaps, to mention, that the expression "where two seas met," has been attempted to be shewn to apply to the Bay of St. Paul, in consequence of a confluence of waves in that bay caused by a shoal. Our correspondent's locality certainly better accords with the description of two seas meeting, provided the strait between Malta and Gozo remains in its ancient state, and was not formerly an isthmus. It does not, however, seem clear that a ship driven from Crete by a storm, probably a Levanter, would be wrecked upon the north-west coast of the island; though, as it had tossed about for many days, the mariners not knowing whither they were tending, it is impossible to say that it might not be carried round; but it were futile to endeavour to fix with any confidence upon the localities by such conjectures. We do not know that the place anciently conjectured was the right one; but we should think, that, in assigning it, the prominent circumstance of two seas meeting would not be overlooked, as, if there was nothing that could be construed to bear out these words, the mistake or falsification would be instantly apparent. The tidal changes on many coasts are so great, that after the course of many ages it would not be safe to decide too peremptorily against an ancient tradition by modern appearances. We see, however, no reason to doubt that Malta is the island where St. Paul was shipwrecked, and not, as Bryant and others have conjectured, one in the modern Adriatic Sea; for the name of Adria, in St. Paul's days, was probably extended to all that portion of the Mediterranean which lies between Crete and Sicily.

There is one important point which such discussions as the above tend to impress upon the mind; namely, the impregnable solidity of the Sacred Text. Amidst the innumerable speculations, discoveries, differences of manuscripts, and false readings, which have accumulated in the course of nearly two thousand years, not one declaration of Holy Writ has been disproved; and even the most corrupt copy, and worst version, if not wilfully dishonest, contains all things necessary to salvation. There may be difficulties in ascertaining some particulars relative to points of geography, history, or geology; but even a child, who reads his Bible with faith, humility, and prayer for the Divine teaching, shall not essentially err in any matter which concerns his eternal welfare. The recollection of this fact is important, because ignorant persons, when they hear of differences of opinion upon some extraneous point—such as the locality assigned to a fact of history—begin to fear lest the foundations of their faith should be shaken. A Maltese peasant would probably think a man an infidel who doubted the alleged site of St. Paul's shipwreck, as much as if he doubted the fact itself; but the Protestant pastor will teach his flock to separate by a wide line of demarcation God's word from human traditions. By doing so, the enlargement of his knowledge will correct his mistakes, while it will confirm his faith.

ON THE CHRISTIAN OBSERVER'S REMARKS UPON MR. LE BAS' ACCUSATION AGAINST LEIGHTON.

For the Christian Observer.

In our Number for August, p. 529, we shewed that Dr. Leighton did not mean, by smiting the Bishops under the fifth rib, literally "to slay them," as Mr. Le Bas construed it: we quoted his own words, in which he expressly disclaimed violence, and said that he meant merely "of their callings, not of their persons." We remarked, that we had referred "not only to Mr. Lawson's work, but to the statements of half a score other writers who quote Leighton's phrase of smiting under the fifth rib," but that none of them took it as meaning literally "and to slay them;" and that Mr. Le Bas had himself quoted this very expression figuratively, when speaking of Archbishop Laud's arguments against Fisher the Jesuit; and that the accusation must therefore be considered his own; and that he could not have urged it if he had read the book upon which he animadverted.

In reply to these remarks, a correspondent reminds us, though in no courteous spirit, that Fuller, in his Church History (book xi.), says of Leighton, "His book consisted of a continual railing, from the beginning to the end; exciting the Parliament to kill all the Bishops, and to smite them under the fifth rib." Fuller was led by his mother-wit to so odd and quaint a style of writing, that it is not always easy to know when he means to express himself figuratively, and when literally; when in jest, and when in earnest; but as Leighton expressly states that he meant only destruction "of their callings, not of their persons;" and that he "had not so learned Christ" as to wish them any bodily harm; Fuller could not honestly intend to assert that Leighton meant they should be murdered. Leighton says nothing of "killing;" and when Fuller uses that word, he does it in a very Irish fashion—"to kill them, *and* to smite them under the fifth rib;" which smiting would have been quite superfluous when they were first killed. As Mr. Le Bas makes no reference to Fuller, but professes to give his own statement respecting Leighton's work, we cannot tell whether he had Fuller in view when he wrote that Leighton "exhorted the godly to smite the Bishops under the fifth rib, and to slay them." If he had, his transposition shews that Fuller's words needed that process in order to make them, in good English, clearly bear out the literal construction of "slaying;" and before making that transposition, he should have consulted Leighton's own book, to ascertain his object.

If, however, Mr. Le Bas did mean to refer to Fuller, his alteration of his words affords another illustration of the practice, which we have blamed, of sportively or sneeringly using Scripture phrases and allusions to ridicule what he ironically calls "the godly." Why change "exciting" into "exhorting;" "the Parliament and people," into "the godly;" and "kill," into the Scripture word "slay;" as if to leave the impression that the fanatical Puritan, and not Mr. Le Bas, had used those identical words?

However, if Fuller seriously meant that Leighton wished the Bishops to be murdered (which we do not believe), and if Mr. Le Bas, though he does not mention Fuller, was silently parodying his words, then Fuller is blameable for his hasty mistake; and Mr. Le Bas did not invent a new, but only revived an obsolete, charge, which Mr. Lawson was too well-informed to utter. Still Mr. Le Bas ought not to have repeated the charge, especially after he saw that it had been by general consent dropped, without either satisfying himself that it was true, by referring to Leighton's book; or else giving Fuller as his authority; which had he done, the transposition of the sentence might have caused inquiry; to say nothing of the change of *excited* into *exhorted*, *kill* into *slay*, and "the Parliament and people of England" into "the godly;" this last change of Fuller's words being calculated to keep out of sight that Leighton's appeal was addressed, not to any particular sect, but generally to "the Parliament and people of England."

But, further, if Mr. Le Bas was referring to Fuller, he did well for another reason not to name him; for on this very same page (Book xi. p. 136) Fuller expresses astonishment that Laud's cruelty to Leighton was not charged upon the Archbishop at his trial. The reason that it was not, Mr. Le Bas says, is, that Laud had nothing to do with that brutal "censure;" and that Prynne "would have almost gone a pilgrimage to the world's end to procure such proof." But very different is the reply of Fuller—namely, that "his (Leighton's) faults were of so high a nature, none then or since dare appear in his defence." Fuller does not doubt that Laud might well "be suspected active therein;" as

by a mass of facts, testimonies, and arguments, we have shewn he was; and he had probably read Prynne's own testimony among others, which Mr. Le Bas had not, or he could not have written as above. If, then, Mr. Le Bas really had Fuller in his mind, how came he to treat the charge against Laud as a Puritan novelty; whereas Fuller himself admitted its truth, not imputing the omission of the charge at Laud's trial to Laud's innocence, but to Leighton's being too faulty to find an advocate? We do not think Mr. Le Bas' defender has done him any service by obliging us to notice the statements of Fuller.

While alluding to the case of Leighton we may remark, that we have just observed in the Times newspaper for August 29, in an account of the sufferings of the Polish patriots, a statement which confirms a remark in our Number for August, p. 537. We mentioned that Dr. Leighton says that "his hair and skin came off in a sickness deadly to the eye," which four physicians attributed to poison; but we added, that the brutal treatment to which he was subjected, including his confinement in a dark dungeon, being nearly starved to death, and being permitted only the most loathsome food, would account for the symptoms, without supposing any other poison than the slow tortures of cruelty and a pestilent jail. The narrative in the Times newspaper mentions this very fact of the falling off of the hair in consequence of similar "brutal treatment;" and such minute incidental illustrations furnish additional proof, if any were wanted, of the truth of Leighton's narrative. The following is an extract from the account given of the sufferings of the Poles, some of whom, including officers of rank, are actually working as labourers on our railroads; and we rejoice, if, besides the immediate object of the extract, it shall serve the more important purpose of awakening the sympathies of our readers in behalf of these afflicted patriots. In reference to two of them, it is said, "Both brothers were, at the instigation of Russian informers, thrown into the dungeons of Austria; shut out from the light of heaven; scarcely preserved from starvation, by being compelled to eat the most loathsome food; and otherwise exposed to the most brutal treatment at the hands of their jailors; so much so that the younger brother, at present only in his twenty-third year, *has lost all his hair, and every trace of youth.*"

ENGLISH AND FRENCH SCRIPTURES BEFORE THE REFORMATION.

To the Editor of the Christian Observer.

"We do not think"—such is the cautious Editor of the Christian Observer's remark on an alleged early English Translation of the Bible—"that there is any shadow of proof that *the whole* of the Scriptures were translated into English before the version of Wickliffe" (June 1837, p. 374). Allow me to question the necessity of so disparaging a doubt. There was, *à priori*, no reason to imagine that England should yield the palm of Biblical ardour to Germany and France; nor is it quite fair to question her actual right to a parity, at least, with those two nations, in that zeal for the promotion of Scriptural knowledge which induced the Rector of Lutterworth to circulate a new translation of the Book of God.

Your correspondent D. might have found the solution of his problem in pages 225 and 277 of Dr. Thomas James's excellent Treatise; a book so unpalatable at Rome, that the very catalogue-makers fall into a paroxysm of indignation at the thought: "hujus Hæretici virulentissimi,

qui eruditâ ac verè Catholicâ castigatione conquiescit! *" Here are the passages which D. has overlooked:—" Of one thing I am sure, that he that translated the *whole Bible* into English (which Bible came forth, as I ghess, *some* hundred years" [that is, *about* a hundred years] " before Wicklef's Translation) held these books for Apocrypha. For thus he writeth; these are his words: Whatever Book of the Old Testament is out of these twenty-five before said, shall be set among Apocrypha; that is, without authority of belief. Therefore the Book of Wisdom, Ecclesiasticus, and Judith and Tobie, be not of belief †." It is much to be regretted that James should have weakened his testimony by modernizing the orthography of this quotation. "The Bible," he adds, "hath been twice translated into English. The former edition is very ancient: whereof we have three copies; one in the Public Library, one in Christ Church Library, the other in Queen's College." This you seem, Mr. Editor, to admit likewise; but, contrary to Dr. James's assertion that "*the whole*" Bible exists in the three copies aforesaid, you discredit the statement, by intimating that it wants "the shadow of a proof."

Wickliffe's biographer, James, who died in 1629, is quite as positive on his side. "Throughout all this part," says he, in his Variety of the Popish Bibles, p. 277, "I follow the Old English Translation, the further to manifest their foul corruptions. It is far more ancient than Wiclif's, and agrees verbatim with the Vulgar: some of the gross faults only excepted."—In fact, James gives quotations from *all* the Books.

Thus far I have copied the very learned Keeper of the Bodleian's evidence: need I apologize for troubling you, sir, with this candid expression of my own doubts as to the perfect accuracy of your opinion against a *complete* English Bible before Wickliffe?

Indeed, it is so unlikely that England, at a time when French was the language of the clerk and noble on both sides of the Channel, and French copies of the Scriptures were so easily obtained, should not have provided itself with a translation, if not for the "lowe men," who held to English, "their good native tongue," as old Robert sings ‡, at least for the priests and friars of the less civilized counties, that I write in full hope that you will *confirm* these suggestions. Spanheim does not throw the slightest discredit on the alleged fact, "que les Evêques firent des ordonnances pour la traduction des *Livres Saints* en langue vulgaire. Outre les Conciles de Rheims et de Tours on 813, de Mayence en 847, et d'Arles en 851, l'on connoît encore plusieurs autres mandemens sur le même sujet §." Roquefort, whose testimony on a translation into French Roman a thousand years ago I produce with pleasure, notices, moreover, a Psalter more ancient than that of Peter the Precenter of Paris, who died in 1197; a translation of Kings and Maccabees, of the eleventh century; and six copies of a *complete Bible* of the beginning of the fourteenth century.

I am indebted to Father Philip Labbe for the following additional notices:

2289. (MSS. Reg.) Le Psautier en François fort ancien (probably the same as Roquefort's).

1696. Psautier de David mit en François par Pierre de Paris. Ob. 1197.

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* Labbe, Biblioth. Nova.

† Compare *Marianus Scotus*, A.D. 657. De Mirabilibus Scripturæ, cap. 34. Inter. Opera Augustini, tome 3.

‡ Rob. Glouc., folio 1.

§ Preface du Glossaire, p. xxv. Spanheim, Introd. p. 771.

2328. La Bible en vieil François, avec figures, *complete.* Depuis les Proverbes jusque'à l'Apocalypse.

Printed Scriptures before the year 1500.

2 Tomes de la Bible en François, historiée, figures en velin (the whole Bible).

238. Les Epistres de S. Paul, glossées, et translatées de Latin en François; fol. Paris.

886. Les Epistres, Evangiles, Leçons, les quartre Passions; folio.

976. Postilles et Expositions des Epistres et Evangiles Dominicales et des Festes solemnelles; à Paris, fol.

After the year 1500.

429. Cinq volumes de Grands Postilles sur les Epistres, Leçons, et Evangiles, &c., de toute l'année; traduits en François par Pierre d'Esrey; velin, avec figures enluminées; fol. Paris, 1510 and 1512.

I purposely omit several manuscript Commentaries in this imperfect catalogue; but there are three translations which seem entitled to especial regard: First, *St. Louis's Bible:* he was born in 1215, and died in 1270. Of him it is written, by a diligent collector and diplomatist, that "he lead a life worthy of a king; loving and honouring religion with much zeale and respect; taking delight in the reading of the Holy Scriptures, the which hee caused to be *translated into the French tongue*; which," adds this deponent, "*I have seen* in a gentleman's custodie, carrying this title." (Jean de Serres' Inventory, English Trans., b. i., p. 171.)

The next remarkable French complete version is that of Nicole Oresme, Bishop of Lisieux, and Grand-Master of the College of Navarre, some time before the year 1377. "Nicholas Oresme was his schoolmaister" (observes the same Annalist of King Charles the Fifth), "whom he honoured with great preferments. He caused the Bible to be *translated into French,* imitating St. Lewis. I have seen the original in the King's lodging at the Louvre, signed by King Charles and his brother the Duke of Berry" (B. ii., p. 44). Naude, in his curious Additions to the History of Louis XI., informs us that Oresme obtained the Bishoprick of Lisieux in 1377, as a reward for his translation.

The third French version which I must be permitted to notice, goes under the title of "Les quatre Evangiles, par Haimon" (MSS. de Colbert). Its archaisms surprise me; and I have no doubt that a careful collation of these precious specimens of Walloon French early literature would throw some light on questions of no slight importance, whether Biblical or philological. For example: who has attempted to answer King James of Arragon's complaint, that the Provençal translations of his time (1215—1270) "lagniscono," that is, "speak unintelligibly," or "barbarously;" a term borrowed from the French and Spanish Rabbins, who called foreign or barbarous speech לשון לעז, and defined לעז LOGNEZ, "one who speaks *without method or elegance*" (Rashi in Isai. xxxii. 4; xxxiii. 19). I suspect, however, that King James's ministers found the Provençal version quite intelligible enough. The substitution of "young men" for "princes," in one of the Dauphiné-Vaudois MSS., supposes a German original, "jongling" for "kongling;" and a believer in our Lord's Divinity will surely be gratified in finding so often the epithet of "*El Sovêirë*" applied to the Son of God, even when wanting in the Greek model: as if our French-Gothic interpreter had never ceased to feel that He of whom he wrote was indeed "Lord and God;" the *Trohtin* of his ancestors—"in Bibliis Islandicis ubique *Drottin* JEHOVAM notat." (Olaus Verelius, in Indice.)

It is time, notwithstanding a slight inclination to annex here a few observations on Italian and German *complete* copies of God's word before

the Reformation, to check a propensity to intrude further on your valuable space.

Though not ambitious to reckon myself among the contributors to a periodical so important to Christian Europe at this epoch of hazardous experiments and bold transitions, let me assure you, Mr. Editor, that the Christian Observer is still, as it always was, one of the writer's most welcome and instructive monthly visitants. You are too circumspect a judge to suppose that captiousness has any share in this little effort to rescue old England from a charge of lukewarmness too easily conceded.

A. D. B.

*** Our correspondent A. D. B. always writes as courteously as learnedly; and we shall be well satisfied if his arguments convince our readers that England had the honour of a complete vernacular version of the Holy Scriptures before the days of Wickliffe.

HORRORS OF OPIUM:—CASE OF MR. COLERIDGE.

For the Christian Observer.

We alluded in our last Number to Mr. Cottle's appalling statements respecting Mr. S. T. Coleridge's * consumption of opium or laudanum. The frightful horrors of this practice ought not to be concealed. The evil effects of an addiction to ardent spirits, fearful as they are, fall far short of those which result from the use of opium; to which millions upon millions of human beings in Oriental countries fall early victims, or wear out a short and useless life in misery; and the alarming ravages of which are by no means unknown even in Europe; many of the soothing medicines administered habitually by the poor to their infant offspring having this dangerous, though in its right use invaluable, drug for their basis; to the utter ruin of the constitution of tens of thousands of children, who grow up only to wretchedness, and haste to an untimely tomb. To what an extent it is used as a stimulant, like tobacco or ardent spirits, by persons who do not take it under medical direction, cannot be known, as the practice is usually concealed till its baneful consequences become too clearly apparent; but physicians who have written upon the use and abuse of opium affirm that it is very frequently thus employed †. The habit once commenced, and perhaps by medical

* Mr. Cottle and Mr. Bowles represent Mr. Coleridge's *nom de guerre*, of Silas Tomken Cumberbatch, as merely casual and whimsical; but it is evident that it was purposely selected to correspond with the initials of Samuel Taylor Coleridge, which were probably marked on his clothes.

† We copy the following passages from Mr. Macnish's "Anatomy of Drunkenness:"—

"There is reason to believe that the use of this medicine has of late years gained ground in Great Britain. We are told that the practice exists among the workpeople at Manchester and elsewhere. Many of our fashionable ladies have recourse to it when troubled with vapours, or low spirits; some of them even carry it about with them for the purpose. This practice is most pernicious, and no way different from that of drunkards, who swallow wine and other liquors to drive away care. While the first effects continue, the intended purpose is sufficiently gained, but the melancholy which follows is infinitely greater than can be compensated by the previous exhilaration.

"Opium acts differently on different constitutions: while it disposes some to calm, it arouses others to fury. Whatever passion predominates at the time, it increases; whether it be love, or hatred, or revenge, or benevolence. Lord Kames, in his 'Sketches of Man,' speaks of the fanatical Faquirs, who, when excited by this drug, have been known with poisoned daggers to assail and butcher every European whom they could overcome. In the century before last, one of this nation attacked a body of Dutch sailors, and murdered seventeen of them in one minute. The Malays are

advice, in order to deaden anguish of body, or to calm excitement of mind, is too frequently protracted after the immediate urgency has

strongly addicted to opium. When violently aroused by it, they sometimes perform what is called *running a-muck*, which consists in rushing out in a state of phrensied excitement, heightened by fanaticism, and murdering every one who comes in their way. The Turkish commanders are well aware of the power of this drug in inspiring an artificial courage, and frequently give it to their men when they put them on any enterprize of great danger."

"Opium retains at all times its powers of exciting the imagination, provided sufficient doses are taken. But when it has been continued so long as to bring disease upon the constitution, the pleasurable feelings wear away, and are succeeded by others of a very different kind. Instead of disposing the mind to be happy, it now acts upon it like the spell of a demon, and calls up phantoms of horror and disgust. The fancy is still as powerful as ever, but it is turned in another direction. Formerly it clothed all objects with the light of heaven; now it invests them with the attributes of hell. Goblins, spectres, and every kind of distempered vision, haunt the mind, peopling it with dreary and revolting imagery. The sleep is no longer cheered with its former sights of happiness; frightful dreams usurp their place; till at last the person becomes the victim of an almost perpetual misery. Nor is this confined to the mind alone, for the body suffers in an equal degree. Emaciation, loss of appetite, sickness, vomiting, and a total disorganization of the digestive functions, as well as of the mental powers, are sure to ensue, and never fail to terminate in death, if the evil habit which brings them on is continued."

"Opium resembles the other agents of intoxication in this, that the fondness for it increases with use, and that at last it becomes nearly essential for bodily comfort and peace of mind. The quantity which may be taken varies exceedingly, and depends wholly upon age, constitution, and habit. A single drop of laudanum has been known to kill a new-born child; and four grains of solid opium have destroyed an adult."

"An inquest was held at Walpole lately on the body of Rebecca Eason, aged five years, who had been diseased from her birth, was unable to walk or articulate, and from her size did not appear to be more than *five weeks* old. The mother had for many years been in the habit of taking opium in large quantities (nearly a quarter of an ounce a-day), and it is supposed had entailed a disease on her child which caused its death; it was reduced to a mere skeleton, and had been in that state from birth. Verdict—'Died by the visitation of God; but from the great quantity of opium taken before its birth and while suckling by the mother, she had greatly injured its health.' It appeared that the mother of the deceased had had five children; that she began to take opium after the birth and weaning of her first child, which was and is remarkably healthy; and that the other children have all lingered and died in the same emaciated state as the child who was the subject of this investigation."

"Opium resembles wine, spirit, and ales, in affecting the brain, and disposing to apoplexy. Taken in an over-dose, it is fatal in from six to twenty-four hours, according to the quantity swallowed, and the constitution, habits, &c. of the person submitted to its operation."

"Women, especially in a low station, who act as nurses, are strongly addicted to the practice of drinking porter and ales, for the purpose of augmenting their milk. This very common custom cannot be sufficiently deprecated. It is often pernicious to both parties, and may lay the foundation of a multitude of diseases in the infant."

"Men of genius are often unfortunately addicted to drinking. Nature, as she has gifted them with greater powers than their fellows, seems also to have mingled with their cup of life more bitterness. There is a melancholy which is apt to come like a cloud over the imaginations of such characters. Their minds possess a susceptibility and a delicacy of structure which unfit them for the gross atmosphere of human nature; wherefore, high talent has ever been distinguished for sadness and gloom. Genius lives in a world of its own: it is the essence of a superior nature—the loftier imaginings of the mind, clothed with a more spiritual and refined verdure. Few men endowed with such faculties enjoy the ordinary happiness of humanity. The stream of their lives runs harsh and broken. Melancholy thoughts sweep perpetually across their souls; and if these be heightened by misfortune, they are plunged into the deepest misery.

"To relieve these feelings many plans have been adopted. Dr. Johnson fled for years to wine, under his habitual gloom. He found that the pangs were removed while its immediate influence lasted, but he also found that they returned with double force when that influence passed away. He saw the dangerous precipice on which he stood, and by an unusual effort of volition gave it over. In its stead he substituted tea; and to this milder stimulus had recourse in his melancholy. Voltaire and Fontenelle, for the same purpose used coffee. The excitements of Newton and Hobbes were the fumes of tobacco; while Demosthenes and Haller were sufficiently stimulated by drinking freely of cold water."

ceased; and in chronic cases, where the practice is considered necessary to be continued to the end of life, becomes worse than the disease. Robert Hall rapidly advanced to a nightly dose of laudanum, equal to a thousand drops; and even this large potion lost its wonted efficacy. Had an abatement of his maladies allowed him to consider it his duty to leave off the use of this seductive drug, we may trust, knowing his conscientiousness and his repose in God, that resolution and self-denial would have been afforded him to do so; as was eventually the case with Coleridge, who had carried the practice to a still greater extent; but, remembering how many persons of once exemplary character have fatally yielded in the struggle to overcome long-formed habits, and not least an addition to intoxicating potions, whether distilled liquors or any other deadly stimulant, we must have hoped with trembling. The case of Mr. Coleridge is as rare for the recovery as for the extent of the disease: for as we know not that we ever heard even of a Turk habitually taking such large doses of this poison as Mr. Cottle affirms Coleridge did; so as little could it have been anticipated that one so far gone would be ultimately rescued; and would live for many years to delight and edify mankind by his writings and conversation, and, above all, to shew the power of the Gospel of Christ in its regenerating and sanctifying influences. The reader may apply the religious instruction afforded by the case of Mr. Coleridge, far beyond its immediate circumstances. Coleridge himself, had he commented upon such a narrative, would have so applied it. He would have reasoned from one sinful habit to the principle of all sin; to the misery which it produces; to the thraldom in which it involves the will and the affections; to the difficulty of escape; to the need of conversion of heart to God; and to the triumph of Divine grace in putting off "the old man, which is corrupt, according to the deceitful lusts," and the putting on "the new man, which is renewed in knowledge after the image of Him that created him."

We will now insert Mr. Cottle's narrative. Upon discovering Coleridge's lamentable addiction to opium he wrote to him an affectionate letter, to which Coleridge replied as follows:—

"April 26th, 1814.—You have poured oil in the raw and festering wound of an old friend's conscience, Cottle! but it is *oil of vitriol!* I but barely glanced at the middle of the first page of your letter, and have seen no more of it—not from resentment (God forbid!), but from the state of my bodily and mental sufferings, that scarcely permitted human fortitude to let in a new visitor of affliction.

"The object of my present reply is, to state the case, just as it—First, that for ten years the anguish of my spirit has been indescribable, the sense of my danger staring, but the consciousness of my GUILT worse—far worse than all! I have prayed, with drops of agony on my brow; trembling, not only before the justice of my Maker, but even before the mercy of my Redeemer—'I gave thee so many talents, what hast thou done with them?' Secondly—overwhelmed as I am with a sense of my direful infirmity, I have never attempted to disguise or conceal the cause. On the contrary, not only to friends have I stated the whole case with tears, and the very bitterness of shame; but in two instances I have warned young men, mere acquaintances, who had spoken of having taken laudanum, of the direful consequences, by an awful exposition of its tremendous effects on myself. Thirdly; though before God I cannot lift up my eyelids, and only do not despair of his mercy, because to despair would be adding crime to crime, yet to my fellow-men I may say, that I was seduced into the ACCURSED habit ignorantly. I had been almost bed-ridden for many months, with swellings in my knees. In a medical Journal I unhappily met with an account of a cure performed in a similar case (or what appeared to me so), by rubbing in of laudanum, at the same time taking a given dose internally. It acted like a charm, like a miracle! I recovered the use of my limbs, of my appetite, of my spirits, and this continued for near a fortnight. At length the unusual stimulus subsided; the complaint returned; the supposed remedy was recurred to—but I cannot go through the dreary history. Suffice it to say, that effects were produced which acted on me by terror and cowardice, of pain and sudden death, not (so help me God!) by any temptation of pleasure, or expectation or desire of exciting pleasur-

able sensations. On the very contrary, Mrs. Morgan and her sister will bear witness so far as to say that the longer I abstained the higher my spirits were, the keener my enjoyments, till the moment, the direful moment arrived, when my pulse began to fluctuate, my heart to palpitate, and such a dreadful falling abroad, as it were, of my whole frame, such intolerable restlessness, and incipient bewilderment, that in the last of my several attempts to abandon the dire poison, I exclaimed in agony, which I now repeat in seriousness and solemnity, 'I am too poor to hazard this.' Had I but a few hundred pounds, but 200*l.*—half to send to Mrs. Coleridge, and half to place myself in a private mad-house, where I could procure nothing but what a physician thought proper, and where a medical attendant could be constantly with me for two or three months (in less than that time, life or death would be determined)—then there might be hope. Now there is none!! O G—! how willingly would I place myself under Dr. Fox, in his establishment; for my case is a species of madness; only that it is a derangement, an utter impotence, of the volition, and not of the intellectual faculties. You bid me rouse myself: go bid a man paralytic in both arms to rub them briskly together, and that will cure him. 'Alas!' he would reply, 'that I cannot move my arms is my complaint and my misery.'

"May God bless you, and your affectionate, but most afflicted,

"*S. T. Coleridge.*"

We will transcribe Mr. Cottle's answer to this mournful letter, together with Coleridge's rejoinder, and Mr. Cottle's remarks upon his case.

"'Dear Coleridge,—I am afflicted to perceive that Satan is so busy with you; but God is greater than Satan. Did you ever hear of Jesus Christ? That he came into the world to save sinners? He does not demand, as a condition, any merit of your own; he only says, 'Come and be healed!' Leave your idle speculations: forget your vain philosophy. Come as you are. Come, and be healed. He only requires you to be sensible of your need of him, to give him your heart, to abandon with penitence every evil practice; and he has promised that whosoever thus comes, he will in no wise cast out. To such as you, Christ ought to be precious, for you see the hopelessness of every other refuge. He will add strength to your own ineffectual efforts. For your encouragement, I express the conviction that such exercises as yours are a conflict that must ultimately prove successful. You do not cloak your sins. You confess and deplore them. I believe that you will still be as 'a brand plucked from the burning,' and that you (with all your wanderings) will be restored, and raised up, as a chosen instrument, to spread a Saviour's name. Many a 'chief of sinners' has been brought, since the days of 'Saul of Tarsus,' to sit as a little child at the Redeemer's feet. To this state you, I am assured, will come. Pray! pray earnestly, and you will be heard by your Father which is in heaven. I could say many things of duty and virtue, but I wish to direct your views at once to Christ, in whom is the alone balm for afflicted souls.

"'May God ever bless you, 'Joseph Cottle.

"'P.S. If my former letter appeared unkind, pardon me! It was not intended.'

"To this letter I received the following reply:—'Oh, dear friend! I have too much to be forgiven, to feel any difficulty in forgiving the cruelest enemy that ever trampled on me: and you I have only to *thank!* You have no conception of the dreadful hell of my mind, and conscience, and body. You bid me pray. Oh, I do pray inwardly to be able to pray; but indeed to pray, to pray with a faith to which a blessing is promised, this is the reward of faith, this is the gift of God to the elect. Oh! if to feel how infinitely worthless I am, how poor a wretch, with just free-will enough to be deserving of wrath and of my own contempt, and of none to merit a moment's peace, can make a part of a Christian's creed; so far I am a Christian.—

"April 26, 1814. 'S. T. C.'

"At this time Mr. Coleridge was indeed in a pitiable condition. His passion for opium had so completely subdued his *will*, that he seemed carried away, without resistance, by an overwhelming flood. The impression was fixed on his mind, that he should inevitably die, unless he were placed under *constraint*, and that constraint he thought could be alone effected in an *asylum!* Dr. Fox, who presided over an establishment of this description in the neighbourhood of Bristol, appeared to him the individual to whose subjection he would most like to submit. This idea still impressing his imagination, he addressed to me the following letter.

"'Dear Cottle,—I have resolved to place myself in any situation in which I can remain for a month or two, as a child, wholly in the power of others. But, alas! I have no money! Will you invite Mr. Hood (a most dear and affectionate friend to worthless me); and Mr. Le Breton, my old school-fellow, and likewise a most affectionate friend; and Mr. Wade, who will return in a few days: desire them to call on you, any evening after seven o'clock that they can make convenient, and consult with them whether any thing of this kind can be done. Do you know Dr. Fox?

"'Affectionately, 'S. T. C.'"

Mr. Cottle says that Dr. Fox, had he been applied to, and the step appeared proper, would willingly have received Coleridge gratuitously (he had eighteen years before presented him with fifty pounds as a mark of his admiration for his talents), but such a measure was not judged advisable. Cottle just at this time was brought to the point of death by the bursting of a blood-vessel, caused he believes by agitation of mind respecting his friend. He was not allowed even to speak; but during his illness his sister and himself received the two following letters from Coleridge:—

"13th May, 1814.

"Dear Madam,—I am uneasy to know how my friend, J. Cottle, goes on. The walk I took last Monday to inquire in person, proved too much for my strength; and shortly after my return I was in such a swooning way that I was directed to go to bed, and orders were given that no one should interrupt me. Indeed, I cannot be sufficiently grateful for the skill with which the surgeon treats me. But it must be a slow, and occasionally an interrupted, progress, after a sad retrogress of nearly twelve years. To God all things are possible. I entreat your prayers: your brother has a share in mine. What an astonishing privilege, that a sinner should be permitted to cry, 'Our Father!' Oh! still more stupendous mercy, that this poor ungrateful sinner should be exhorted, invited, nay, commanded, to pray—to pray importunately! That which great men detest—namely, importunacy: to this the Giver and the Forgiver encourages his sick petitioners!

"I will not trouble you, except for one verbal answer to this note. How is your brother?

"With affectionate respects to yourself and your sister, *S. T. Coleridge.*"

"Friday, 27th May, 1814.

"My dear Cottle,—Gladness be with you, for your convalescence, and equally so at the hope which has sustained and tranquillized you through your imminent peril. Far otherwise is, and hath been, my state; yet I too am grateful; yet I cannot rejoice. I feel, with an intensity unfathomable by words, my utter nothingness, impotence, and worthlessness, in and for myself. I have learned what a sin is, against an infinite imperishable being, such as is the soul of man! I have had more than a glimpse of what is meant by death and outer darkness, and the worm that dieth not—and that all the hell of the reprobate is no more inconsistent with the love of God, than the blindness of one who has occasioned loathsome and guilty diseases to eat out his eyes is inconsistent with the light of the sun. But the consolations, at least the sensible sweetness, of hope, I do not possess. On the contrary, the temptation which I have constantly to fight up against, is a fear that, if annihilation and the possibility of heaven were offered to my choice, I should choose the former. This is, perhaps, in part, a constitutional idiosyncrasy; for when a mere boy I wrote these lines:

Oh what a wonder seems the fear of death,
Seeing how gladly we all sink to sleep;
Babes, children, youths, and men,
Night following night, for three-score years and ten.

And in my early manhood, in lines descriptive of a gloomy solitude, I disguised my own sensations in the following words:

Here wisdom might abide; and here remorse!
Here too the woe-worn man, who, weak in soul,
And of this busy human heart aweary,
Worships the spirit of unconscious life
In tree, or wild-flower. Gentle lunatic!
If so he might not wholly cease to be,
He would far rather not be that he is;
But would be something that he knows not of,
In woods, or waters, or among the rocks.

My main comfort, therefore, consists in what the divines call the faith of adherence; and no spiritual effort appears to benefit me so much as the one earnest, importunate, and often for hours momently repeated, prayer: 'I believe! Lord, help my unbelief! Give me faith, but as a mustard seed, and I shall remove this mountain! Faith! faith! faith! I believe; oh give me faith! Oh, for my Redeemer's sake, give me faith in my Redeemer.'

"In all this I justify God, for I was accustomed to oppose the preaching of the terrors of the Gospel, and to represent it as debasing virtue by the admixture of slavish selfishness. I now see, that what is spiritual can only be spiritually apprehended—comprehended it cannot.

"Mr. Eden gave you a too flattering account of me. It is true, I am restored, as

much beyond my expectations almost, as my deserts; but I am exceedingly weak. I need for myself solace, and refocillation of animal spirits, instead of being in a condition of offering it to others. Yet, as soon as I may see you, I will call on you.

"*S. T. Coleridge.*"

"P.S. It is no small gratification to me that I have seen and conversed with Mrs. Hannah More. She is, indisputably, the first literary female I ever met with; in part, no doubt, because she is a Christian. Make my best respects when you write."

This dreadful habit reduced its victim to an abjectness of mind which it is deplorable to think of. He had been residing for several months under the hospitable roof of a friend, Mr. Wade, who procured for him, as long as it was considered necessary, the care of a surgeon; and after a cure had been apparently effected, the daily dose being gradually reduced to twenty drops, engaged a respectable decayed tradesman to attend him night and day, that he might not get access to his accustomed poison; the surgeon stating that the good resolutions of opium convalescents were not to be trusted. To all this Coleridge cheerfully and gratefully consented; yet such was the force of the temptation, and the moral obtuseness caused by the habit, that he was all the while, as he himself afterwards confessed, deceiving his friends, his medical adviser, and his attendant, and procuring the poison by stealth. Mr. Cottle says:—

"As an example, amongst many others of a similar nature, one ingenious expedient to which he resorted to cheat the doctor, he thus disclosed to a friend (from whom I received it). He said, in passing along the quay, where the ships were moored, he noticed, by a side glance, a druggist's shop, probably an old resort; and, standing near the door, he looked towards the ships, and, pointing to one at some distance, he said to his attendant, 'I think that's an American.' 'Oh, no, that I am sure it is not,' said the man. 'I think it is,' replied Mr. C. 'I wish you would step over and ask, and bring me the particulars.' The man accordingly went; when, as soon as his back was turned, Mr. C. stepped into the shop, had his portly bottle filled with laudanum (which he always carried in his pocket), and then expeditiously placed himself in the spot where he was left. The man now returned with the particulars, beginning, 'I told you, sir, it was not an American, but I have learned all about her.' 'As I am mistaken, never mind the rest,' said Mr. C. and walked on."

The expense of his consumption of laudanum, Mr. Cottle states, had for years exceeded two pounds ten shillings a week; so that, to add to all his other troubles, he had involved himself in debt; and his mind was altogether so unhinged, that Mr. Cottle says "his death was mournfully expected, for his actions were, we feared, all of a suicidal description." He employed various efforts to raise money, but his friends were afraid to trust him with it; and Mr. Cottle believes that the greater part of Mr. De Quincy's gift of 300*l.* went to pay opium debts. He soon removed to a friend's house at Calne, and Mr. Cottle in consequence lost his intimacy with him, and is not aware of the particulars of his recovery; which remain to be related by his accredited biographer, who will do well, for the benefit of the world, to narrate the process of the cure as faithfully as Mr. Cottle has the details of the malady. He wrote to Mr. Cottle twice from Calne in 1815, in great pecuniary distress, and proposed taking "cheap lodgings" in Bristol, and opening a day-school in the morning for children, and in the evening for adults; and he wished also to dispose of his copyrights in prose and verse, among which he seemed to hope extremely well of "a short and temperate treatise" on the Corn Laws; which must have proved a rare exception to corn-law and currency pamphlets, if it did not turn out a loss and not a gain to the proprietor. Mr. Cottle continued to render him occasional pecuniary aid, and affirms that he would have supplied him, though not affluent himself, "to the utmost of his requirements," had he not known that whatever money he received would be expended in opium, so that "compassion stayed his hand."

There is yet one letter more which we must transcribe, as well for the monitory picture which it unfolds, as for the injunction in it, that after the death of the writer his unhappy story should be made public, to warn others against the seductive snare. It is addressed to Mr. Wade.—

"Bristol, June 26th, 1814.

"Dear Sir,—For I am unworthy to call any good man friend—much less you, whose hospitality and love I have abused: accept, however, my entreaties for your forgiveness, and for your prayers. Conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that re-produces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him! In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that 'he who offended in one point offends in all, very harsh; but I now feel the awful, the tremendous truth of it. In the one crime of OPIUM, what crime have I not made myself guilty of! Ingratitude to my Maker! and to my benefactors—injustice! *and unnatural cruelty to my poor children!*—self-contempt for my repeated promise-breach, nay, too often, actual falsehood!

"After my death, I earnestly entreat that a full and unqualified narration of my wretchedness, and of its guilty cause, may be made public, that, at least, some little good may be effected by the direful example!

"May God Almighty bless you, and have mercy on your still affectionate, and in his heart grateful, "*S. T. Coleridge.*"

After the solemn injunction in this letter we cannot echo the vituperations of the Quarterly Reviewer against Mr. Cottle for making known this painful history. There is peculiar joy in heaven, and ought to be on earth, over a sinner that repenteth; and if a memoir of Coleridge is published, it would be affectation to pass over his opium malady, as much as to omit his quitting college and enlisting in the army, his pantisocracy, or his Socino-politico lectures. We thank God that he long outlived these sins and follies; and proved himself, during many years, a humble penitent and devout believer, sitting, "clothed, and in his right mind," at the foot of his Saviour's cross.

LETTER FROM THE REV. J. PYE SMITH, D. D.; WITH REMARKS.

[We have received the following Letter from the Rev. J. P. Smith, D.D. It is written in a meek and temperate spirit which does honour to the writer; but we cannot say that we are convinced by its arguments. It would, however, require many score pages fully to discuss all the points in it, since it re-opens the whole question of a National Church Establishment, as well as the recent conduct of the Dissenters: we must therefore be content to refer our readers to what we have already written by anticipation; more especially to the remarks in our reply to Mr. Clayton, and to the paper in our last Number. We will merely insert some running notes, chiefly explanatory.]

To the Editor of the Christian Observer.

Homerton, Sept. 8, 1837.

Your love of truth and fairness will, I am confident, dispose you to the patient hearing of a few words. In several recent numbers of your estimable work there have been remarks upon the principles, proceedings, and character of Protestant Dissenters, which have appeared to me and many others as at variance with that *equity in argument* which you desire ever to maintain. To notice them with the requisite length of explanation, would be a tedious and tiresome task; and the class of men on whom that labour might seem properly to fall, have, in general, their

heads and hands so much occupied, as to render them little likely to undertake it. Besides, one could not request so large a space in your pages as would be necessary for doing justice to the fertile topics which would need to be considered; and, if such a request were made, compliance with it could not reasonably be expected. I only ask leave to say, that, in my opinion, those topics would fall into two classes: first, *misunderstanding* of the questions at issue, and of our sentiments upon them; and, secondly, applying to us various *inferences* drawn by yourself or your correspondents, but which we do not perceive could be legitimately drawn from our premises, if they were correctly stated (1).

In the Christian Observer for the present month you and a correspondent have made remarks upon some sentiments which I had publicly uttered. I entertain no displeasure. "Let the righteous smite me." If I do any wrong, or sanction any error, from my inmost heart I wish the wrong to be exposed, and the error to be corrected, as much as if it were any other man that stood in need of the rebuke; indeed more, for I must give account of myself to God, not of others. Truth, holiness, and Christian love, are the objects for which I desire to live. Let them be advanced, and I am happy. But there is one passage which contains so grievous an error, so severe a charge, not only upon myself but upon my Christian brethren, the general body of Dissenters, that I must entreat your admission of a protest against it, for the truth's sake.

In page 573 it is said, "To uphold a system of national worship, Dr. Smith considers a violation of the duty which we owe to God, and an act of 'disobedience to our Lord's compendium of social morals.' If, therefore, a choice must be made between an avowed Atheist—a man, it might be, of the most profligate life—asserting this principle; and a man the most pious, talented, benevolent, scripturally liberal, and morally exemplary, but who believed that nations, in their united capacity, ought to provide for the public worship of God and the administration of his word and sacraments; the modern Dissenter would be obliged, if he would not act inconsistently with his principles, to speak and vote for the former, and to oppose the latter" (2).

(1) We do not see that we have misunderstood either the doctrine or the inferences. There can surely be no mistake in the theorem or the fact that, the Church of England, being a national establishment, destroys souls, instead of proving an instrument in the hands of God for their salvation. Our conclusion from Dr. Smith's own premises is, that though a king, and the members of his council, and the individuals who compose a legislature, ought to be religious themselves, yet that, in their official corporate capacity, they should act just as infidels would act; that they ought not to set up the public worship of God in the land; or to tax the public purse for churches, ministers, or Bibles.

(2) We stated that this was what the principle, consistently carried out, appeared to us to verge to; and Dr. Smith has not shewn us where it stops short of our conclusion. May a Legislature recognise the Christian Sabbath? may it build a church? may it provide religious instruction for the prisoners whom it shuts up in a jail? may it pay a chaplain in the army? may it give Bibles to our sailors, or establish schools in which it shall be taught? All these are acts grounded upon religious opinion, and involve expenses which every tax-payer must help to defray; yet some tax-payers may not approve of these objects—the Jew may object, or the Roman Catholic, or the Infidel—and why, upon the Dissenting principle, are they not to be consulted as well as the Evangelical seceder? The Evangelical Dissenters say they are willing to admit the Scriptures into public schools, provided no catechism be taught; but the Infidel will reply, that the Bible itself is a catechism; and the Socinian will say that the public version is hostile to his creed; and Roman Catholics will say, as they do in Ireland, that the indiscriminate reading of the Holy Scriptures is heretical. Dr. Smith furnishes no clue to guide us out of this labyrinth, in which the Dissenting principle, consistently applied, involves us. The argument which vindicates official recognition of Christianity above Paganism, will, if traced out, necessarily lead to the establishment of a national church. We cannot have the wine, however pure, without some vessel to contain it.

The passage alluded to in a speech of mine, is at page 567; but, for the sake of comparison, and if it be not too great a favour, I request you here to reprint it.

"..... A party which arrogates to itself the style of Conservative; but which I am compelled, by all that I can understand concerning the tendencies of theoretic principles, and all that I have been able to learn by reading and observation, to regard as conservative indeed of evil, but obstructive and destructive of good to a wide extent;—a party which, designated by different names, and with some changes of shape, has inflicted the deepest injuries upon the interests and the moral character of our country for the last two hundred years;—a party which, under the name of religion, and affecting a transcendental zeal for religious institutions, has constantly been aiming at selfish and unrighteous objects;—a party which, to sum up all in a word, has systematically, resolutely, and unalterably acted upon the principle of disobedience to our blessed Saviour's compendium of social morals, 'What things soever ye would that men should do to you, do ye even so unto them.' But that party characteristically acts upon the idea that religion may be promoted by means which fall under two great classes, the one tempting men's feelings by the presentation of worldly interest; and the other deterring them by privations and innumerable other sufferings;—a plan which may create hypocrites in abundance, while genuine religion can be the offspring of only an enlightened understanding, a convinced judgment, and an honest heart."

But I must ask the favour of another sentence being copied, which does not appear in your former extract, but which is of some importance to the expression of my meaning:—

"If, by his [Mr. Pownall's] aid, and that of other worthy, but, as I am most deeply convinced, most ill-reasoning, and misjudging men, that party were to regain the powers of the State, it would be no consolation to me, when I saw injustice rampant, intolerance and exclusion poisoning the land, Great Britain weakened, and Ireland in rebellion—it would be no consolation to me to reflect that sincere and pious men had been the tools to effect this ruin."

Now, I am not attempting to defend my principles; let them stand or fall according to the evidence, which is easily accessible. I only wish it to be fairly understood *what* those principles are; and I respectfully submit to you, sir, whether the inference in your page 573 is correctly drawn from my words. I think it is not(3).

The fallacy lies in the acceptation of the terms "national worship," and "nations, in their united capacity, providing for the public worship of God," &c.(4) I am sure, sir, you will admit that I have laboured, with

(3) Dr. Smith's words bear directly upon the question of a National Church Establishment. Such an establishment he considers cannot exist without injustice; and he states that its operation is, on the one hand, "to tempt men's feelings by the presentation of worldly interest," and, on the other, "to deter them (from dissent) by privations, and innumerable other sufferings." Hence is generated an affected zeal for religious institutions, while the real object in view is something secular and selfish; and thus "our blessed Saviour's compendium of social morals is contravened." In what then have we misrepresented Dr. Smith's application of that compendium? It is true, that he is censuring "a party which arrogates to itself the style of Conservative;" but his argument is connected with the whole question of a National Church Establishment, as being opposed to our Lord's summary of our duty to our neighbour. We admit, with grief, that national church establishments may be, and are, abused; just as a man might turn hypocrite to procure the office of a clerk or a pew-opener at a Dissenting chapel; but this abuse does not touch the principle.

(4) The fallacy, we submit, is not ours, but our Reverend Correspondent's. We do not think that Dr. Smith has any where urged that nations, *as nations*, ought to concern themselves with the service of God. Mr. Burnet distinctly states that Dissenters upon principle teach that nations, in their corporate capacity, have nothing to do but with the protection of men's persons and property; and that they only desecrate the service of God by meddling with it. The individuals who compose nations ought of course to be religious; but when they meet in council they are to confine themselves to temporal matters, and not to endeavour to promote religion. But this is only private voluntaryism, not nationality; for nations can act, as nations, only through their "rulers," and by "legislative enactments and executive power." If they do not act thus, they are not nations, but individuals. We might have courts of voluntary justice—persons in various places undertaking to become judges and jurymen—but if Dr. Smith urged that "nations are bound" to administer justice, he would mean that they ought to make public provision for that purpose: and we mean

all the earnestness in my power, in preaching and writing, to prove, and practically to urge, that *nations are* BOUND to serve God, by worshipping Him in spirit and in truth, and by all the obedience of faith. The question between us is as to the manner and *instrumentality* by which this is to be effected. On the one hand it is held, that the rulers of nations ought to do this by legislative enactments and executive power: on the other side, that it *cannot* be done *by those means*, in consistency with the spirit of evangelical religion; and that all the attempts so to do have consisted, more or less palpably, in making the religion of Jesus the slave and tool of the State; the instrument of worldly men for worldly purposes. The position which, in many ways of description and argument, I have all my life maintained, is, that

" —Christians of every rank and station are called to put forth every faculty, employ every talent, and use every opportunity (5) that they are entrusted with, in order to promote the conversion of sinners, the more expansive holiness of believers, and the universal glory of their Lord; in a word, to *make nations* CHRISTIAN, by making the *persons* who compose the nations such." (*Necessity of Religion to the Well-being of a Nation*, p. 23.)—" The Sovereign Prince, and *every man* of court, council, or Parliament, is BOUND to be a real Christian; to believe, love, and obey the Gospel.——Is he not to care for their [the people's] interests, in an infinitely higher respect [than temporal things]? He is himself a Christian, enjoying the happiness of vital piety and heavenly anticipations: does not common benevolence, does not sacred charity, require of him, as a matter of *the highest* obligation, that he seek to communicate these best of all possessions to all men, as widely as possible, and therefore especially to his own subjects? Undoubtedly. But what *means* is he *entitled* to employ for that end? And what means are the most *likely* to answer it?" (*ib.* p. 26).——" Can even yourself (—I most sincerely honour your feelings, and, love your honest and generous heart—) carry higher, or urge more earnestly, than the terms of my Sermon and Appendix do, the duty, the *absolute, solemn, indispensable* DUTY of kings and public men, of every order, *first*, to BE genuine Christians, and *then* to act as becomes that character; especially with all exertion and munificence for the rendering of RELIGION ——the most extensively diffused and effective blessing of mankind?" (First *Letter to Dr. Lee*, p. 34). (6)

The question is one of *means* in order to *ends*. In the latter we are agreed: it is in relation to the former—the *means* of accomplishing the end—that our difference exists. We maintain, equally with you, that civil matters ought to be connected with religious, and that religion ought to pervade civil as well as spiritual concerns (pp. 439, 440). But we think that there is "a more excellent way" for those purposes, more

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so with respect to religious instruction; whereas Dr. Smith does not; therefore the fallacy is on his side.

(5) " Every opportunity."—No, not every opportunity. One most important opportunity, Christian legislators may think, is to build and endow churches for the common good from the common fund. This opportunity Dr. Smith thinks they ought *not* to embrace. They ought not, that we can see, even to recognise the Christian Sabbath. If Mr. Hume proposed that Parliament should transact business on Sunday, we do not perceive what reply could be made, by any consistent Dissenter upon principle, except upon the mere ground of secular inexpediency. The distinction in question is very like that in the United States of America, where all the individuals in the legislature ought to abominate slavery; but, still, in their corporate capacity they must not legislate upon it; and thus, notwithstanding their private hatred, it may go on to the Millennium. In like manner, every member of both houses of Parliament might be godly, and all wish to promote godliness, but they must not in their collective capacity act upon the principles of godliness. If a Quaker or an Infidel should propose that the daily proceedings in Parliament should not open with prayer, we conceive that, upon Dr. Smith's principles, it ought to be relinquished, just as it is in the Civil Marriage Service. Even Pope's Universal Prayer would offend the sensitive conscience of an Atheist; to whose standard we must come at last, in our national capacity, if we would consistently act out the Dissenting principle.

(6) This statement is most excellent; but it greatly puzzles us; for the doctrine would necessarily lead to religious legislation, yet this is precluded. Religious men may meet in national council; but it is not till they separate that they are to act for God; and this only in their atoms of individuality.

Scriptural, and more likely to be honoured by the Holy Spirit, than even the best and purest State-Establishment of religion. Upon this question I have endeavoured to treat pretty fully in the *Sermon* and its *Appendix* above quoted; and in *two Letters to the Rev. Dr. Lee,* the writing of which was forced upon me by that learned and estimable man quite against my inclination, and he had the last word. But I will not tire you by quoting, or by repeating the same thing in different expressions. I entreat only that I may not be misunderstood; and I believe that there is no difficulty in understanding, if common attention be paid. Permit me also to say, that I equally repudiate with abhorrence the allegations that religion should ever be lost sight of—that Christianity should be banished from all public matters—that every official proceeding, from a coronation to a pauper's wedding or funeral, should be secularized into a mere civil service. If possible, to counteract such misconceptions, I do respectfully request your allowing me to cite two passages; merely from a desire that your readers should know *what* really is maintained by Dissenters. I only wish the *sentiment* to be understood, not offering any discussion upon it.

" . . . . I think it not difficult to prove, from clear facts, that all the secular establishments of Christianity, from the earliest of them to the present hour, have operated to injure and corrupt the religion of the Gospel, *so far as their operation has been in the spirit of the secular power;*"—[Here, in the second edition, is a note, carefully explaining what this clause means: but I do not request its insertion, on account of its length, though such insertion would have eminently gratified and obliged me]—" that the good which has been wrought by them has sprung from the *infusion* of the voluntary principle which happily they possessed; and that their holy and useful character, as Christ's 'luminaries in the world,' has been in the *inverse* proportion of the former power, and in the *direct* of the latter."—(*First Letter to Dr. Lee,* p. 46.)

" Protestant Dissenters....are deeply convinced, from the reason of the case, the voice of history, and the word of God, that the connecting of the Church of Christ with the civil government, in any way of dependence and subjection to influence, is, indeed, not fit to be called an establishing, but is an *unestablishing,* a degrading, a desecrating, and enslaving of the church; pouring into it, and mingling with it, a vast multitude of men who are destitute of real religion, and from whom, so far as concerns church-communion, the New Testament commands Christians to withdraw and separate: thus violating some of the first principles of religion; conveying into the minds of myriads, ideas that are false, and full of danger to their souls' immortal welfare; darkening the glory and obstructing the power of the Gospel-ministry; in a word, making the name, and cause, and institutions of our blessed Saviour, vassals and tools for worldly purposes.——Can a more monstrous, a more unchristian thing be imagined, than that the political party which happens to be in ascendancy should have the absolute command over the very life-power of the Church, in its primary pastors, who, upon the Episcopal system, are the sources of the authority and validity of all the clerical ministrations?" (p. 50.)

Much more my heart and judgment would urge me to extract: but I desist. I only ask to have it understood *what* I really do hold; and then, with unfeigned respect and love to you, Mr. Editor, to beg your reconsideration of the imputations in your page 573.

But great offence is taken at my having recommended Mr. Hume to be elected into the House of Commons, in preference to Mr. Pownall. I am not going to launch out in self-vindication; though I think I could say, upon that matter, what would satisfy you, or any other candid opponent. I only beg the exercise of your patience in hearing two paragraphs from a printed *Letter to Mr.* POWNALL, which I never saw till this week; and I have not the smallest conception who is its author. The writer says to Mr. Pownall:—

" You have long professed to lament the gross abuses of this Church, exhibited in the public sales and traffic of the cure of souls, the pluralities, the non-residence of the clergy, and other acknowledged evils; and yet you are now attempting, in order to perpetuate these abuses, to turn out a man whose efforts have for years past been directed to their cure....I further ask you, how, if you are a friend to the Church, you

can consistently combine to oppose Mr. Byng, *knowing as you do* that *no man in the kingdom has made greater sacrifices* for the support of that Church?"

"Your supporters, and particularly the clergy, are most active in proclaiming Mr. Hume an *Atheist*. This is a most serious charge; and do you think that, without inquiry, you are justified in attempting to fix it upon him, or to take advantage of it? If you, sir, had taken the trouble, before condemning him upon so foul an accusation, to ascertain the facts, you would have discovered—and I now tell it you—that your friends are wicked slanderers; and that Mr. Hume, so far from being an Atheist, is, and always has been, a regular Churchman, and a much more consistent Christian than many of his clerical traducers, and that his sons have been educated in Middlesex by an Evangelical Clergyman." (p. 7.)

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(7) Does Dr. Smith send us these remarks under the impression that we have ever represented Mr. Hume as an "Atheist," or in any way alluded to his private opinions, or his education of his children? If he does, he grievously mistakes us. Our references have been altogether respecting Mr. Hume's public declarations, and these fully bear out all that we have ever asserted. Our charges against him were specified in our last Number, page 574; but there was certainly nothing about his being an Atheist.

We are grieved and shocked that Dr. Smith should have hastily allowed himself to make use, with seeming approval, of this disgraceful Letter to Mr. Pownall. In order, however, we suppose, not to copy irritating words, he left out "your supporters, especially the clergy," and "clerical traducers," and substituted in brackets general ones, "certain persons," &c. But while we appreciate his wish to avoid what is offensive, we thought it fairer to reinstate the writer's own words. This Dissenting "writer of squibs," under the title of "A Middlesex Elector," affirms that Mr. Pownall has "forfeited altogether his character of a gentleman and a Christian;" that he employed "disgraceful means" in his election contest; that he opposes Mr. Hume expressly with a view to perpetuate "the gross abuses of the Church," and among them "pluralities and non-residence;" and that he prefers "the worst adherent of the Cumberland school to the best and most consistent Reformer," who acts upon "the Christian principle of doing to others as he would be done unto"—which Scripture reference is stolen from Dr. Smith. Every one of these remarks is, we are quite sure, false; as much as is the declaration that the matter at issue is "whether this so-called Protestant church is to retain the power of re-enacting scenes of oppression and bloodshed, such as for many years past have disgraced the annals of no other church in the world, whether Christian or Pagan." We wish, when Dr. Smith favoured us with enclosing for our information a copy of this Dissenting hand-bill, he had explained in the margin what is meant by the Gibbon-like profane association of Christian and Pagan *churches!* We have not the slightest doubt that the paper was written by a Socinian, if not an Infidel. Among the assertions in it, one is, that the Bishop of London "has sanctioned the Christian declaration, that Dissent ought to be cured by the hangman." Where, how, or when the Bishop did so, is not stated; it is only added, that this "sentiment"—an odd title for so atrocious a declaration—has been "publicly recommended by the Bishop of London;" which—not to mince our words—is, we are quite certain, a direct falsehood: we would not believe it even upon Dr. Smith's own affidavit, feeling assured that it was more likely that Dr. Smith had made a mistake, than that Dr. Blomfield could even playfully affirm, as De Foe did ironically, that Dissent ought to be cured by the hangman. Yet the Middlesex Elector asserts that he did so: he says that the "sentiment" was "printed and published by a clergyman;" that it was "publicly recommended" by the Bishop; and that "this sentiment and its abettors have never yet been repudiated by Mr. Pownall's friends and allies."

Here, then, are three assertions. The first is, that some clergyman thus wrote and published. In all professions there are knaves, and simpletons, and coxcombs, and hypocrites, and intemperate spirits, and men who affect ultra-zeal to promote selfish objects; so that we cannot affirm, though we have no recollection of ever seeing the words, that such words never were printed, or that their writer was not a clergyman.

The second assertion is, that the Bishop of London recommended the sentiment. This, we confidently repeat, upon internal evidence, is false. The only solution of the matter which occurs to us is the following. The Bishop, in a note to his Charge in 1834, did "recommend" the perusal of a work against Dissent, signed L. S. E., for the sake, he said, of "a great deal of useful information and sound reasoning" in it, though he expressed his disapprobation of its "sharpness of invective against Dissenters;" but he afterwards, upon further consideration, in the most candid, manly, and Christian spirit, withdrew the recommendation as publicly as he had given it; thus exposing himself to the taunts which he could not but know would be thrown out against him by those who "watched for his halting." Had he allowed the recommendation to stand, he would have pleased those who approved of the book, if such

But to return, Mr. Editor, to your own publication.—In your Number for July, p. 432, it is said, that "serious expressions of astonishment and remonstrance have been uttered, in reference to the unhallowed

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there were; and those who did not, could only repeat their objections; but now, by his own confession, they had caught a Bishop slipping: and then came the notable dilemma which several Dissenting writers wielded with so much adroitness: "The Bishop has read the book, or he has not: if he has, judge of a Bishop's spirit; if he has not, estimate the value of a Bishop's recommendation:" all which polemical goring his Lordship might have avoided if he had been less ingenuous and less magnanimous.

Now we surmise, from the use of the word "recommend," that it is in this book that the aforesaid "sentiment" is contained; but if it be, the Bishop did not mention the "sentiment," but only the book which contains it; and he might not even have observed this remark; whereas the *Dissenting Middlesex Elector* keeps profound silence respecting the book, and speaks only of this particular "sentiment." We could adduce "sentiments" highly exceptionable out of books which Dr. Smith himself has "publicly recommended;" but would it be common justice to extract some improper statement from a German author whom he happened generally to recommend, though with a caution, and to affirm that he recommended that particular sentiment? If the book from which the Bishop of London withdrew his sanction be that in which the unjustifiable sentiment occurs, not only the candid, but the natural and probable, inference is, that this very sentiment was concerned in the withdrawal. Will Dr. Smith lay his hand upon his heart, and say that he really believes Dr. Blomfield did "recommend" this sentiment? The very word selected by the defamer shews that he was aware that he was defaming; for to "recommend" a "sentiment" is nonsense. He could not say that the Bishop *urged* the sentiment, or that he *approved* of it, for that is not true; but he slily conveys this to the unwary reader under the word "recommend," which is true as to the book generally and with a caution, but not as to the sentiment. Had the writer been in Madame de Genlis' "Castle of Truth," instead of in Middlesex, when he penned the above words, they would have appeared thus: "The Bishop of London hastily recommended a book for certain facts and arguments, though with a drawback upon account of its sharpness of invective; but afterwards, in consequence of the offensive things in it, he withdrew the recommendation;" whereas the present statement is, that he expressly recommended the offensive things.

We have learned, by long experience, the great danger of brief notices of books, either laudatory or culpatory. There is no one suggestion so often and so strongly pressed upon us, as that of giving every month, besides our larger Reviews, a concise account of some twelve or twenty new publications; and we have on some occasions partially tried the experiment, but never without finding that few books are all black or white, most being grey. It is easy to write, "This is an excellent volume of sermons;" "A pretty tale;" "An admirable defence of the Church;" "A charming volume of poems;" "A sound Episcopal Charge;" "A most exceptionable publication;" "A specious but unsound defence of Dissent," and so forth; but immediately some correspondent, some private reader, some friend of the author's, or the author himself, or his enemy, or some writer in a newspaper, or in another magazine, shews that there is some good in the blamed book, or some bad in the praised; which the critic himself admits to be true; and he therefore next time is more wary, and begins to point out what he thinks right, and what wrong; what able, and what weak; and so on, till his brief notice swells into a copious review.

But there is a third charge in the Election paper, namely, that "this sentiment and its abettors have never yet been repudiated by Mr. Pownall's friends and allies." As we have, upon public grounds, preferred Mr. Pownall to Mr. Hume, we suppose that we come in for a share of this censure. If so, we reply, that we could not in so many words repudiate what we never heard of; and that, if even we had heard of it, not a thousand volumes yearly could suffice for the absurd task of every body's disclaiming all the things in all the newspapers, placards, and books, which any person does not approve of. To tell us that we do not repudiate the doctrine that Dissent ought to be cured by the hangman, which even L. S. E. could never have meant seriously—he perhaps meant, by burning Dissenting books—is so absurd, that we are surprised that Dr. Smith should gravely allude to a paper which contains such an accusation. Why, there are millions of extravagances which we do not recollect repudiating; but which we never supposed we should therefore be charged with holding. Mr. Pownall did not affirm upon the hustings that he does not beat his wife; or Dr. Smith at the Mermaid that he does not wish to smite the Bishop of London under the fifth rib, and to slay him; but does any person therefore conclude that either of these good men is disposed to such bad deeds?

But no man knows better than Dr. Smith—for, with all our faults, he does us the

fraternizing of so many of the 'Evangelical Dissenters' with Arians and Socinians in ecclesiastical associations, and even admitting them into their pulpits."—It would greatly oblige me and many others to have this passage explained. I was born and educated among Dissenters, and have had, for fifty years, pretty full opportunities of knowing the men and their communications: and I have never heard of such a thing as an Arian or a Socinian admitted into the pulpit of any Evangelical Dissenter(8).

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honour to read us, while so many of his brethren are contented with the more summary process of ejecting us from their book-clubs, lest their flocks should hear two sides of questions which they wish them to believe have but one—no man, we say, knows better than Dr. Smith, that we have always repudiated all harsh conduct and insulting language towards Dissenters. We scorn to say that we repudiate the phrase about curing by the hangman; for if the words were ever seriously used, the man was a fool, a knave, or a madman, who used them. If our readers will turn to our notice of Dr. Pye Smith's own sermon, from which he has above given some passages, and from which we extracted still more largely in our volume for 1834, pp. 238—241, they will see that it was impossible to speak in terms of greater respect and esteem for Dr. Smith than we did: indeed, his statements were so candid, and, as we said, conveyed "in so lovely a spirit," that we could not do otherwise. But, more; those remarks upon Dr. Smith occur in our review of that very Charge of the Bishop of London's which contained the recommendation of L. S. E.'s book; and in which the Bishop speaks most honourably of Dr. Smith's "learning and candour," without one word of either himself or his books being consigned to the hangman.

Again, in a former page of that very review, we quoted from Dr. D'Oyly the beautifully pacific advice of Archbishop Sancroft to his clergy, in which he urges them to have "a very tender regard to our brethren the Protestant Dissenters;" to "visit them;" to "receive them at their houses;" to "treat them fairly, discoursing calmly and civilly with them;" and, above all, "warmly and most affectionately to exhort them to join with us in daily fervent prayer to the God of peace for the universal blessed union of all Reformed churches, both at home and abroad, against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of his holy word, may also meet in one holy communion, and live in perfect union and godly love." Having quoted this from Dr. D'Oyly's Life of Sancroft, we added: "Contrast the spirit thus inculcated with the bitter, sneering, satirical spirit, in which some ecclesiastico-political Churchmen have of late addressed the Dissenters, including, not only the violent partizans among them, but some of a far different character." Was it possible to speak more strongly? We did not, indeed, "repudiate" the precise words about the hangman, for they did not happen to come under our notice, nor should we probably have thought them worth the honour of repudiation if they had; but we repudiated all such words, and the spirit in which such words are written.

We did, however, some time after (Feb. 1835, p. 129), specifically review an attack upon the Dissenters, written in a spirit which called for repudiation; and we refer Dr. Smith to our review of that work—"The Autobiography of a Dissenting Minister"—as an answer to the charge of encouraging unfair attacks upon the Dissenters. Would the Middlesex Elector himself wish for harsher words than the following, which we used relative to this autobiography: "A sneering, snarling, anonymous romance, against Dissent, Dissenters, and Dissenting institutions."..."We will contend with all our might against schism, with the weapons supplied by the armoury of Scripture, and, we may add, of reason, experience, and ecclesiastical history; but we will never condescend to pick up poisoned arrows," &c...."Such books must exasperate Dissenters, but will not convert them; and, as they are not authentic documents, they afford no argument to Churchmen."..."Such serious questions as the right government of the Church of Christ, for which he shed his blood, and over which his Spirit rules, are not to be settled by idle jests set forth as truths."..."An *ape of Epictetus* is bad enough; but what shall we say of an ape of Joe Miller? Surely this is not 'in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.'" Such were our words; what says the Middlesex Elector to them?—But enough. This miserable electioneering-handbill was not worth a syllable of reply; but as Dr. Smith has dignified it by his notice, the "squib" becomes a rocket, and casts its baleful glare from a higher region than its own murky cave.

(8) We might cross out this paragraph, as it has nothing to do with our remarks upon Dr. Smith, but to something that appeared in a former Number. The union with Socinians for the sake of common objects, we thought was too notorious to be

In the Appendix to my Sermon, above mentioned, I had said that the "most plausible arguments [in favour of civil establishments of religion] proceed on the assumption that the civil and ecclesiastical administrators of the establishments supposed, would be men of true piety, deriving their motives from the authority of God, and regulating their proceedings by a conscientious regard to his word. Such men, but *such* men *only*, would carry on their plans in the spirit of religion. Yet how few statesmen and politicians are, or have been, of this description! Men in power, of every age and nation, have generally been mere men of the world; the larger part openly licentious, and not a few of them scoffers and infidels. Is the Christian religion to be entrusted to such hands? Of its purity and proper influence they are totally and wilfully ignorant; or they inwardly despise and practically reject it."

In reference to this passage, I learn from Mr. Thorn on the *Union of Church and State* (p. 367), that a Dignitary whom I sincerely respect and honour charges me with "speaking evil of all dignities;" and adds, "By what terms are we to designate this delineation of all temporal powers and potentates? Is it charity, or liberality, or liberalism, or Independency? The Apostle has but two epithets to bestow on such revilers: presumptuous are they, and self-willed (2 Pet. ii. 10)." What must be the blinding power of a party-spirit, if so good a man as Archdeacon Hoare could so egregiously mistake the plainest words? (9)

J. PYE SMITH.

questioned; and we are very much mistaken if Dr. Smith himself did not take a prominent share in this alliance—in the triple bond of the Dissenting denominations;—and though that union is now happily broken, yet Dr. Smith long defended it. The late elections, we lament to say, have presented instances of Baptist and Independent ministers plotting with Socinians to oppose the Church of England, and inveighing against the narrow-minded clergyman and Methodist minister who were contending for the national worship of God. Our remark upon the pulpit-intercourse of Evangelical Dissenters with Unitarians, was in allusion to the strange coalition in the Dissenting Orphan Working School, which public opinion has at length forced the Evangelical Dissenters to break up. Mr. J. Clayton, to his honour, took, we believe, an active part in the disruption. The pulpit in question was a Dissenting pulpit; and Socinians, in common with Evangelical Dissenters, were admitted into it. What could the public think of such "fraternizing?"

(9.) Dr. Smith's allusion to the Archdeacon of Winchester is extraneous to any thing that has appeared in our pages; but if we left out the passage, the omission might be misinterpreted.

REMARKS ON BISHOP KEN.

For the Christian Observer.

We noticed in our last Number the statement in the Oxford Tracts*, that Bishop Ken, in his Will, made not long before his last sickness,

* Though for brevity we use the current appellation "Oxford Tracts," for what we cannot truly call "Tracts for the Times;" we again protest against the title; for, notwithstanding the writers date from Oxford, and profess to connect their publications with "the academical year," the University is not responsible for them. Much injustice has been done to Oxford, from the days of the Reformation, by fathering the opinions of individual members upon the University in its public capacity. Some even of its own sons have scattered their censures too carelessly. The Rev. J. S. Boone, for example, said and sang, in his work on "Men and Things," published in 1823:—

"All obsolete, antediluvian things,—
Passive obedience, right Divine of kings—
Driven back and back, have still in college-cell
Their last strong hold and secret citadel."

"The present Tories in general," adds Mr. Boone in a note, "would not go so

said that "he died in the holy catholic and apostolic faith professed by the whole church before the disunion of East and West." This statement,

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far in asserting these doctrines as the Whigs of 1688." This he illustrates by some high prerogative passages from Dr. Barrow's sermon on "the King's happy return." We readily admit that many academical writers have penned ill-advised or flattering words; but the Divine right of civil authority is not an "antediluvian" notion, except in the sense that it was appointed by God from the beginning; nor will it be "obsolete" so long as the doctrines of the Bible and of the Church of England are not superseded by infidel philosophy. There is a just and sober sense in which the Divine right of kings—aye, and of constables too, notwithstanding Paley's sarcasm, and of all persons in lawful authority, from the president of the United States to the barbarous chief of a wigwam—is a doctrine recognised alike by Christianity and the British Constitution; nor is it opposed to the fullest rights and liberties of the subject, exercised in a peaceable and constitutional manner.

But what we were about to say was, that the censure which Mr. Boone at first limited to individuals in college-cell, he afterwards extends, without the necessary guards and limitations, to the University generally; for, having said,

"May no cloistered zeal
E'er palsy with its touch the powers of Peel,"

he adds in a note: "To represent *the University* of Oxford seemed a high prize to Mr. Peel's ambition. Yet it would be more conducive to his interests, and his reputation, to be Member for the smallest and least populous borough in the kingdom, than *to be hampered with the orthodoxy of his erudite and intolerant, although honest and respectable, constituents.* Mr. Canning, who was at first proposed as his rival on that occasion, may well say with Shakspeare

'We, ignorant of ourselves,
Beg often our own harms, which the wise gods
Deny us for our good; so find we profit
By losing of our prayers.'"

Mr. Boone could not seriously mean, even in a somewhat juvenile work, to disparage the University of Oxford; but such indiscriminate censures upon large bodies of men, who are not responsible for the opinions of individuals of their number, leave a false impression. If, in his remarks on Divine right, he meant only what was so well expressed in the extracts in our last Number from the pen of his much-respected colleague in the Standing Committee of the Society for promoting Christian Knowledge, Dr. D'Oyly, in regard to the ecclesiastico-political doctrines of such men as Ken and Sancroft, the limits should have been specified. We say this the more anxiously, because we should lament that the "college-cell" lucubrations called Tracts for the Times should be attributed either to the Church of England or to the University of Oxford, both on account of the sanction thus given to error, and of the injury done to the venerable institution to which it is attached.

It will be a happy time when all "men and things," as Mr Boone says of "Whig" and "Tory," shall be described by their real characteristics, and not by mere party-names, either of eulogy or abuse. Mr. Burke said, that by the change of affairs and opinions the new Whigs were Revolutionists, and the modern Tories were the old Whigs. A somewhat similar remark applies to the absurd phrases, High and Low Churchmen. While we are writing, with Mr. Boone's "Men and Things" accidentally in our hands, our eye glances at a letter in the newspapers from Mr. O'Connell to "the good and true men of Athlone," dated August 22, in which the writer says—"Believe me, we are too wise, too good, and too strong, to be put down by either selfish *Toryism* on the one hand, or *Orange bigotry* on the other." We had just been reading the following passage in Mr. Boone's notes: "Among the *High-Churchmen*, or *Orangemen* (for the terms are almost synonymous), of England and Ireland, are many most honourable and respectable individuals; but as a party they are doing wide and fatal mischief. As long as they enjoy the ascendancy, as long as they proceed in triumph with their principles of intolerant exclusion, Ireland can never be tranquil, and the repose of England hardly can be safe." Side by side with Mr. Boone lay Mr. Canon Bowles's Life of Bishop Ken, in which we happened to touch upon the following passage—Mr. Bowles, it must be remembered, being, till the Oxford Tracts arose to eclipse minor fires, among the highest of High-churchmen: "After the year 1745, the (non-juring and Sacheverel) spirit languished, and silently expired, except occasionally at the academical orgies of the Oxford Tory parsons and rankest Jacobites." Now, a hundred years hence the reader of these three passages might suppose that Mr. Boone, Mr. O'Connell, and Canon Bowles meant nearly the same thing; and yet the Irish demagogue would include Mr. Boone and Mr. Bowles among those "intolerant High-churchmen" and "Orangemen," and "Oxford Tory parsons," who prevent the tranquillity of Ireland and the repose of England; as Dr. Pye Smith thinks that Mr. Pownall and the Christian Observer are abetting the

which is copied into the modern biographies of Ken from his friend and kinsman Hawkins's original memoir, was not the whole of what he declared; and the remainder is very memorable, and ought not to be overlooked. The Oxford Tract writers, by omitting it, and inserting only that part about the church before the disunion of East and West, give an unscriptural prominency to tradition, which we considered it our duty to notice. We do not mean that they entertained any objection to the remainder of Bishop Ken's declaration, which they could not but highly approve; as must every Churchman, though there are differences of opinion when we come to discuss the terms employed by the Bishop; but they selected what doubtless they considered sufficient to exhibit his creed, leaving out the rest, either for brevity, or as introducing controversial terms not adapted for a devotional exercise. We find no fault with this; but we proceed to supply the remainder of the extract. Having stated as above, the Bishop added, "More particularly I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations, and as it adheres to the doctrines of the Cross." We could not select more beautiful expressions: but it is obvious, that in the definition of what constitutes Popish innovation, and also Puritan, and what the doctrine of the Cross, there is large latitude, each man having his own opinion; and for that reason we could have wished that Bishop Ken, instead of sending us back to the vague days of the disunion of the Eastern and Western churches, had referred us to the Articles and Homilies of his own Church, as explanatory of what he meant by the doctrine of the Cross as professed by her. It was not from the words themselves, but from a recollection of the Bishop's opinions, that we felt somewhat unsatisfied as to his precise meaning. The writers of the Oxford Tracts refuse to call themselves "Protestants," though they reject what they consider the innovations of Popery; and in like manner we think that Bishop Ken meant the omission of the word Protestant to be significant. An Oxford-tract writer would say, "I do not protest against the Church of Rome: I reject certain innovations, but I consider that she is a sister and an apostolical church; and not like those Samaritans, the Protestant Continental churches." We believe, also, that Bishop Ken, in rejecting what he considered the innovations of Puritanism, included among them certain doctrinal views which are consonant with our Anglican Articles and Homilies, and with Holy Writ. We would not willingly do this devout and holy man injustice; but, knowing the theological school to which he belonged, we construed his words according to what we believed to be his real meaning; and not according to our own definition of the words Popery, Puritanism, and the doctrine of the Cross. We did not doubt that he died in the hearty communion of the Church of England; but we wished, that, to explicate the character of that communion he had referred directly, in subordination to Scripture, to her own Articles, Homilies, and Liturgy, and not to the shadowy traditions of alleged catholic antiquity.

A writer, who signs himself "An English Catholic, though neither a Papist nor a Jesuit," and who dates his letter from "St. Peter's College, Cambridge," says, "You insinuate that Bishop Ken was attached to

party which for two hundred years, he says, has been warring with the civil and religious liberty of mankind. That there are bigots both in ecclesiastical and political matters, is undoubted; and it is certain that such men, even though "most honourable and respectable individuals," may yet, "as a party, do wide and fatal mischief;" but, then, each person applies the obnoxious terms according to his own opinions, so that they convey very little correct information.

Popery; but with respect to the above profession, even as it stands in your mutilated extract" [the extract was given by us precisely as it stood in the Oxford tract], "I cannot see how any objection can be raised against it by Churchmen, who profess to submit unreservedly, in all matters of faith, to the decisions of the first four—not to the exclusion of the fifth and sixth—General Councils."

Now we insinuated nothing of the kind; we never used the word Popery: how indeed could we, when Bishop Ken expressly disclaimed "the innovations of Popery," and that not only in his last Will and Testament, but on other occasions; as, for instance, in the Introduction to his four volumes of Poems, where he says,

"No Papal innovations idolize."

We also remember a pamphlet, entitled "Animadversions" upon a sermon of his, by a Papist, which would alone furnish proof, even without reference to his own writings, that it would be great injustice to call him a Papist *. What we meant to convey, was what the Oxford Tract writers so much admire, and what our Cambridge correspondent himself, we believe, intends by the phrase "An English Catholic;" namely, that *tertium quid* which rejects alike the epithet of Protestant and Popish, and may be called, for distinction sake, Patristical. We believe, that when Bishop Ken in his Will used the word Puritan, he did so in nearly the popular sense now attached to the word Protestant; and that if one of the Oxford Tract writers, or their Cambridge St. Peter's College ally, were to borrow Ken's words, *mutatis mutandis* for the modern variation of terms, he would say, "I die in the communion of the Church of England, as it stands distinguished from all Papal and *Protestant* innovations." Our Cambridge correspondent is ill read in the controversies of those days, if he does not know that most of the divines of the non-juring school studiously avoided any fellowship with the Continental Protestant churches. We shewed in the paper in our last Number on Bishop Ken's day (p. 588), how pertinaciously the Lower House of Convocation opposed the House of Bishops upon this point, refusing to say "the Protestant religion in general, and the Church of England in particular," because it "imported their owning some common union with foreign Protestants †." The *beau ideal* of doctrine and discipline, according to Bishop Ken, is

* As Bishop Ken's writings, apart from his four volumes of poems, are not numerous, the reader who wishes to know all that is to be known of him should not overlook this pamphlet. It relates to an Ascension Day sermon, not printed, but which the animadverter heard the good Bishop preach. His manner in preaching was, like his writings, remarkable for its earnestness, devoutness, and pathos. Bishop Burnet, who disapproved of his non-juring principles, and considered him a somewhat weak and vacillating, "and too ascetic," though holy, man, records that there was not much solid matter in his sermons, but that there was something extremely impressive and affecting in his style and manner of delivery. Burnet wanted more elaborate reasoning; but Ken excelled rather (if we may use such a word on such a subject) in deep feeling and unction. The "Animadversions" are scarce; but there are two written copies in the British Museum, and there is a printed copy in Sion College library.

† Bishop Burnet, after speaking, in his History of his own Times, of the project for building fifty new churches in London in the year 1712, says:—

"There appeared at this time an inclination, in many of the clergy, to a nearer approach towards the Church of Rome. Hicks, an ill-tempered man, who was now at the head of the Jacobite party, had in several books promoted a notion that there was a proper sacrifice made in the Eucharist, and had on many occasions studied to lessen our aversion to Popery. The supremacy of the Crown in ecclesiastical matters, and the method in which the Reformation was carried, was openly condemned. One Brett had preached a sermon in several of the pulpits of London, which he afterwards printed, in which he pressed the necessity of priestly absolution in a strain beyond what was pretended to even in the Church of Rome; he said no repentance could serve without it; and affirmed that the priest was vested with the same power of pardoning that our Saviour himself had. A motion was made in the lower House of Convocation to censure this, but it was so ill sup-

the supposed apostolical amalgamation of Scripture and Tradition up to the schism between the Eastern and Western churches. We expressed very clearly what we meant, when we remarked that he was "conscientious, devout, and truth-loving;" but that he was not "*lucidly Scriptural;*" and that he was not of the theological and ecclesiastical school of the Reformers, but rather of that second school which Mr. Keble himself admits was formed after their time. Our belief is, that Bishop Ken meant to convey this notion in his dying statement; and that, therefore, as we said, his omission of the word Protestant was "significant;" but we did not thereby imply, as our Cambridge correspondent supposes, that he was "attached to Popery," but only that he excluded a portion of what we consider to be Protestantism and Scripture, under the term "Puritan." What we should say that Bishop Ken meant, is included in the epithet *patristical.* This he himself had expressed in one of his poems, where he says:

> "No *Papal* innovation idolize;
> Subject their faith to no one *modern* name.
> Primeval *Fathers* reverently peruse;
> Primeval sanctity from these transfuse;
> Primeval faith and charity restore,
> And the Church watered by the martyrs' gore."

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ported that it was let fall. Another conceit was taken up, of the invalidity of lay-baptism; on which several books have been writ; nor was the dispute a trifling one, since by this notion, the teachers among the Dissenters passing for laymen, this went to the re-baptizing them and their congregations.

"Dodwell gave the rise to this conceit; he was a very learned man, and led a strict life; he seemed to hunt after paradoxes in all of his writings, and broached not a few. He thought none could be saved but those who, by the sacraments, had a federal right to it; and that these were the seals of the covenant; so that he left all those who died without the sacraments to the uncovenanted mercies of God; and to this he added, that none had a right to give the sacraments but those who were commissioned to it, and these were, the Apostles, and, after them, bishops and priests ordained by them: it followed upon this, that sacraments administered by others were of no value. He pursued these notions so far, that he asserted that the souls of men were naturally mortal, but that the immortalizing virtue was conveyed by baptism, given by persons episcopally ordained. And yet, after all this, which carried the episcopal function so high, he did not lay the original of that government on any instruction or warrant in the Scripture, but thought it was set up in the beginning of the second century, after the Apostles were all dead. He wrote very doubtfully of the time in which the canon of the New Testament was settled; he thought it was not before the second century, and that an extraordinary inspiration was continued in the churches to that very time, to which he ascribed the original of Episcopacy. This strange and precarious system was in great credit among us; and the necessity of the sacrament, and the invalidity of ecclesiastical functions when performed by persons who were not episcopally ordained, were entertained by many with great applause. This made the Dissenters pass for no Christians, and put all thoughts of reconciling them to us far out of view; and several little books were spread about the nation to prove the necessity of re-baptizing them, and that they were in a state of damnation till that was done; but few were by these arguments prevailed upon to be re-baptized."

"....Baptism was not till then (after King James the First's accession) limited to persons in orders. Nothing of this kind was so much as mentioned in the year 1660, when a great part of the nation had been baptized by Dissenters; but it was now promoted with much heat.

"The bishops thought it necessary to put a stop to this new and extravagant doctrine; so a declaration was agreed to, first, against the irregularity of all baptism by persons who were not in holy orders; but that yet, according to the practice of the primitive church, and the constant usage of the Church of England, no baptism (in or with water, in the name of the Father, Son, and Holy Ghost) ought to be reiterated. The Archbishop of York at first agreed to this; so it was resolved to publish it in the name of all the Bishops of England; but he was prevailed on to change his mind, and refused to sign it, pretending that this would encourage irregular baptism; so the Archbishop of Canterbury, with most of the Bishops of his province, resolved to offer it to the Convocation. It was agreed to in the Upper House, the Bishop of Rochester only dissenting; but when it was sent to the Lower House, they would not so much as take it into consideration, but laid it aside, thinking that it would encourage those who struck at the dignity of the priesthood."

This would be quite satisfactory if the Fathers were unanimous and infallible; but seeing that no two of them agree, and that all of them more or less err, and that the inspired Scriptures are the only certain test of truth, we repeat, that he selected a very vague standard. To read the Fathers for "sanctity" and "charity," is highly useful; and they often aid our "faith;" but to turn to them as fountains of truth, is to leave the Fountain of Living Waters, and to repair to broken cisterns. The mystery of iniquity began so early to diffuse its baneful influence, that the seeds of Popery were sown some hundreds of years before the severance of the Eastern and Western churches; and by the time of that severance some of them had sprung up, and begun to bear fruit. The Protestant Reformation, by referring directly to holy Scripture—though acknowledging, especially in the case of our own Church, the due use of the records of primitive antiquity—was calculated to bring back the church of Christ to greater clearness and purity of doctrine than prevailed at the period of the Greek and Latin separation. In this view, those early exaggerated notions of the sacraments, which Popery still further exaggerated, may be called either Patristical or Popish, according to the period at which the appellant to traditions and councils reckons the innovations of Popery to have commenced. We call Gregory the Great merely a Pope; though, as he lived long before the Greek and Latin separation, Bishop Ken must have regarded him—we mean no idle pun on the word—as a Father. In like manner, those simple Scriptural views of the sacraments which borrow nothing from the accretions of tradition, Ken might call Puritanical. In this way disputants may ring the changes for ever upon words, without even ascertaining each other's meaning.

We did not, then, call Bishop Ken popish, though his patristical notions might involve some opinions which our views of Protestantism renounce. What we did really affirm was, that "as a divine he was very far from being lucidly Scriptural." Now a man may be learned, conscientious, and devout; attached to the communion of the Church of England, and separated from Rome; and yet not be "as a divine *lucidly Scriptural.*" He may even be practically right, as respects his own salvation, and yet not clear in his expositions of Christian doctrine. He may "adhere to the doctrine of the Cross," and truly adhere in his own case, as a penitent sinner relying by faith upon the sacrifice of his Saviour; and yet, when he comes to unfold his views of that doctrine, may mix up with it much of "wood, hay, stubble," which cannot abide the test either of Scripture or of the great day.

There are various statements respecting tradition, the sacraments, the doctrines of grace, and many other matters, in the writings of devout men, of which it would be a very lenient judgment to say that they are not "lucidly Scriptural," and yet which do not unchristianize their authors; as the St. Peter's College writer does us, by adding an exceptive note of interrogation, to shew that we have forfeited all claim to the character of "Christian" for our "disingenuousness" in regard to Bishop Ken. What we affirmed of that good man was neither captious nor gratuitous. The Oxford-tract writers had chosen him for the protosaint of their new calendar; and this led us to shew the distinctive character of some of his opinions, which, in our general admiration of his virtues, we had never been prone to allude to. We have not forgotten, among his munificent acts of liberality—for he lived in an atmosphere of benevolence—his donation of a portion of four thousand pounds, which fell to him from a fine in his see, to the persecuted French Protestants; thus proving how tenderly he loved his Christian brethren, though

ecclesiastically he might not acknowledge brotherhood with them. The veriest Puritan that ever breathed would not, we feel assured, have left the good Bishop of Bath and Wells's charitable and hospitable mansion without food for his hunger, and a blessing on his soul; and little can we credit what Oldmixon affirms in his History of the Stuarts, where, speaking of Bishop Burnet's statement respecting the severity of the prosecutions carried on against the Nonconformists, he says, "None were more forward in promoting that inhuman work than Bishop Ken and his clergy." What some zealots might personally do in the way of severity, or persuade Ken that it was his duty to do officially, we cannot say; but never can we believe that he deserved the epithet "inhuman" to be blazoned on his escutcheon. Oldmixon's talents ought to have prevented Pope's including his unsavoury name in the Dunciad; but it would make a good figure in a treatise upon party-spirit. The extraordinary affection with which Ken was regarded in his diocese is ample proof that he was very far indeed from being a man of a persecuting spirit. Oldmixon's remark probably never met the eye of any of Ken's biographers, or they might have thought it worth while to search out for testimony in disproof of his charge. Should any future biographer refer to it, we would recommend him to run over the volumes of Evelyn's Diary, where he will find several allusions to Ken worthy of notice. Evelyn particularly mentions how much Ken was "loved in his diocese," and the crowding there used to be in London, even to the disturbance of the service, when he happened to preach; for, says Evelyn, he was "an eloquent, wonderful preacher." There is one remarkably characteristic passage at p. 587, under the year 1686, in which Evelyn says that he heard the Bishop of Bath and Wells preach on behalf of the French persecuted Protestants "a most excellent and pathetic discourse," in which, "after he had recommended the duty of fasting and other penitential duties, he exhorted to constancy in the Protestant religion:" upon which Evelyn remarks, "This sermon was the more acceptable, as it was unexpected from a Bishop *who had undergone the censure of being inclined to Popery*, the contrary whereof no man could shew more." In this short passage we see brought together several of the particulars which we have before referred to: his compassion for the French Protestants;—his affection for the Church of England, which he so pathetically and eloquently expressed in that most pathetic and eloquent of all his works, his "Expostulations," which we are astonished that Mr. Bowles should doubt was from his pen;—the old "censure" of his being "inclined to Popery," with the accompanying denial;—and his earnestness in enforcing "the duty of fasting and *other penitential duties*;" which last phrase—"other penitential duties"—may imply either a truly Scriptural and Church-of-England idea; or else what Papists call "penance;" Burnet, being "too ascetic;" the Oxford Tracts, "doubt's galling chain," and "the baptism of tears;" or the Homilies, the "damnable opinion of them which do most wickedly go about to persuade the people" that there is no "hope of reconciliation, or to be received again into the favour of God," after post-baptismal sin.

But of Ken's virtues this is not the place to speak, or gladly should we recapitulate the most striking circumstances of his life and character. What is more germane to our present subject is, to say, that, even if we had written of him as having been inclined to Popery, which we did not, because we do not believe it, the suspicion would not have been by any means novel. It is somewhat singular, that the very passage from his last Will happens to have been preserved by his relative and biographer, Hawkins, expressly in reply to the popular notion that he was inclined to Papistical opinions.

"Because," says Hawkins, "some have attempted to detract from this good man, as if tainted with the errors of Popery, and not so stedfast to the Church of England, and perhaps for want of a steady conduct about the time of the Revolution; I think myself obliged '—and then follows the passage from his Will. A number of references in the writings of that day, respecting Ken's supposed Popish predilections, might readily be collected, were it necessary, by any person of more reading and leisure than appertains to an Editor of a periodical publication in a hasty note like the present. Two or three at once occur to us. Thus Anthony Wood, alluding to Ken's taking his nephew, Isaac Walton's son, with him to Rome, at the Papal Jubilee, says, that he lost the favour of many of his former auditors, who supposed that he came back "tinged with Popery." There was no probability in the supposition; but Mr. Bowles thought it necessary to find a special design for this journey, which he intimates was, "by shewing his young friend the Papal religion in all its emblazonry, its devotional pomp, its most holy rites, to fix more indelibly an attachment warm as his own to that pure form of religious worship, impressive but not pompous," the Church of England.

We turn to another contemporary of Ken's, Bishop Burnet, who says: "The king (Charles II.) seemed fond of Ken; and by him and Turner the Papists hoped that great progress might be made in gaining, or at least deluding, the clergy. It was observed that all the men in favour among the clergy were unmarried; from whom they might probably promise themselves a disposition to come over to them." (Burnet's own Times, vol. i., p. 59). Again, p. 608: "Ken pressed the king (on his death-bed) to declare that he desired the sacrament, and that he died in the communion of the Church of England. To that he answered nothing. Ken asked him if he desired absolution of his sins. It seems the king, if he thought any thing at all, thought that would do him no hurt. So Ken pronounced it over him; for which he was blamed, since the king expressed no sense or sorrow for his past life, or any purpose of amendment."

Such circumstances as these shew that Bishop Ken so managed matters that Papists had hopes and Protestants fears about him; and this, we believe, in consequence of the expression of his opinions, especially in reference to the doctrine of the sacraments, not being always "lucidly Scriptural." His zealous defender, Hawkins, mentions that in the first edition of his Catechism there was that "which the Papists laid hold of as if it favoured their doctrine of Transubstantiation;" but he altered it in the next edition, "to ascertain its sense." Here, then, is an illustration of what we meant by his not being "lucidly Scriptural." So, again, the Roman Catholic writer of the "Animadversions" on his Ascension-day sermon says that he could not distinctly make out his meaning. Sometimes you write, he says, in a manner "catholic enough," and "sometimes one way, and sometimes another; spiritually to-day by faith, and virtually to-morrow." Thus neither Protestants nor Papists could always understand him.

Now surely these things indicate some considerable defect in doctrinal clearness of statement. Nor are his Poems, seraphic as they are, correct models of theology. We have not the heart, even if we had the nice discrimination, to dissect critically every statement of those "Divine love songs"—the breathings, justly says Hawkins, of "his God-enamoured soul"—much less to call them, as some divines of our Church have done, mere "rhapsodies," because they descant for ever on the name of "Jesus, Jesus," and "the glory of Jesus." Mr. Canon Bowles, charmed

as he is with the character and writings of Ken, cites the following as specimens of "insane" "rhapsody," and of that "nauseous style of hymns" which introduces "human passions in religion."

Jesu, since thy love my soul allured,
I have an amorous martyrdom endured;
These fleshly clogs me from my Jesus part, &c.

Thirsting for Jesus.

I thirst, I thirst: Oh cool me, for I burn;
My very bones will into cinders turn.
While to be from Thee, Jesu, &c.

We have cited these few lines, and we might cite hundreds of others in the same strain, not for the purpose of saying that this impassioned style of Divine poesy is faultless, and much less for the contrary purpose of carping at the fervours of this holy man—whose faith and love, whose zeal and humility, whose tenacious clinging to the cross of his Redeemer, and whose seraphic flights heaven-ward to behold Him, inspire in us reverence and devout emulation—but for the sake of noticing the remark of Mr. Bowles, that these "nauseous" and "insane" "rhapsodies" are "Puritan." Now Mr. Bowles, should have remembered how decidedly Ken had disclaimed Puritanism in his last Will—though, by the way, in that very document he uses a Scriptural phrase in a manner which Mr. Bowles would, perhaps, call Puritanical, where he says: "I acknowledge myself a very great and miserable sinner, but die in humble confidence that on my repentance *I shall be accepted in the Beloved.*" But the style which Mr. Bowles calls "Puritan," was engendered in the mystic school of the Church of Rome. Ken resembled in character his Gallican contemporary, Fenelon; and Fenelon was the spiritual pupil of Madame Guion; and we cannot but think that Ken was familiar with her verses; for in one sense both poets were joined in sad similitude,—Madame Guion chanting forth her strains from her prison of Vincennes, during ten years, which seemed to her but as a day; while Ken was tuning his in his rural prison, in the mansion of his hospitable entertainer of Long Leat, during his protracted seclusion from ecclesiastical duties; where he died in 1711, about the very time when his mystic sister was liberated from her prison to spend some seven years longer in a weary world. But if he did not know Madame Guion, he well knew those Latin hymn-writers whose compositions introduced this strain; and we know not why that should be the tenderness of devotion in the Popish Breviary, which in Protestant English is nauseous and insane rhapsody. If Mary Queen of Scots might sing, unreproved, in Latin,

O Domine Deus, speravi in te!
O care mi Jesu, nunc libera me!
In dura catena, in misera pœna,
Desidero te!
Languendo, gemendo, et genu flectendo,
Adoro, imploro, ut liberes me!—

why might she not say in English,

Oh Lord my God, I hope in thee!
Oh blessed Jesus, set me free!
In heavy chains, in sadder pains,
I long for thee!
And, fainting, sighing, bend the knee,
To cry imploring, Set me free!

The absence of lucid Scriptural statement to which we have referred, is rather to be gathered, like other negatives, from silence than assertion; though we could specify particular passages—as, for instance, in his funeral sermon for that saintly woman, Lady Maynard—which indicate very incorrect views in important matters of Christian doctrine, and especially in reference both to the fallen and the regenerate condition

of mankind. In particular, he seems to have gone too nigh the opinion upon which we lately had occasion to dilate, and which neither coheres with Scripture nor with experience, and which is directly opposed to the Articles and Homilies of our Church,—that in baptism is conferred such a renewal of our fallen nature, that we become capable, as Bishop Jebb says, of "never, for the remainder of our lives, committing any deadly sin;" and that thus we work out our salvation; the blood of Christ having once become plenarily available to us, which, the Oxford tracts teach, even the power of the keys cannot render available a second time.

We will illustrate our notion of Popish tendencies from our Cambridge censor's own remark above quoted. He says, "By Churchmen who profess to submit unreservedly in all matters of faith to the decisions of the first four (not to the exclusion of the fifth and sixth) General Councils." Now, even admitting that all those six Councils were infallible, we should still say, that "*to submit unreservedly, in all matters of faith, to the decisions*" of any human tribunal, is the very characteristic of Popery. Even the Oxford Tract writers have scarcely spoken out so plainly; and the member, fellow, or tutor, of St. Peter's college, Cambridge, who holds such a doctrine, ought to be forthwith transferred to Maynooth or the Vatican. What says the Twenty-first Article of the Church of England upon the subject? It is entitled "Of the Authority of General Councils;" respecting which it is declared, that "Forasmuch as they be an assembly of men whereof all be not governed with the Spirit and word of God, they may err, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." The Church of England here teaches, that we are not to submit to the decisions of any Council, unless they are proveable from Scripture; whereas the Cambridge ally of the Oxford Tract writers teaches that we are to submit to certain Councils "unreservedly." The Church of England makes the Bible the arbiter; the Cambridge writer, the Council. The Church of England says that we are to judge of the doctrine of the Council by the Bible; the "English Catholic," that we are to judge of the doctrines of the Bible by the Council. If you are not to abide by any decision of X unless Y approve it, you make Y the real authority; and thus does the Article with the Bible; but to say that you are to submit "unreservedly" to the decision of X, is to make X the authority; and this even supposing that X had himself been rightly guided by Y.

It would puzzle a very large majority of Churchmen to ascertain in what way a member of the Protestant Anglican communion is by any, even the remotest and most flimsy, film of argument affected by the decisions, even as a mere matter of fallible exposition (for as to "authority" and "unreserved submission," they are wholly out of the question) of any General Council. We know that some floating idea of this sort is abroad; which in most instances is probably to be traced back to a dictum of Bishop Burnet, in his Exposition of the Twenty-first Article, where he says:—

"And for the four General Councils, which this Church declares she receives, they are received only because we are persuaded from the Scriptures that their decisions were made according to them: That the Son is truly God, of the same substance with the Father; That the Holy Ghost is also truly God; That the Divine nature was truly united to the human in Christ, and that in one person; That both natures remained distinct; and that the human nature was not swallowed up of the Divine. These truths we find in the Scriptures, and therefore we

believe them. We reverence those Councils for the sake of their doctrine, but do not believe the doctrine for the authority of the Councils. There appeared too much of human frailty in some of their other proceedings to give such an implicit submission to them, as to believe things only because they so decided them."

In this passage from Burnet we notice the following points: First, he adduces no proof of the assertion that the Church of England "declares she receives the first four Councils." Secondly, the reception which he alleges, so far from being "unreserved," is with a most marked reservation; namely, that the decision must be conformable to holy Scripture; in which case it would be "worthy of all acceptation" even though no General Council had ruled it. Thirdly, he speaks only of the first four Councils, not of the fifth and sixth, which the Cambridge writer includes in his catalogue; whereas there is a wide line of distinction between them; for the decisions of the first four Councils—namely, Nice, anno 325; Constantinople, 381; Ephesus, 431; and Chalcedon, 451—related chiefly, as respected doctrine, to the Trinity and the Atonement, and their orthodoxy cannot be impeached; whereas the next two Œcumenical Councils, both of which sat at Constantinople (in 553 and 681), diverged into other questions not so scripturally simple. But these particulars, though important in their place, are not to our present purpose; our allegation being, that submission is not required "unreservedly" to the decisions of the first four or six General Councils, any more than to the whole eighteen which are recognised by the Church of Rome, down to that of Trent; or to those of the innumerable synods and councils not called œcumenical, of which we once counted up about a thousand, without coming to the end of the list. Pope Gregory the Great, without any scruple, affirmed that the first four General Councils were as perfect and unalloyed as the four Gospels (so early had a superstitious reverence for tradition and human authority begun to corrupt the church); and a good Papist professes the same of the whole eighteen. Protestants admit "unreservedly" nothing subsequent to the Apostolical Councils mentioned in the inspired book of the Acts; and with regard to the authority which Bishop Burnet claims for the first four General Councils in the Church of England, Bishop Tomline justly remarks, that in their decisions "we find the truth revealed in the Scriptures; and *therefore we believe* them;" adding, "we reverence the Councils for the sake of the doctrines which they declared and maintained, but we do not believe the doctrines upon the authority of the Councils." This is truly Church-of-England doctrine.

But, after all, what is the recognition which Burnet and other writers allude to without any specification? It is merely a clause in the first Act of the first year of Queen Elizabeth, in which it is declared that nothing shall be adjudged to be heresy but what is declared to be so directly by Scripture, or by the first four General Councils, or by some other Council wherein the same was declared heresy by the express words of Scripture; or by Parliament, with the assent of the Clergy in Convocation. (See the Statutes; or Gibson's Jur. Ecc. p. 48; or Burn, or any other work on Ecclesiastical Law; or Hawkins's Pleas of the Crown, chap. ii. sect. 2, &c. &c.) Now the object of this legislative provision was, not to decide the rule of faith, respecting which so many hundred books have been written, and much less to decide it on the Popish side of "unreservedly" settling the articles of the creed by human authority; but simply this, that whereas both Papists and Puritans injuriously affirmed that Queen Elizabeth was making herself a Popess; and whereas, in this very statute, like a godly monarch, she was, with the advice and authority of the estates of the realm, taking measures for the furtherance of religion; it might be dis-

tinctly understood that she was not assuming any spiritual authority, and did not make herself the referee as to matters of docrine. In such cases, she tells the commissioners who were to take cognisance of ecclesiastical affairs, that they were not to be swayed by any secular authority, but were to appeal to Scripture; using as aids the decisions of the first four Councils, which all orthodox Christians venerate; or any other General Council which clearly adduces Scripture in confirmation of its decisions; or the authority of Parliament, "with the assent of the clergy in Convocation"—that is, the legislature giving civil validity to ecclesiastical regulations;—and all this, be it specially remembered, not to form a code of doctrine—far from it—but merely as a check upon the power of the commissioners in their dealing with alleged heresy: for it is simply a restraining clause; it does not enact what is truth, but it says, that, if any man were charged with heresy, he was permitted to plead that he had not contravened Scripture, or that it could not be shewn that either of the first four General Councils, or any General Council upon Scriptural authority, or the Convocation of the Church of England, had decided that the doctrine which he held was heretical. If, for example, Bishop Laud had proceeded against a man as a heretic for adhering to the Calvinistic explanation of either of the five points, the accused might have answered that it was not contrary to Scripture; and he might also ask his judges whether either of the first four Councils condemned that doctrine; or does our own Church condemn it in her Acts of Convocation, ratified by the Legislature; or does any General Council, "by the express words of Scripture?" thus appealing from human opinion to the express words of Holy Writ. The provision is, in fact, a virtual comment on the Thirty-seventh Article, which affirms, that "where we attribute to the King's Majesty the chief government," "ecclesiastical or civil," "by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of God's word or of his sacraments," or even so much as determining what is heretical, and what not; "but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers."

We are not concerned to defend the wisdom of this provision of the first statute of Queen Elizabeth; though, considering the circumstances of the times, there might be no readier way of calming fears and silencing scruples than to tell the people that they were not to be tried by arbitrary rules, or to be accounted heretics by the mere authority of a royal commission. But we are concerned to shew, and this we have done by the Twenty-first Article, that the Church of England acknowledges no infallibility in General Councils, or any other human tribunal, and therefore does not submit "unreservedly" to their decisions.

With regard to Bishop Ken's reference, for an explanation of his doctrines, to the era of the disunion of the Greek and Latin churches, we are sorry to say, that long before that period great errors had crept into the church, and many of them had been fostered at various councils, some of which, though not œcumenical, were in their day scarcely less influential. Even before the first Nicene General Council there prevailed numerous errors, grounded oftentimes upon mistaken views of Apostolical tradition. To say nothing of the doctrines of the Arians, Novatians, and other heretics, we find among the orthodox themselves many unsound opinions respecting exorcism, the sacraments, miracles, the Millennium, evil spirits, prayers for the dead, and other fond fancies:

witness the notions of Cyprian himself, or of Tertullian. The next three centuries, and these come within Bishop Ken's era, were far worse; for already had those doctrines respecting the sacraments, clerical celibacy, the monastic system, purgatory, auricular confession, the adoration of relics, the power of the keys, and the supremacy of the Bishop of Rome, gone widely abroad, which ultimately ripened into the whole system of Popery. The history of the Councils themselves, local and œcumenical, is one of the most afflicting pages of human transactions; and if Bishop Ken, when he used the word "disunion," meant, as we suppose, the ultimate severance, and not the previous quarrels which for some two hundred years preceded it, we come down to an era of great spiritual demoralization; and instead of saying that he relegated us to an era of vagueness, we might rather have said, to one of ecclesiastical pravity. The very last act of the General Council of the East and West, before their disunion (the second of Nice, in 787), established idolatry, actually reversing the decision of the Council of Constantinople in 754, which had abolished the use of images.

But we are verging towards too wide a theme; we will therefore conclude abruptly, with an admirable passage from Bishop Stillingfleet, in his "Rational Account of the Grounds of the Protestant Religion," where, speaking of the Popishly alleged "infallibility of General Councils," he says:—

"It is not saying Councils are infallible will make men yield the sooner to their determinations, unless you first convince their reason by proving that they are so. But if you aim at nothing but the church's peace, you might save yourselves this labour. Persuade men to be meek and humble, sober and rational, and I dare promise you the Church shall be more at quiet than if you could prove all the Councils in the world to be infallible. For will that ever put a stop to the contentious spirits of men? will that alter their tempers, or make them delight in those things which are contrary to them? No; you only offer to apply that physic to the foreheads of men which should be taken inwards. *If you would endeavour to promote true piety and a Christian spirit in the world, that would tend more to the church's peace than all your contests about the infallibility of General Councils**."

* The name attached to the above quotation reminds us of the invaluable treatise upon "the Rule of Faith" which *Archbishop Tillotson* addressed to his friend Dr., afterwards Bishop, *Stillingfleet*, in reply to an anonymous work entitled "Sure Footing in Christianity." The writer turned out to be one Sarjeant, a Cambridge man, who had been secretary to Bishop Morton of Durham, but afterwards went over to Popery, where he found, he said, that rest in the doctrine of Apostolical tradition which he could not find in the Protestant Church. Tillotson's unanswerable reply to him destroys, by anticipation, the arguments which have been lately urged to make tradition a guide of faith; for all that has been written by the Oxford Tract divines upon this subject is puny and powerless, compared with the strength of the argument as urged by the members of the Church of Rome. Tillotson goes very far indeed in his rejection of tradition, even for collateral uses; probably from finding the advantage given to the Romanist when Protestantism makes the slightest undue concession upon this subject. He says, and proves, that "the Protestant faith is, that those books which we call the Holy Scriptures [and not in whole or part tradition] are the means whereby the Christian doctrine hath been brought down to us." He rejects all pretence of there being the slightest necessity for oral tradition in any matter of Christian doctrine. And with regard to the alleged authority of Councils, he says—"Our (the Protestant) principle is, that the Scripture doth sufficiently interpret itself; that it is plain to all capacities in things necessary to be believed and practised." The recent advocates of tradition have urged the old common-places on this subject, but have not attempted to grapple with Tillotson and the other Protestant writers who have discussed the rule and guide of faith against the doctrine of the Church of Rome. We cannot find any allusion in Tillotson's Works to the manner in which the statute of Elizabeth recognises the first four General Councils. Hooper, and Bishop Taylor (in his Ductor Dubitantium), acknowledge the modified appeal which we have above mentioned. Tillotson was harshly treated for his unwavering Protestant opinions, by the Nonjurors; one of whom affirmed to Dr. Hickes that he was a disguised Atheist. We strongly recommend to those students who have been puzzled by the plausible sophisms of the Oxford tracts, the following passage in Dr. Birch's Life of Tillotson:

We heartily agree with Bishop Stillingfleet; and much lament that Bishop Ken sent us back to uncertain councils and traditions for an exposition of his creed; more especially beyond the first four, which affirmed the most prominent articles of the Christian faith. But we should not have troubled our readers with these remarks, had not we been accused of "disingenuously" suppressing his acknowledgment of attachment to the Church of England, by a writer who is himself penning Popery, without knowing it. It is rather hard upon us, that whereas we have requested the Oxford-Tract divines and their advocates to give their exposition of *the doctrine of justification by faith*, and to shew how they make it cohere with the Bible and the Church of England, they force us to dilate from month to month upon some secondary topic—such as an anecdote of Laud, or the dying avowal of Ken;—but we know not whether, upon the whole, these incidental "rough rambling notes," as Mr. Newman very truly echoed them to be, may not awaken various subjects for the serious consideration of our readers, more usefully than if we had leisure ourselves to sit down and write didactic treatises upon them. If so, truth is elicited, and our object is gained.

LETTER FROM MR. THOMAS WILSON; WITH REMARKS.

To the Editor of the Christian Observer.

Highbury Place, Sept. 4, 1837.

In the Christian Observer of the present month you have done me great injustice, by publishing a gross misrepresentation of what I said after the dinner on the opening of a new chapel, in the year 1830, at Northampton.

I beg leave to declare, that I was not in the least degree influenced by

"Nor hath his moderation been only beneficial to this Church, but hath extended likewise to the Reformed churches beyond the seas. For such hath been the height of some of our *altitudinarian* divines, as that they have not stuck to challenge them as being no churches, for want of episcopal government; as particularly that learned person, Mr. Dodwell (the Nonjuror), in his book about Schism, and his other book, 'One Priesthood, one Altar;' about which I remember that our late Archbishop told me that Mr. Dodwell brought his book to himself to peruse, before he put it to press, and desired him to give his judgment upon it: that he freely told him his dislike of it; and that, though it was writ with such great accuracy and close dependence of one proposition upon another as that it seemed to be little less than demonstration, '*so that*' (said he) 'I can hardly tell you where it is that you break the chain, *yet I am sure that it is broken somewhere; for such and such particulars are so palpably false* [such as the unchurching of the foreign Protestant churches] *that I wonder you do not feel the absurdity of them:* they are so gross, and grate so much upon the inward sense;"—rather, would we say, upon charity and Scripture.

We ought to add, that we do not include Ken among those Nonjurors who persecuted Tillotson; for though he was a Jacobite himself, he was moderate in the expression of his opinions, and was no factious oppositionist. His maxim was, love to all mankind; as he says in his Exposition of the Church Catechism, "All is reduced to one word only, and that is Love." If the doctrine of that catechism were as "lucidly Scriptural" as its spirit, it would be an almost perfect book. Mrs. Rowe might have envied some of its enraptured descants; which, however, we by no means hold forth as a model, any more than some of the flights of his hymns. His errors in doctrine hinge chiefly upon exaggerated views of the object and effects of the sacraments. Thus, in allusion to Baptism, he divides "Christians" into two classes, good Christians and bad Christians. Of the latter he says: "The misery of *a bad Christian* is altogether insupportable. He has Christ for his enemy; the devil for his father; and hell, with its miseries and torments and despair, which are all eternal, for his doom." This is the style of speaking which we lately noticed in Mr. Dodsworth's writings; but it is sacrificing truth, Scripture, and common sense to an hypothesis. "If any man be in Christ (that is, a Christian) he is a new creature." A man ought not to be called a Christian who has Christ for his enemy and Satan for his father.

a passing remark, "that, if the ground was not taken for that purpose (for a Dissenting chapel), it was probable that a new church would be erected." Nor did I ever say I "could not conceive how a good man could sanction the union of Church and State." Indeed, the closing sentence, which you have inserted, fully confutes the insinuation that I was influenced by "sheer sectarianism." In that sentence it is stated, "He (Mr. Wilson) could most solemnly declare that his only object in erecting a new chapel was the honour of Christ in the promotion of the salvation of the souls of men."

I hope you will insert the above in your next publication.

THOMAS WILSON.

*** We are happy to insert Mr. Wilson's disclaimer of an alleged exceptionable portion of his speech upon his health being drunk when, "the ministers present, and several friends," dined together at the opening of a new chapel at Northampton; but we are astonished at his accusing us of doing him injustice; for we merely quoted faithfully what the parties concerned had published as an accurate report of the proceedings, and what had never been contradicted. The statement was inserted at the time in a Dissenting journal; and was sent to us as an interesting article of religious intelligence: so that, when we were illustrating the spirit which too frequently intrudes in setting up "Dissenting interests," how could we perform our duty more fairly than by adducing—not the speech of some unrecognised individual—but of one whom the Independents regard as one of their most munificent modern benefactors; and this not casually uttered, but delivered at the solemnities attending the opening of a new chapel; and not under circumstances of political or theological excitement, but at the propitious moment of tranquillity, when the Test and Corporation Acts had been recently repealed, and before the contests generated by the political and ecclesiastical Reform questions had arisen; and transcribed from no unfriendly source, from no Church-of-England book, but from a deliberate and eulogistic statement in a Dissenting publication, taken in and read by many of Mr. Wilson's friends, and possibly by himself, and without any disclaimer on his part or theirs of the sentiments attributed to him? What Mr. Wilson *did* say he does not state; but he must have spoken very ambiguously, before his friends could thus have reported his speech without any consciousness of doing him injustice.

But, after all, how small a portion of the proceedings does Mr. Wilson's disclaimer set aside. He does not deny, in the first place, that he said that some years before, when the religious destitution of Northampton was so great that "the Gospel could scarcely be said to be preached there," "he called upon a minister in College Lane, who gave him so little encouragement that the impression left upon his mind was, the time of Providence had not arrived, and he therefore determined to wait until there was a visible manifestation of that being the case." This, then, is admitted; and it forms a striking exemplification of what we were shewing when we quoted Mr. Wilson's speech—namely, that the principle of Voluntaryism does not seek out the most wretched and destitute; does not go where, if any where, it is wanted, in order that the poor may have the Gospel preached to them; but that it waits for "encouragement"—that is, till a taste for going to a place of worship has been generated, and a willingness to keep up a chapel evinced: in other words, it intrudes where it is least needed; it adapts itself to those who can and will pay for accommodation; but it does not set itself down amidst dense masses of poverty and wretchedness, and attempt their rescue by active aggression, upon the principle of an Established Church; which ought to penetrate every nook, and might do so in our own land, if the Dissenters did not oppose the just, scriptural, and constitutional system of the public purse being taxed for the public religious benefit. The "minister in College Lane" did not deny that many thousands were "perishing for lack of knowledge;" which we should have supposed was precisely the "encouragement" requisite for increasing the means of spiritual instruction: but whether it was that he wished to preserve these thousands as a warren from which his own preserve was to be kept stocked, and preferred that nine in ten of them should be left unrescued rather than that a second chapel should interfere with "the interest" in College Lane, or for whatever reason, so it was that he gave Mr. Wilson no "encouragement." When therefore in future our readers hear of Voluntaryism, let them keep in mind that it is a system which thrives upon "encouragement." It does not pretend to live where the multitude cannot, or will not, pay pew-rents; but it never fails at a place tenanted by what the Eclectic Review calls a thriving "*shopocracy*;"—a word which, had Churchmen used it, would have been invidious, it being meant to indicate that the Dissenting interest consists chiefly of persons who keep shops; including comparatively few either of the very poorest classes, or of the aristocracy and the higher walks of commerce and the professions.

However, though Mr. Wilson saw "no encouragement" when the people so much needed instruction, yet when the members of the Established Church became active, and a gentleman wrote to him, that, if he did not take a certain piece of ground and build a Dissenting chapel upon it, a church would probably be erected there; then the clouds of Providence burst away; the set time had arrived; and he felt it to be his duty to pre-occupy the site which his correspondent feared would otherwise be desecrated by a church. It is true that Mr. Wilson says he was not influenced by this "passing remark;" but so it was, that his friends, in reporting his speech, thought that he stated he was: and whether he was or not, he does not deny, that, having long refrained for want of encouragement when a place of worship was so greatly needed, he did now come forward when the work was about to be done by Churchmen, and most intrusively bought the ground over their heads. We care not whether the speech is correctly or incorrectly reported; for facts speak louder than words. Let Mr. Wilson tell us what he meant by "encouragement," and in what way Providence had now given a "visible manifestation" that did not exist before, except upon the very principle which his friends reported him at the time to have enunciated. But even if he was not influenced by what he calls a "passing remark," it is clear that his correspondent—judging, doubtless, by his own knowledge of the Dissenting system—considered him likely to be influenced by it; it was, indeed, made the very basis on which he rested the proposal; and after reading Mr. Wilson's own speech again, with his correction, we cannot see how the mention of this "passing event" could be introduced into his argument without naturally leading to the inference that he was influenced by it: for he did not in the speech disclaim being so influenced; he did not say that he instantly wrote to the gentleman who thus addressed him, as he has done to us, expressing his surprise that he should be considered capable of being actuated by such a motive; and, above all, he did not give that best proof of his feelings, the rejection of the proposition thus held out to him. The tenor of his speech conveys to an indifferent person, even after the above partial disclaimer, that he felt it necessary to offer the Dissenting ministers at Northampton a reason, not to say an apology, for setting up a new interest among them, which he had seen no encouragement to do before; but that now, if he had not done so, a church would have been erected. We make no doubt whatever that Mr. Wilson was sincerely anxious for "the honour of Christ in the promotion of the salvation of the souls of men"—and, that we might do him no injustice, we copied this portion of his speech as much as the other—but we still repeat that he was warped by sectarianism as to the method of attempting his object: otherwise he would either have built a chapel before, when, according to his own statement, there was so much need of it, and no church was projected; or now, when a church was proposed, he would have told his correspondent that he would not interfere with that, but would build a chapel elsewhere. He may disclaim a verbal statement; but he cannot deny the pregnant fact, that, though he acknowledged the necessity, he did nothing to supply it till the Church was on the alert; and that his first intelligence of there being a plot of ground vacant was communicated by a gentleman who wished him to take it avowedly to prevent an Episcopal chapel being erected; and that, instead of indignantly rejecting so unhandsome and sectarian a proceeding, he adopted the recommendation; and that, in his explanatory speech to his brethren at the opening of the chapel, he left the aforesaid impression on the minds of those who reported it (unless he intends to charge them with wilful misrepresentation); and that the very first syllable of disapprobation expressed, from first to last, is now, long after, when a Church of England publication notices the circumstance in illustrating the working of the Dissenting system.

ORIGINAL POETRY.

For the Christian Observer.

MY WITNESS IS IN HEAVEN.

"*Behold, my witness is in heaven; my record is on high.*" (Job xvi. 19.)

Oh, who would have his record here,
Where friend may err, or foe malign?
Heaven only can the silent tear,
The wish, the secret aim, divine.

Then blest to whom, mid self-distrust,
Or frown of friend or foe, 'tis given
To claim the record of the just;
"Behold, my witness is in heaven."

S. C. W.

JACOB'S STAFF.

"*By faith Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff.*" (Heb. xi. 21.)

Jacob, a pilgrim to the last,
Leaned on the staff that bare him home;
While faith her glance prophetic cast,
As life's last sands were ebbing fast,
And hope replied—Lord Jesus, come!

Once with his staff—'twas all he had—
He wandering passed o'er Jordan's tide;
But He who makes the outcast glad,
And pours his brightness o'er the sad,
Two goodly companies supplied.

And, now that Jordan's mystic ford
Swelled high, and heaven was near in view,
Still resting on the promised word,
Faith Abraham's faithful God adored,
And grasped that oft-tried staff anew.

Pilgrim! who wendest life's rough road,
Take but the staff which Faith supplies;
From Haran's wild to Jordan's flood
'Twill ease thee under every load,
Nor fail thee till thou reach the skies.

If grasped when, pilgrim-like, in haste
Thou eatest paschal food Divine,
Mingled with herbs of bitter taste,
'Twill equal serve mid Paran's waste
To bear rich spoils of Eschol's vine.

S. C. W.

THE RESURRECTION OF THE BODY.

Why speak they so lightly when Death
Dishonours man's mortal abode,
Which Jehovah inspired by his breath,
And the Saviour redeemed by his blood?

Though but casket of clay, to enshrine
A gem of etherial ray,
It was formed by a Power Divine,
And shall last when earth's glories decay.

This fabric, so fearfully made,
Shall but sink in the grave for a while,
To revive, in new glories arrayed,
Where no change shall its lustre defile.

It is sown in corruption and shame;
As a seed, to decay is it sown:
It is raised where nor sorrow, nor blame,
Nor dishonour, nor weakness, is known.

It is sown in man's nature of earth;
It is raised, blessed Saviour, like thine;
With the radiance of heavenly birth;
Immortal, and all but Divine.

Then the soul in her deathless behest
Shall forgive her once treacherous friend,
And again be her tenant and guest,
In a friendship that never shall end.

S. C. W.

WE WALK BY FAITH.

"*We walk by faith, not by sight.*" (2 Cor. v. 7.)

Oft, when I lift my soul to converse high
With things invisible, I fain would know
(If such discoveries were vouchsafed below)
The state of that august society:
And whether they are far-removed, or nigh;
And how these airy beings come and go,
Or see or sympathize with human woe——
——Into these secrets 'tis profane to pry
Before the time:—We walk by faith—not sight;
And where *were* faith without a shadowing veil?
Nor can our views or visions be more bright,
Or thoughts, surmises, wishes, aught avail,
Till this enfranchised soul shall take her flight,
And bid that new-discovered world "all hail."

G.

THE WITNESS CLOUD.

" *We are encompassed with a cloud of witnesses.*" (Heb. xii. 1.)

" WE are encompassed with a witness-cloud; "
So speaks that holy Book which cannot lie:
And 'tis my creed that now, before we die,
The veil of light an unseen band may shroud,
Who ev'n this place of holy musings crowd.
Much profit is there in the mystery;
Nor is it a reproach to that dread Eye
We cannot shun, that other looks are bowed
On all we do or suffer here below,
Our field of trial, and our vale of woe.
Thus guards on thoughts of ill are multiplied:
And gentlest spirits watchful at our side
(Some, it may be, we knew, and yet shall know),
Pouring sweet balms of sympathy, abide. G.

REVIEW OF NEW PUBLICATIONS.

ADAM'S EXPOSITION OF THE GOSPELS.

An Exposition of the Four Gospels. By the Rev. THOMAS ADAM, B.A., Rector of Wintringham; Author of " Private Thoughts on Religion," &c. Edited by the Rev. A. WESTOBY, M.A., Curate of Stagsden, Beds., and Chaplain to the Right Hon. the Earl of Glasgow. *With a Memoir of the Author, by the Editor.* 2 vols. 8vo. London: 1837.

THE recent Memoirs of Venn, Walker, and other eminently pious Clergymen of the last century, and now of Mr. Adam, afford much valuable information in estimating the history and character of that extensive revival of religion in the Church of England which they were honoured instruments, in the hand of God, in promoting. Mr. Adam's Life was drawn up by his friend, the Rev. T. Stillingfleet, of Hotham in Yorkshire, aided by Joseph Milner and Mr. Richardson of York; and abridgments of it have been prefixed to his Works; but Mr. Westoby has now published the account more fully, together with various new facts and letters; and has also given to the public Mr. Adam's Exposition of St. Mark, St. Luke, and St. John, which has hitherto remained in manuscript, though quite as worthy of public acceptance as his commentary upon St. Matthew. Extracts from the Exposition would be superfluous, as the character of Mr. Adam's writings is well known; but an outline of the Memoir of his life will be found highly interesting and useful; for who, that has read his " Private Thoughts," would not wish to know more fully how the man who searched out his own spirit with such conscientious vigilance was enabled practically to carry into effect his pious resolutions?

Mr. Westoby's family were well acquainted with Mr. Adam, who was god-father to his mother; and he has thus been enabled to glean some particulars which were worth recovering, though his partiality has led him to add a few things which might have been spared. Mr. Adam's letters and papers have, for the most part, been scattered and lost. The late Mr. Richardson of York had a collection of letters which passed between Mr. Adam and Mr. Walker of Truro, some of which he sent to the Christian Observer in 1802; and Mr. Westoby says, " Others, confided to the Editors at that time, were not returned; " and he adds, that they are either lost, or only, as he hopes, mislaid. But if Mr.

Westoby had referred to Mr. Richardson's own letter in our pages (vol. for 1802, p. 162), he would have found that Mr. Richardson did not "confide" the originals to the conductors of the Christian Observer, but only promised copies as they were wanted. He says:—"With venerable Mr. Adam I was long and intimately acquainted. Among other papers that fell into my hands after his death, in 1784, I found a great number of letters which passed between him and Mr. Walker. I thought them very interesting, and have often wished that others might have the same profit and pleasure in the perusal of them that I had experienced; but never met with a suitable opportunity of giving them to the public till your magazine appeared. They are at your service, if you choose to give them a place in it. I am unwilling to part with the originals, but they shall be faithfully copied for you."

The name of Mr. Adam is so connected with Wintringham that the reader may not be displeased to learn something about the localities of his parish. The following account is furnished by Mr. Westoby's brother.

"Wintringham is situated on the banks of the Humber, about seven miles from Barton. It lies below the chalk hills on the oolitic and lias formation: the blue and grey lime-stones abound in gryphites incurvali, belemnites, criroidea, emrenites, Ammonites, and various other organic remains found in secondary rocks. On the banks of the Humber, and in the level grounds on each side of the Trent, an immense number of trees, chiefly fir and oak, are found embedded in the earth. Some of these, with vast quantities of nuts and leaves, are in good preservation. Some of the lands in which they are found still bear the name of the Groves. The magnificent river, nearly three miles wide; the fine range of the Yorkshire hills on the North, adorned with the beautiful villages of Welton and Ferriby; the chalk hills to the East, and a chain of villages stretching towards the South, afford a prospect truly beautiful. The views from Wintringham, and within the circle of a few miles, yield to few places in England for richness and variety. Here terminates the great Roman road *Ad Abum*, and near the place several beautiful Roman pavements, and fragments of pottery, have been found: also coloured pieces of fresco, similar to that taken from the walls of Pompeii. Near the end of the road many skeletons have been dug up, supposed to have been the remains of that enterprising, industrious, and celebrated people. Some barrows, or tumuli, are found near Wintringham, which carry us some ages further back than the invasion of the Romans.

The church of Wintringham is ancient, and was built at different periods. In the inside are three fine Saxon arches, with lozenges and zig-zag ornaments, in excellent preservation. The effigy in stone of a Knight Templar, clothed in chain armour, lies in the chancel. His pillow is supported by two angels, and a dog, or a lion, lies at his feet. Some suppose this to be one of the former Earls of Wintringham; others, that it is one of the Marmions, one of whom came over with William the Conqueror, and was champion of England. The last of these, Philip de Marmion, died in 1492, and left two daughters, one of whom was married into the Dymock family, in which the championship is still continued." pp. 168, 169.

The Rev. Thomas Adam was born at Leeds, in 1701: his father was of the profession of the law, and town clerk of the corporation, and married a daughter of Mr. Brightman, the recorder. Mrs. Brightman was one of twenty-two children, born to Sir John and Lady Stanhope before either of them was forty years of age. Thomas was the third of six children. His education commenced at the grammar-school of Leeds, under Mr. Barnard, the author of the Life of Lady Elizabeth Hastings. Thence he went to Wakefield grammar-school, till he entered at Christ's College, Cambridge; whence he subsequently removed to Hart Hall, Oxford, afterwards Hertford College, and more recently appropriated to the society of Magdalen Hall. Dr. Newton, the author of the treatise against Pluralities and Non-residence, who was Master of Hart Hall, spoke in the highest terms of young Adam's conduct and attainments. He had scarcely taken Holy Orders when he was presented to the living of Wintringham, of which he continued Rector for fifty-eight years; having so fully imbibed Dr. Newton's opinions, that he

refused every offer of his friends to procure him additional preferment. He never proceeded beyond his Bachelor of Arts degree; probably wishing to incur no avoidable expense, in order that he might not be tempted to desire a richer benefice. His uncle, a lawyer of some eminence, who had procured him his living before he was even of age to accept it, wished him to go to London, "to shew himself;" but Adam replying that it was his duty to be with his flock, his ambitious uncle was affronted, and gave him up, as a young man whom it was in vain to attempt to push forward in life. The living of Wintringham did not yield quite two hundred pounds per annum. About six years after his settlement in his benefice he married a Miss Coke, a daughter of a neighbouring clergyman. He had no child, except one daughter, who died in infancy.

Having now seen him settled, we will give, from his biographer, an account of his doctrines and manner of life, and particularly of his being drawn into the snare of self-righteousness, and his escape from it.

"When Dr. Thomas was promoted to the see of Lincoln, he was appointed to preach before his Lordship, at his primary visitation at Gainsborough. At that time he seems not to have had the same clear ideas of the doctrine of justification by faith, which he afterwards attained, and of which he became an able advocate. Yet even so early as the period to which we have alluded, there was a display of zeal, fervour, and energy, in his sermons, not very common at that time.

"On a review of this period, Mr. Adam, in conversation with a particular friend, passed this judgment upon himself: 'Though I made it a point of conscience to reside amongst my people, yet I lived in conformity to the world in all its unprofitable ways; and my doctrine was *contrary to the cross of Christ:*' on which his biographer (Stillingfleet) observes, that Mr. Adam, in saying that his doctrine was contrary to the cross of Christ, meant, that he was not preaching Christ crucified, as the foundation of man's hope for pardon and justification before God, but man's righteousness; thus 'making the cross of Christ of none effect.'

"The judgment which Mr. Adam formed of himself as a clergyman at this period of his life, may be further seen in his 'Private Thoughts,' where he records the deep views he took of his depravity and blindness in preaching false doctrine; and he traces the matter up to its true source, namely, selfishness: 'intrusion into the ministry for worldly ends, and absolute unfitness for it; in great ignorance of Christ—great unconcern for the salvation of souls—consequent sloth and remissness—squandering a large income in sensual pleasure; and when I was awakened, doing what I did in self-dependence and self-seeking. How awful!'

"The exact time when it pleased God to give him a clearer insight into his own state, and the true nature of the Christian ministry, has not been recorded; probably during some years his conscience was not satisfied on the subject of his own religious state. About the year 1745 he ceased from preaching during several months. The cause of his silence was known to his friends; and the editor has often heard his own parents speak of the event, and of the period of anxiety which Mr. Adam passed on account of the doubts he entertained respecting his state, and the doctrines he had been preaching. His health was impaired, and his parishioners saw with concern their minister weeping and trembling during the public services on the Sabbath-days.

"The writings of the Mystics, particularly those of Mr. William Law, seem to have been first instrumental in producing a change in the opinions of Mr. Adam on the subject of religion, and his own personal piety. In relation to the impression which they produced on his mind, Mr. Stillingfleet observes, 'they are admirably calculated to awaken the conscience and beget in the mind of the reader a conviction of the futility of a nominal religion, and mere decency of conduct; and have in them such a strength of easy reasoning, level to every capacity, as almost irresistibly wins the reader's assent to the necessity of vital religion. I must beg leave to differ from those who would utterly discard them, and to assert, that we have not, perhaps, in the English language, a more masterly performance in its way, or a book better calculated to promote a concern about religion, than 'Mr. Law's Serious Call to a Devout and Holy Life.'"

"Mr. Stillingfleet further remarks—'Mr. Adam continued several years greatly harassed in his mind and conscience; and though he had become more earnest respecting both his own soul and those of his people, yet he was a stranger to the comfort which eventually follows the possession of real grace, and full of continual doubts and fears. He saw, indeed, the Law to be holy and just and good, but found, after all his utmost care and endeavour to fulfil it, that he fell short of its demands, and was so sinful, that he was continually brought under its righteous condemnation.'

"After his mind had for many years been settled respecting the faith and practice

of a Christian man, he looked back upon this discipline, and frequently repeated to his friends what he, in his sententious way, called his body of divinity.

" ' O Adam, what hast thou done!
O Jesus, what hast thou not done!'
" (For practice,)
" ' The heart—the heart—the heart!'

" He considered these three lines as comprehending all the leading truths of Christianity:

" *The first* contains the lost state of man by the fall;

" *The second*, his perfect recovery by Jesus Christ;

" *The third*, the necessity of a new heart by the power of regenerating grace, in order to any really good and holy devotion.

" This body of divinity, short as it is, was not formed without much mental anxiety, and some years of painful study. The account which we have of the laborious process is calculated to afford instruction to ministers in the present day.

" It was not till the year 1748 that the mind of Mr. Adam gained any effectual relief. While he continued a disciple of Mr. Law, though he grew in knowledge of his sinfulness, and became more strict and serious, yet still he could gain no solid peace of conscience. All his strictest mortifications, his multiplied and most exact performances of duty, were defective, when measured by the holy law of God, to the divine spirituality of which he could not perfectly attain, nor save himself from its just condemnation. In this situation his soul was in much distress. He saw the word of God was in many places fully opposed to him, which served to augment his fears. The Epistle of St. Paul to the Romans was particularly offensive and distressing to him. He perceived that it evidently overthrew all his hopes, and (as the ground of justification before God) made no account of a life of superior piety and godliness, to which he had aspired. He was then ignorant of God's righteousness, and of any other way of salvation than by the merit of his own goodness: the levelling strain of the Apostle was in a very high degree grating to his self-righteous pride. He could not bear to see those who were esteemed good men treated only as sinners, and all their best righteousness passed by, as of no account towards their justification. He was sensible that St. Paul taught a very different doctrine from that which he held and preached, and that his doctrine and that of the Apostle were directly contrary to each other, in the important article of man's justification and acceptance in the sight of God. He determined to take all possible pains to inform himself on the subject: and hence he applied himself with all his power, to every probable source of information. Hammond, Whitby, Grotius, and other commentators, were consulted with the utmost care and attention, but all in vain. These gave him no relief. He found they understood the case no better than himself. In after life he observed of them, that he was amazed to see men of sense and understanding take pains to impose upon themselves and others, by labouring to no purpose, with much expense of learning and argument, to reconcile things so diametrically opposite, as justification by works and justification by faith; and to unite two systems which it is the professed design of St. Paul to oppose to each other, and to shew their necessary and irreconcilable contradiction" (Rom. xi. 6).

" God did not leave Mr. Adam in this perplexity of mind. He betook himself to his study one morning, as he had often done before, under feelings of great distress, on the subject which had so long engaged his thoughts. He fell down upon his knees before God in prayer—spread his case before him—implored him to pity his distress—and to guide him by his Holy Spirit into the right understanding of his holy word. When he arose from his supplications, he took the Greek Testament, and sat down to read the first six chapters of St. Paul's Epistle to the Romans. He was sincerely desirous to be taught of God, and to receive, with the simplicity of a little child, the word of his revelation; when, as he read, to his unspeakable joy his difficulties vanished;—the subject appeared in a clear and satisfactory light. He saw the doctrine of justification by Christ alone, through faith in him, to be the great subject of the Gospel—the highest display of the Divine perfections—the happiest relief for his burdened conscience—and the most powerful principle of constant and unfeigned holiness of heart and life. He was exceeding joyful, and found peace and comfort spring up in his mind. His conscience was purged from dead works, and from the guilt of sin, through the atoning blood of Christ, and his heart was set at liberty to run the way of God's commandments without fear, in a spirit of filial love and holy delight. From this period he endeavoured to preach salvation ' through faith in Jesus Christ alone,' to man, by nature and practice in a lost state,—condemned under the law, and, to use his own expression, ' always a sinner.' He immediately discovered that he had misconceived the effects of the doctrine of St. Paul, as if it tended to licentiousness, or did away with the necessity of good works, except as a condition of our justification. He found that the Apostle's doctrine had a contrary tendency, and that it prompted him to diligence in the discharge of his duties, both

public and private. Mr. Adam was made happy; God was glorified by his servant; and those around him began to receive benefit.

"His sermons before this happy change, had been animated with a mistaken zeal, and they amounted to little more than lectures on morality, or were full of maledictions against those who did not keep the commandments of God. Now Mr. Adam set forth God's remedy for sin. He duly enforced all godliness in principle and practice, while he seasoned every discourse with enlivening displays of that glorious Saviour, whose worth and excellency he had tasted, and who was become 'all his salvation and all his desire.' Henceforth it was his great care to beat down the pride of self-righteousness, and to set forth the righteousness of Jesus Christ, 'which is of God by faith.' He endeavoured to shew that it is the great intent of the Gospel to publish salvation, through faith in Christ, to a fallen world; and to urge all, as helpless sinners, to accept the gracious offer of God—even free salvation by Jesus Christ, who is 'the end of the law for righteousness to every one that believeth.' He determined not to know any thing but Jesus Christ and him crucified, before his parishioners, and before the whole world. He exhibited Jesus Christ, all and in all, for the salvation of guilty and lost sinners: a Prophet to enlighten by his word and Spirit: the great High Priest to atone for them, and to intercede on their behalf, by virtue of his meritorious sacrifice and righteousness: and their King to protect by the power of his arm, and to sanctify and rule in their hearts by his Holy Spirit."

"The case of Mr. Adam is pregnant with instruction to all, but especially to ministers of religion. There are a few things worth observing in him. He was a person who from his youth cultivated habits of reading and reflection, and was not content either to remain in ignorance, or to take things upon trust. According to the light he possessed, his conduct was directed, which appeared in his refusal to take a second benefice, which he deemed it unlawful for a clergyman to hold. He made no secret of acknowledging his errors in doctrine and godly practice, when he had discovered them to be such. He could not allow his former mistakes concerning the way in which sinners may find acceptance with God, to have been a trivial matter. He also delivered his own sermons and addresses in the pulpit, and did not content himself with reading the sermons of other divines. He was of opinion that he was obliged, not only to teach the theory of religion, but also himself to reduce it to practice, if he expected to convert men's souls. Hence, in his Private Thoughts on the Pastoral Office, he remarks, 'How can those preachers be supposed to bring others to Christ, who never came to him themselves?'

"The account of that change of mind which Mr. Adam experienced, and which fitted him to become 'an able minister of Jesus Christ, nourished up in the words of faith and of good doctrine,' may be brought to a close, by introducing an English translation of the fragment of a prayer, which he composed in Latin. It has the date of March 17th, 1748—9, which serves to shew that at that time he was preaching Jesus Christ and him crucified, and was himself 'working out his salvation,' and 'redeeming the time.' 'I thank thee, the Father of mercies, and thee, my Saviour Jesus Christ, that I perceive thy peace in my heart, and in my inmost soul. I pray that by thy Holy Spirit it may daily increase; and together with it, love, worship, and the highest reverence of the undivided Trinity; that living to thee, I may also die to thee, and rise again, and enjoy the eternal felicity of thy saints in heaven, through Jesus Christ.

"'O how often, and how long, have I presented myself to God a feigned and pretended sinner, not seriously considering the dignity of Christ, not the greatness of every sin, and especially of my own! Truly, if the guilt of sin could be purged by prayers, or by our works, a whole Christ, and his sacrifice, would be of no avail.'"

pp. 10—25.

We have transcribed this narrative the rather, because it bears strikingly upon various important points of Christian doctrine. If any penitent thinks it either safer, or more conducive to a holy life, to wear doubt's galling chain instead of Christ's easy yoke, he has but to read the above facts to correct his mistake. Mr. Adam lived for many years under a system of slavish fear, which some would represent as a salutary baptism of repentance; but in that state, as he found no peace of conscience, so neither did he grow in grace and in the knowledge of his Lord and Saviour Jesus Christ; and it was not till he embraced the Evangelical doctrine in its fulness that he both appreciated his privileges and found delight in his duties.

In the year 1753 Mr. Adam published his excellent "Practical Lectures on the Church Catechism." He felt the necessity of such a manual of

instruction and exhortation for the use of his parishioners; for, notwithstanding his long and anxious attention to them, they had profited little by his earlier labours. His moral lectures had proved inadequate to the task of breaking up the fallow ground of the unconverted heart, which nothing but the faithful preaching of Christ crucified can soften.

The following description shews what our rural districts too frequently were in those days, and what they sometimes still are; though Daily and Sunday schools, the wide diffusion of religious books, and, above all, the increase of Scriptural preaching and pastoral instruction, have, by the Divine blessing, reclaimed many of the otherwise most hopeless spots.

"In the spring of the year, cock-fighting was not an unusual amusement, even on a Sunday afternoon. Mr. Adam used frequently to surprise these disorderly assemblies, which included farmers and tradesmen, as well as labourers. Foot-ball also, and other rude games, were amusements pursued on the Sabbath-day. About half a mile from the church and parsonage-house, where the principal street divides the high from the low borough, is a space called the Gate-end, notorious as a rendezvous for the idle and the profligate. This spot commanded a fine view of the Yorkshire hills, the Humber, the haven, and ferry-boats. Here a scene of riot and blasphemy, of gaming, wrestling, and fighting, was frequently exhibited. Few persons, and especially strangers, could pass without annoyance. These evils were lessened by the interference of Mr. Adam, but not wholly eradicated. Intoxication was the prevailing vice of the inhabitants. The parishioners had rights of common pasture over extensive meadows, and upland grounds for hay. On May-day the common pasture called the Marsh was stocked with horses, cows, and other cattle. On this occasion it was usual to have bull-fighting, and the worst passions of the owners were stirred up." p. 28.

Mr. Adam having now been led to understand the doctrines of the Gospel, and their adaptation, by the Holy Spirit's influence, to renovate the carnal mind, did not spend all his care in attempting to effect a reformation of the external habits of his flock, but struck at once at the root of their superstitions and vices; and not without success. The case of Mr. Adam has been often adduced as one in which a minister had laboured faithfully for many years without seeing any spiritual fruit of his labours; whereas, after his death, there was an abundant harvest. This statement is not strictly correct. Mr. Adam's parish, as to its public morality and good order, greatly improved under his solicitous care; nor were instances wanting of seed being not only sown, but springing up to life everlasting. Mr. Westoby, in two papers which he communicated to us in 1828, specified some proofs that Mr. Adam's labours had not been "in vain in the Lord;" and he also furnished several interesting particulars respecting Mr. Adam, which our readers can turn back to. Still the apparent success of his ministrations was not equal to that of many other pastors, whose zeal and faithfulness were not superior to his; so that we can only resolve the issue of such matters into the inscrutable behests of Him who directs his servants to work in faith in his vineyard, and allots the increase as seems best to His infinite wisdom. Mr. Adam's estimate of pastoral duty was very exalted: he used to say, "A poor country parson, fighting against the devil in his parish, has nobler ideas than Alexander had." His Private Thoughts constantly speak his deep sense of his ministerial responsibility. His maxim was, "Remember, O my soul, it is for eternity."

The progress of Methodism gave him much trouble. He lived within a few miles of Epworth, where the Wesleys were born; and the Rev. John Wesley spent some time under his roof. Mr. Wesley hoped to gain him over to favour his plans: but Mr. Adam insisted upon a strict retention of the discipline of the Church, and they, in consequence, diverged in their opinions and practices. We are never unwilling to give either the Methodists or the Evangelical Dissenters their due meed of honour, for supplying, in some measure, the

lack of service of the Established Church, at a time of great religious destitution: but it ought not to be forgotten, that such spiritual revivalists as Adam and Walker were consistent Churchmen; and that the Wesleys themselves, and also Mr. Whitfield, sprang from the Church of England, and not from seceding bodies. The Established Church was the centre of the revival; and had its discipline been carefully adhered to, while the too much neglected standard of doctrinal truth, according to Scripture and the principles of the Reformation, was faithfully raised, we believe that far more good would have been effected, and without the contingent evils which have arisen from the contrary course. We will copy a portion of Mr. Adam and and Mr. Wesley's correspondence on this subject. Mr. Adam writes:

"Be pleased, sir, to keep your eye and heart steadily fixed upon this single point, and let no bye-respects, no personal considerations, no retrospects, nor concern for Methodism in its present state, influence you in your determination, viz. What is the one conscionable, Scriptural way of extricating yourself from your present embarrassments? which, all things considered, must be owned to be very great, and should be a warning to all, how they venture upon a revolt from the authority and standing rules of the church to which they belong. I fear, sir, that your saying you do not appoint, but only approve of the lay-preachers, from a persuasion of their call and fitness, savours of disingenuity. Where is the difference? Under whose sanction do they act? Would they generally think their call as sufficient for commencing preachers, or be received in that capacity by your people, without your approbation, tacit or express? And what is their preaching upon this call, but a manifest breach upon the order of the Church, and an inlet to confusion? which, in all probability, will follow upon your death, and, if I mistake not, you are upon the point of knowing by your own experience.

"Upon the whole, therefore, it is humbly submitted to your most serious consideration, whether the separation is not wide enough already, particularly in the instance of unordained persons preaching, and gathering societies to themselves wherever they can; and whether all the Methodists might not serve the interests of Christ better, as witnesses and examples of a living faith, and expect a greater blessing from the God of order upon their talents, gifts, and graces, whatever they are, by returning to a closer union with the Church, and repairing the breach they have made, than by making it still wider, and separating what they think the Gospel-leaven from the lump?" pp. 39, 40.

Mr. Wesley, in his reply, says:

"You have much obliged me by your clear and friendly answer, with the main of which I fully agree; for I am still in my former sentiment, 'We will not go out; if we are thrust out, well;' and of the same judgment are, I believe, at least nineteen in twenty of our preachers, and an equal majority of the people. We are fully convinced, that to separate from an Established Church is never lawful but when it is absolutely necessary, and we do not see any such necessity yet, therefore we have at present no thoughts of separation.

"With regard to the steps we have hitherto taken, we have used all the caution which was possible. We have done nothing rashly, nothing without deep and long consideration (hearing and weighing all objections) and much prayer. Nor have we taken one deliberate step, of which we, as yet, see reason to repent. It is true, in some things we vary from the rules of our Church; but no further than, we apprehend, is our bounden duty. It is from a full conviction of this, that we preach abroad, use extempore prayer, form those who appear to be awakened into societies, and permit laymen, whom we believe God has called, to preach.

"I say, permit, because we ourselves have hitherto viewed it in no other light. This we are clearly satisfied we may do; that we may do more, we are not satisfied. It is not clear to us, that Presbyters, so circumstanced as we are, may appoint or ordain others; but it is, that we may direct, as well as suffer, them to do what we conceive they are moved to by the Holy Ghost. It is true, that in ordinary cases both an outward and an inward call are requisite. But we apprehend there is something far from ordinary in the present case. And upon the calmest view of things, we think they who are only called of God, and not of man, have more right to preach than they who are only called of man, and not of God." pp. 40, 41.

There was a common-place fallacy in Mr. Wesley's argument, which may be applied to all such well-meant aberrations—namely, that rules are valid in ordinary cases, but that the case in question is extraordinary. Thus even the Irvingites are zealous advocates for Gospel order and

discipline; but, then, their new church is an exception to common rules: so that Mr. Drummond professed the most elevated views of the authority of the clergy, and the teachableness which ought to characterize their flocks, at the very time when he was making a schism in his parish against his pastor. But he got over the difficulty on the ground that Irvingism was somewhat extraordinary; and that he, being an apostle or evangelist, was above the simple presbyter who presided over his parish. This is always a dangerous species of argument.

Mr. Adam was far apart from Mr. Wesley in matters of doctrine as well as of discipline; for, notwithstanding Mr. Venn called him an Arminian, because he was not highly Calvinistic, Mr. Wesley accounted him so Calvinistic as to write as follows:

"I read Mr. Adam's ingenious comment on the former part of the Epistle to the Romans. I was surprised and grieved. How are the mighty fallen! It is the very quintescence of Antinomianism." p. 46.

This unjust censure did Mr. Wesley no honour. Mr. Adam's moderation of statement, which displeased ultraists on both sides, proved that he loved Scripture better than human systems. We envy not the eye-sight which can find either Arminianism or Antinomianism in his views of Christian doctrine. We will transcribe a specimen of his letters, from which the reader will see how unfounded was the censure on either side.

"Nov. 19th, 1756.

"Madam,—Permit me to congratulate you on your happy deliverance from the religion in fashion; by which I mean a creditable profession without the knowledge of the heart which brings us hungering and thirsting to Christ for the relief we want, and which he came from the bosom of the Father to offer us.

"That such a profession may consist with a deep-rooted love of the world, and indulgence in almost every vanity of it, we have thousands of witnesses, who, never suspecting the goodness of their state, cannot bear to have it called in question, and almost necessarily dislike, reproach, and hate those who condemn them, by turning from their ways and maxims. This is one of the greatest difficulties in the way of a thorough conversion, and needs all the authority of that dreadful denunciation, 'whosoever shall be ashamed of me, of him shall the Son of man be ashamed when he cometh in his own glory, and in that of the holy angels,' to support us under it. I pray God send it with all its weight to your heart and mine, and enable us to make a steady confession of the Gospel in its truth and purity, as opposite to our natural views, tempers, and affections, and calling us to an experimental knowledge of God, and a new state of holy communion with him.

"How delightful a thing it is to count, and not to count but feel, the Christian's gains—faith and fidelity; peace with God through Christ; a renewed will; increasing love; and a hope full of immortality! And how short is the time of our suffering! if upon the whole we do suffer, and are not richly compensated, even here, in every condition, by the afore-named advantages. Go on, madam, knowing whom you have chosen; and let neither your own weakness, nor the frowns of the world, terrify you: Christ will have his grace exalted, in opposition to all discouraging, unbelieving thoughts from the former; and a faithful acceptance of it, and establishment in it, will make you victorious over the latter.

"Never to ask ourselves what our great want is, or what we should ask of God if we might have the wish of our hearts, is great blindness and stupidity; and yet it is the case, not only of the grossly irreligious, but of all those who are in the practice of an external work only.

"The awakening of the soul from this sleep of nature is necessarily the first step toward a recovery. To know that we want remission of sin, and strength against it; a will to live to the glory of God, and mercy to save us in our very best estate; and that the Gospel comes home to our case in every one of these points, answers all our wishes, and reveals our wants only to relieve them; is illumination in the understanding.

"But the great work of all is still to come, which is the spiritual life of faith, or the closing of the heart, resolutely and fully, with this blessed scheme of redemption.

"May God Almighty support and bless you in the benefit of this redemption, comfort you in the blood of Christ, and carry you on swiftly in the way of holiness, conformity to the cross, and self-renunciation. As Christ has wrought salvation by himself, and has gotten the victory for us with his own right hand, he must

have the whole glory of our recovery. But though he wants nothing of ours to make his payment weight, and scorns whatever we can offer him in the way of purchase, he expects and is well pleased with the free tender of our service; and all that he hath done and suffered fails of its end, if he does not make us a willing people.

"You, my dear lady, love the Lord Jesus in sincerity; love him more, that you may be more happy in him, and taste more of his love. Make communion with him, and access to him, the delight of your soul, and the great end for which you live. Love his commands, because they are his, and then not one of them will be grievous. Love his friends, because they are such; and his enemies, to wish and make them his friends.

"I write not to instruct you, who are so much higher in the divine school than myself; nor can I have any end in flattering you, as I am unknown. But my desire is to animate you to ardour and perseverance in the glorious race; and my hope is, that whatever state you are in, you will set no value upon present attainments, and be always pressing on to still greater heights. A progressive state is always a hopeful one, because it is both sincere and self-condemning; and if it has one eye upon perfection, keeps the other steadily fixed upon Christ." pp. 47—49.

We will give an extract from another letter, addressed to Mr. Burnet, Mr. Venn's Curate at Huddersfield, for the sake of the allusion in it to several men of eminent piety with whom he was united in Christian brotherhood; and also for his remarks upon the Divine obligation of the Christian Sabbath.

"I am letters in your debt, and should certainly have written before now if I had not expected you here every week. My wife too has been desiring it with great good will, and some degree of impatience. Alas! she is in a very weak condition and I fear sinking under the infirmities of a broken constitution. God be gracious to her! Help us with your prayers. I hope she knows her refuge, and flies to it. Nothing in life or death for strong consolation like our great High Priest, and his atonement for sinners. It is very mortifying to nature to be saved as the thief upon the cross was; but there is no other way, and in our best estate we are brands plucked out of the fire. Settle yourself and your hearers upon this ground. If our good work follow us, we are beholden to faith for them; and to faith, first and last, for our whole salvation. I hear you are labouring hard, in conjunction with Mr. Venn, to whom I desire my best respects. Go on, and the blessing of God go along with you. Keep a watchful eye on the risings of pride. It will beset you on all occasions, and success or disappointment, evil report or good report, will add fuel to it.

"I received a dozen franks from Lord Dartmouth for the use of Mr. Venn. I suppose his work goes on. Though it is a delicate affair, his light and spirit will carry him through. 'The Whole Duty of Man,' is in possession of the general esteem, and in many hands; but for that very reason the insufficiency of it, as not answering to the title, should be laid open. To do justice to it, it is perhaps the completest system of Christian ethics we have. I never read a section of it, without being convinced by it of sin; and in that view, as well as a directory to those who are aiming at perfection under Christ, it is of great use, and cannot be too much commended. The apology commonly made for its defects, in not laying the foundation of Christian doctrine, is, that it was written at a time when faith was disgraced by practice. Ever since, things have been wheeling about to the other extreme; and there has long been a necessity of insisting on the glorious peculiarities of the Gospel, and reminding men that there is no possibility of being in the way of duty without the love of God, which can never take place in the heart without a sense of redeeming mercy. Moral writing and preaching *only*, is destructive of morality, as it concerns the inward man, and has a fatal tendency to make persons, even of the best natural tempers, fly to an outward behaviour, and lay the weight of their salvation upon it, instead of faith in the pardoning love of God, humbling the soul, and producing real holiness. Mr. Venn's performance, I imagine, will, in the main, be a working upon this plan; and I hope he will convince us of the necessity and great efficacy of Gospel principles, in order to our acceptable obedience; and, that what is too generally thought 'the whole duty of man,' is neither the whole, nor the better half of it, but self-deceit, and a poor substitute for them.

"The Archdeacon (Basset), who will be glad to see you, told me lately he had written for a Number of the 'Ordination Question,' but could not get them. Pray tell me where and how they are to be had. What is become of the clergyman of Truro? (the Rev. S. Walker:) I have not heard from him for several months, though my last letter to him was of an interesting nature.

"I am obliged to Mr. Venn for his Sabbath-sermon, and heartily wish it may have an effect far and near; but there were some leaves wanting. It is very much to be lamented that men of learning and piety should ever have struck in with the corruption of mankind, as they once did in this nation, to weaken the obligation of a command,

which is not only of a moral nature, as a guard and security to all the rest, but more especially sacred for its spiritual import, as the soul's call from earth to heaven. Certainly more was intended by it than to take the servile labour from off our necks; and the man has no more benefit from it than his beast, who sees nothing else in it but a liberty to skip and play in his pasture." pp. 64—67.

In another letter, in reply to a charge that he was "an advocate for the merit of works," he says:

"I thank God I have long been established in the belief of the Eleventh Article of our Church, not being able to find comfort or sure footing any where else; and would ask those miserable mistakers of the Gospel, who are for laying any other foundation, whether they dare say in cold blood, that what they think the best action of their lives, or the choicest grace in their souls, will bear to be weighed in God's balance; and if not, what will they do with all the rest? There is no trifling here; the soul is lost by sin, and how it can be recovered by actions which have a mixture of sin in them, as the best have, is not to be conceived." p. 73.

"In all my discourses I endeavour as much as possible to take in the whole scheme —repentance, faith, and holiness; and if insisting upon the last, in its due connexion, and for right ends, is preaching up works, I cannot help it. Woe be to those who separate what God hath joined; for though faith *alone* saves us, and not according to the common gloss, if it works by love; yet I contend that faith is not faith, if it does not work by love, keep the commandments, and make us new creatures. My dear Mr. Venn will be upon his guard, and watch jealously over such of his converts as would make Gospel grace a pretence for sloth, or low attainments, and, by not building themselves up in their most holy faith, give occasion to adversaries to the truth to speak reproachfully of it." p. 74.

He adds, and daily observation bears out the remark:

"It is something remarkable, that commonly those who have the fewest good works, and are evidently not in a state of careful walking and working, should build most upon them. Ask them what they mean by it, and you will find that it is little more than that they do not pick pockets, and knock down every one they meet." pp. 74-5.

In a letter to Mr. Stillingfleet he alludes to over-nice theological distinctions:—

"In my own thoughts I do not use to distinguish much between the active and passive righteousness of Christ, but consider them both together as making up one whole. The passive for pardon, the active for a title to reward, says Mr. Hervey, and to this I have no objection; but if another *thinks* the way to favour, reward, glory, is open by the removal of the curse, let *him enjoy his opinion for me.*" p. 90.

In the same letter he inculcates mutual forbearance among Christians upon matters in which they may conscientiously differ:—

"Mr. Thornton dined with me lately, and his discourse turned much upon the point of mutual forbearance amongst serious persons, who, as we both agreed, generally differ more in words than reality, make sport for infidels by quarrelling with, and too often anathematizing, one another. He, a Calvinist, has been charged by some of that opinion with lukewarmness, desertion of the truth, &c., for declaring for moderation, if not total silence, in the case of the Decrees; but where essentials are not concerned, he steadily prefers peace to endless wrangling, heartily laments the mischief of some late disputes, and wishes that all would evidence the truth of their profession, and the efficacy of their principles, by their subdued temper. You have the impression he left upon me warm, and I am thinking of self-application." p. 91.

Mr. Westoby has printed a very interesting series of letters addressed by Mr. Adam to his much-esteemed Christian friend, Colonel Pownall, the uncle of Sir George Pownall, Governor of Canada. The following are extracts.

"I perceive by your letter that you will be entitled to the name of Methodist; and if I bid you God speed, do not mistake me. I do not wish you to be in connexion with them, any more than myself; but the truth is, we have at present only two sorts of persons among us, Methodists, or no Methodists, all who are in earnest in religion, and step a little out of the common road of an empty profession, being ranked with the former. Go on, in spite of reproach, and fear nothing but the deceitfulness of your own heart.

"In all the conversations I have had with you, you seem to ascribe something more to works than I do; I verily believe with a good meaning; and possibly the difference between us, if any, may be more in words than in reality.

"*Valeant quantùm valere possunt.*"

(let them effect what they can;) but my settled persuasion is, that no degree of sanctification, without that poverty of spirit, and true knowledge of ourselves, which

anchors the soul upon Christ as our all, will be sufficient for us, to enable us to challenge God, or face death." pp. 96, 97.

"I told you in my last, that I am frightened at my own works; and I tell you again, that in all my life I never was more sincere than in that declaration. I thank God that I see something of my short comings, which I will venture to say is some degree of illumination. If we are in earnest with the law and the heart, we shall certainly discover great defect; and this opens all scripture to us, throws us directly upon Christ, the glory and end of it, and sole relief of a world of sinners. When the matter, manner, principle, quality, and quantity, of the very best things we do, are weighed in the balance of the sanctuary, conscience is alarmed, starts back affrighted (I use the word again) from the thought of making God a debtor, and can have no ease, but in crying out, 'Miserere! have pity on me, O Lord!' For instance, suppose you had ten pounds put into your hands to give to the poor, and you gave nine, it would look great in the eye of the world; but the horrid villany of secreting the twenty shillings is inexpressible; and yet so the account stands between God and man, not only in our giving less than we are intrusted with, but in regard of all duty." pp. 100, 101.

We might quote many valuable passages from Mr. Adam's "Private Thoughts," but the book is too well known to render citation necessary. It will conduce to the interest and confidence with which that faithful transcript of the writer's mind ought to be perused, for the reader to be informed that it corresponds strictly to the title given to it, of Private Thoughts; the manuscript being in a species of short-hand, which Mr. Adam considered unintelligible to all but himself, but which was deciphered after his death by the Rev. G. Burnet, Minister of Elland. Whether it is justifiable to rifle the tombs of the departed in order to benefit the living, might be variously argued; but certain it is, that the spiritual as well as the scientific anatomist and physiologist have collected much of their most valuable information from the remains of the dead. Mr. Adam's posthumous relics, instead of being hideous masses of concealed noisomeness, are beautiful and fragrant as the wreath around a saintly tomb. It is indeed hazardous to pry too severely into the best man's secret thoughts—for what human heart will bear that strict scrutiny?—yet strikingly does it illustrate the power of Divine grace in a regenerated soul, to witness such a disclosure as was laid bare in the case of Mr. Adam: for though the worldly-minded reader, who supposes that so good a man must have had a strong consciousness of his own goodness, will be amazed at finding the most poignant confessions of sinfulness and self-abasement, and the most simple reliance alone upon the free mercy of God in Christ for pardon and salvation; the humble Christian, who can well understand why St. Paul called himself the chief of sinners, will be equally able to account for Mr. Adam's deep humility, notwithstanding his life was remarkably pure from anything that is ordinarily accounted a transgression of God's laws. But to his renewed and spiritually sensitive mind a foolish thought, a cold prayer, a worldly spirit, an unguarded word, a defective motive, a neglect of intimate communion with God, and many other things which the world would overlook, indicated that corruption of the heart, which religion itself had not wholly controuled. Did our space allow, we would willingly corroborate these remarks by a few extracts from the work itself; but these, as well as some additional particulars in his life well worth notice, we must for the present postpone.

(To be continued.)

OBITUARY.

REV. PROFESSOR FARISH.

(*Continued from p.* 613).

With a mind richly stored with the fruits of reading, observation, and meditation, it is not wonderful that Mr. Farish possessed very considerable conversational powers. His society was highly interesting and instructive, whether in company with a single friend, or in a larger circle*. Whatever topic arose, whether the all-important concerns of religion and morals, or sub-

* In a Memoir of the Professor, printed in 1799, in the Lives of Public Characters, with the initials S. K., it it said "His modesty surpasses his merit. At a learned discussion, which took place among some of the heads of Cambridge, they all spoke except Mr. Farish. One of the company, much celebrated for his wit and learning, at length said, 'We have been talking for this hour in vain, and Farish, who knows more about the matter than all of us put together, has not uttered a word.' In promiscuous company taciturnity is certainly a striking feature in his character. Every thing he says seems to be the result of deep thought, and not the spontaneous flow of a social and unsuspecting confidence. Among his intimates, however, he relaxes, it is said, into the facetious and agreeable companion. Mechanism, topography, trade, and manufactures, are his favourite topics of conversation."—"Without any reciprocity of his own, he is acquainted with the methods of diving into the opinions of others."

There was some truth in these remarks, but they are shaded in a manner that detracts from the likeness. His modest unobtrusiveness of character, and his habits of thought, doubtless sometimes made him silent where there were many eager to speak; and he had not the bold front or sonorous voice that indicated that he could and would be heard; but he was by no means deficient in "social and unsuspecting confidence." He had no wish to entrap others; or, in any unamiable sense of the expression to reserve himself; though it is quite true that when he wished to elicit an opinion, or to gain information, he knew, "without any reciprocity of his own, the methods of diving into the opinions of others." We remember particularly noticing this faculty one day, when, forgetting editorial cares, we accompanied him on an excursion to visit some manufactures. He saw some men curing herrings; and wishing to ascertain whether there was any thing novel or worth noticing in their process, which he understood perfectly well to its minutest niceties, he entered into conversation with them, and put a variety of questions, such as a stranger to the business might be supposed to ask, but which elicited the particulars that he wanted He was not anxious to talk in order that the fishermen might see how much he knew, but to listen, in order that he might learn if there was any thing within their knowledge with which he was not acquainted. He inquired among other things, whether they thought the fish could be cured by some less troublesome, tedious, and expensive process than smoke-drying, which they civilly smiled at, as a very novice-like question. He was evidently wishing to ascertain whether they knew of any experiments with pyroligneous acid; but had he disclosed his object, he would perhaps have received some answer which he could not depend upon, or have been obliged to give a long explanation, which was not necessary. We then visited some salt-works; and there he went to work in the same manner. Pure culinary salt is procured from sea water by a process dependent on a chemical property. Muriate of soda is as soluble, or nearly so, in cold water as in hot; but not so the other salts, which cause the bitterness and brackishness of sea water, and which must be got rid of. If a portion of cold water be made to take up as much culinary salt, and of these other salts, as it can hold in solution, and then be evaporated by heat, as the quantity of water decreases the common salt will be precipitated, and may be removed, while the other salts will be held in solution, till the decrease of the water brings them also to the point of saturation and precipitation. The doctrine is easy; but in making pure table salt from sea water much experience and care are necessary, in order to have no loss of fuel or of time, and to carry on the processes to the exact point of separation, neither wasting the muriate of soda, nor precipitating the bitter deliquescent salts with it. The Professor was perfectly acquainted with the scientific technical terms used by the men; and seemed to wish to ascertain what were the minute observations by which they regulated the process, as if with a view to reduce to the test of philosophical instruments what they ascertained by the senses, or by rough experiments (such as using an egg for an hydrometer to ascertain the specific gravity of the concentrated solution); just as the scientific brewer regulates by rule and thermometer, what the cottager either blunders upon or misses according to his practical skill.

This habit of intellectual "pumping," the Professor might doubtless sometimes carry with him into society, in order either to obtain information, or to convey it, by leading the questioned party to

jects of science, or improvements in arts and manufactures—he was generally familiar with the subject. In questions also of politics, he often shewed great sagacity. He did not indeed mix himself with party conflicts; but where matters of public discussion appeared to him to bear upon great moral and religious questions, or upon considerations of justice or humanity, he was far from being an inactive or uninterested spectator. Thus, he was most zealous and persevering in endeavouring to obtain petitions from the University of Cambridge against the Slave Trade; and he was also among the earliest and most anxious advocates for the abolition of Slavery. He was strongly opposed to the removal of the Roman Catholic disabilities, which Mr. Wilberforce, and many other of his most valued friends, recommended; urging, in reply to their arguments, that if only a few Roman Catholics obtained seats in Parliament they would act as a compact body, and be often able to turn the scale in a division, and thus gain such power as to controul the legislature and the government. He was a strenuous upholder of our venerated Constitution in Church and State; though no man was more anxious for the removal of every abuse, the supply of every defect, and the well-considered improvement of all our institutions.

But to return to this colloquial intercourse. *Utility*, we should say, next to simplicity, was one of its marked characteristics. He was in the best sense—which is not the Benthamite sense—a utilitarian. He loved science for its beauty; but he valued it for its utility. With him, speculation was ever the handmaid to practice. The properties of the conchoid were employed to improve the cog of a wheel; and the laws of heat to retain caloric in a tea-urn. He used to affirm, when to many it seemed but a fairy dream, that in time men would travel by sea and by land by steam; and, he added, would very probably voyage through the air by yet undiscovered agencies of impulsive power. A tradesman once shewed us a useful invention which the Professor had communicated to him, hoping to aid him in his business under some embarrassments. In his public lectures, "the useful arts" were the constant theme of his panegyric; and while he could dive for recreation into the depths of abstract mathematics, as cultivated in his day, so that Dr. Wayring used egotistically to say, "Farish is the only man who understands my writings," he would amuse a family of children with explaining the construction of a watch, or shewing them an improvement in a pair of snuffers. Among his utilitarian schemes, he was the means of introducing into the University of Cambridge the system of classifying the candidates for a degree according to the number of marks obtained at their examination. For want of some such system, caprice, mistake, and perhaps partiality, had sometimes prevailed; in proof of the current suspicion of which may be urged the story, though we believe unfounded, respecting his own honours. In speaking also on the most important of all subjects, religion, he kept practical usefulness prominently before him; and both in the pulpit and in conversation he looked to "the use of edifying." You could never say that he tried to be profound, or original, or sparkling; he spoke with judgment, and he spoke from the heart.

Nor was it only by those whose years enabled them to profit by his conversation, that the friendship and society of Professor Farish were enjoyed; the young also delighted in him. He was much attached to children, and was always ready, as he well knew how, to amuse them. His kind and affectionate manner was itself sufficient to win their love; and he would even condescend to exhibit a playful dexterity of hand for their entertainment. It was a beautiful trait in his character, that, with powers to interest and instruct those of mature years, he took peculiar pleasure in amusing children after their own manner; yet he would ever leave some serious thought, some useful maxim, or some text of Scripture, upon their affectionate recollection*.

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detect a mistake or to follow out a truth; but it was not for want of "the spontaneous flow of social and unsuspecting confidence." Indeed, S.K. intimated that in friendly society he relaxed into reciprocal companionship. In the list of his "favourite topics," or rather above them all, S K. should have enumerated "religion," and subjects connected with it. He was more excursive in his topics than his friend Mr. Simeon, who had no turn for science, and whose almost sole study was Biblical divinity; but his conversation always shewed that his heart was right with God: he delighted to converse upon spiritual things, and he did it with a simplicity and interest which were particularly beautiful and impressive. He never made harangues, but he spoke as he felt. At family prayer his expositions were remarkably scriptural, pointed, and edifying.

* While writing, we stopped to put our narrative to the test of experiment, by asking a child and a young person sitting near us, whether they remembered Professor Farish. "Yes," said the child; "the last time he called here I was playing at making a turnpike in the garden; and he took two cakes out of his pocket, before he stepped over it, and said, Here's my toll at your turnpike." The elder added, "When I was not ten years old

As a particular case often illustrates a subject better than general remarks, we will copy a passage from a letter which we lately received from the Rev. W. Jowett. He says: "As being his godson, I may justly suppose that I was the early object of his affectionate concern, and that he had not unfrequently prayed for me. It was not, however, till after several years of my youth had passed that I knew him. A little before the time of my Confirmation, meeting me at my brother-in-law's, who was examining me, he said, 'Ah, you are my godson; *I* ought to catechise and instruct you; but I see you are in good hands.' It was but a year or two before that I had become acquainted with him; this was at Cambridge. Being but a boy visiting him, I supped with him at Dean Milner's: as we returned to his house, he made a long halt by the way, and gave me (it was midnight) a lecture on the starry heavens. Having regaled himself with this contemplation, he at length reached home, and set me down in the parlour. Late hours were (if I may say it) his besetting fault: however, tired as I was, I feel to this hour grateful to him for the turn which he gave to that midnight conversation. He asked me if I knew that sublime passage of Scripture, *Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.* On my shewing that I knew the words, he begged me to explain them: which most probably I did, by representing that heaven is so glorious a place that no living man can possibly conceive its glories. Upon which, to my surprise, he turned short round, and added: '*But God hath revealed them unto us*, the Apostle says: how do you explain that? and how do you make those words consistent with our not being able to conceive the glories of heaven?' I cannot now remember what followed; excepting that he, no doubt, gave me the true explication; for he sent me to bed thinking as I had never thought before."

Professor Farish evinced a zealous interest in the concerns of the religious and charitable institutions which adorn our age and country; and in none more than in those which are intended, by the Divine blessing, to propagate the Gospel in heathen lands. Among these, the Church Missionary Society, from its first institution, held a distinguished place in his regards, and he laboured diligently in its behalf. He was also much attached to the Bible Society, and was mainly instrumental in establishing the Cambridge Auxiliary, which was formed as early as 1811, a memorable epoch in the annals of the Parent Institution. On that occasion, the wisdom, energy, and decision of his character were peculiarly called forth. The project originated with the junior members of the University, principally with the undergraduates. Professor Farish was solicited to give his countenance to the proposed society, and he promised so to do. Other members of the senate—even those who warmly supported the Parent Society—thought, that, considering the feelings then prevailing, or supposed to prevail, in the University, it was not expedient *at that time* to go forward with the intended Auxiliary. Such were the views which even the venerable Mr. Simeon expressed to the Professor. The Professor replied, that he had pledged himself to the undergraduates, and he would go forward, if there was not another Master of Arts to support him. "Well done, brother," answered Mr. Simeon; "I will be with you, and *we will* go forward!" The meeting was held, and the Auxiliary established for the University, County, and Town of Cambridge, under the most gratifying circumstances, and with patronage the most distinguished for rank, learning, and character, both in the University and in the county. Thus was Professor Farish's judgment confirmed, and the fears of the more cautious proved unfounded. He drew up the report of the proceedings, which proved of great service. He continued to exert himself indefatigably on behalf of the Society, and remained to the last its constant friend, under all circumstances.

In the establishment of the Cambridge Bible Society, as on many other occasions, the beautiful simplicity of Professor Farish's character, of which we have spoken, was very effective. By simplicity we do not mean weakness, which some are apt to confuse with it—for no person could intimately know him without profoundly respecting, as well as cordially loving, him—but that unsuspecting and unsuspicious honesty of purpose which went straight forward in a good cause, without pretence or guile, and bore down opposition and misrepresentation by artless well-doing. Soon after the formation of the Cambridge Bible Society, a charge of artifice, and of mischievous though unavowed design, upon the part of its friends, was not uncommon in the lips of some of its opposers. Adverting to this, "Only think," said a member of the University, laughing at the absurdity of the charge—"only think of that cunning and designing fellow, Professor Farish!"

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he was so kind as to give me his autograph for my specimen book: 'William Farish, Jacksonian Professor in the University of Cambridge: *Honour thy father and mother, which is the first commandment with promise.*'" The Jacksonian Professor's autograph in a child's album, shewed his kindness and condescension; the sacred admonition, his anxiety to impress a Scriptural lesson. Thus, when He who is our great Example took up little children in his arms, it was not merely to caress them, but to bless them.

It was impossible to hear his name thus connected, without smiling at the incongruousness of the accusation.

The Rev. John Owen, in describing the formation of the Cambridge Auxiliary, says: "The proceedings which took place on that memorable occasion are before the public (as accredited by Professor Farish), and some judgment may be formed of their character and effect by the perusal of that interesting record. But to appreciate the scene, in which the fire of a Clarke, the brilliancy of a Dealtry, the pathos of a Simeon, and the simplicity of a Farish, were associated with the ponderous sense, searching argumentation, and colloquial majesty of a Milner, would require to have been present, and to have witnessed their united influence on a numerous auditory, of different ranks and ages, electrified with pleasure, and worked up to the highest pitch of Christian exultation. Such was the scene exhibited on the 12th of December, 1811; 'a day to which,' in the language of the above-mentioned record, 'succeeding generations, when every distinction between Christian brethren shall be annihilated, will look back with joy and gratulation.'"

Mr. Owen, and the whole of the persons mentioned in his enumeration, with the exception of Dr. Dealtry, have gone to their rest. A warm controversy arose upon the occasion, the particulars of which it is not necessary to revive, more especially as one, who took a prominent part in it against the Society, is still living, though long withdrawn from the controversies of by-gone days. If any reader wish to refer to the particulars, he may find them in the detail of the Cambridge Speeches in our volume for 1811, and in a Review, in our volume for 1812, of Professor Farish's Report of the Transactions, Dr. Marsh's "Remarks on some late Speeches at Cambridge," Dr. Clarke's Letter to Dr. Marsh, Dr. Dealtry's Examination of Dr. Marsh's Inquiry, Mr. Vansittart's Three Letters on the Bible Society, and Mr. Simeon's Four Sermons on the Liturgy, with an answer to Dr. Marsh. We ought also to add, in a notice of Professor Farish, though without reviving the discussion, that the portion of the review, in our volume for 1813, upon Dr. Marsh's Reply to Dean Milner, from p. 794 to the end, was from his pen. It was an able mathematical reply to a theorem for ascertaining the identity of manuscripts, by which Dr. Marsh endeavoured to prove that a manuscript which he found in the Cambridge Library was the same as one collated by Robert Stevens. To prove this Dr. Marsh considered important in the controversy with Travis upon the authenticity of 1 John v. 7. Mixed up with Mr. Farish's profound and irrefutable argument, there is a touch of good-humoured severity, which shews that he did not want for shrewdness or ability to be caustic, if his nature had inclined him that way.

At a later period Professor Farish exerted himself vigorously, though unsuccessfully, in endeavouring to obtain a revision of some oaths administered in the University. Unable to prevail on the Heads of Houses to take up the measure, he himself proposed a grace to the Senate; but the Caput, which consists of six individuals, each possessing a *veto*, stopped the grace in *limine*. We hope this important subject is at present under serious consideration.

Professor Farish was greatly instrumental in establishing the National and Infant Schools in Cambridge; and of the National Schools he took the sole management and care, till near the time of his leaving Cambridge. He also, at the request of Professor Sedgwick, took an active part in the formation of the Cambridge Philosophical Society, of which he was the first President.

(To be continued.)

VIEW OF PUBLIC AFFAIRS.

It is never displeasing to us when, from the dearth of passing topics, we can conscientiously cut short this department of our monthly labours, and close our pages with subjects of higher interest than those which relate merely to secular politics, with which indeed we do not often interfere, except so far as they bear upon questions of moral and religious importance. In this respect, amidst the absence of what is called news, subjects in abundance present themselves for Christian consideration. The recent elections afford many such; and among these, one which must deeply afflict every religious mind—we mean the illegal and demoralizing practice of bribery, which is asserted to have been carried to a very great extent in some of the late contests. The Conservative body should refrain from the crime, both because it is contrary to the laws of God and man; and because of its suicidal tendency; for if candidates are found willing to offer, and electors to receive, bribes, a wide extention of suffrage will be argued for, so as to render bribery too costly to be practicable; and the ballot, so as to make it too uncertain in its effects to be of any use. Property ought to have its full influence upon the elections, in the way of legitimate suasion; but not in the way of reward or punishment.

We lament to mention, among those topics of the month which suggest painful reflections, the recent correspondence between Sir H. Hardinge, on the part of Sir R. Peel, and the second of Mr. Alston, relative to some unfounded electioneering charge brought by Mr. Alston against Sir Robert. Mr. Alston withdrew his words; but the correspondence indicates, that, if that barbarous and wicked code called the Law of Honour had called Sir R. Peel to murder a fellow-creature, or to be murdered by him, the impediments presented to the crime, by reason, common sense, and Christianity, would have been unavailing. Lord John Russel acted upon similar principles some time ago, in a correspondence with Mr. Buckingham; just as the Duke of Wellington and Lord Winchelsea did a few years since about King's College, London. The nation looks to such public men as Sir R. Peel for an example of sound morals, and of what is really dignified, honourable, and of good report; and it is painful, it is disgraceful, to see such men following the savage customs of feudal days and uncivilized nations, and setting aside the code of the Divine Lawgiver.

The Marriage and Registration Acts, which lately came into action, do not appear to be very popular. The registrars have not hitherto had many candidates for Atheistical marriages; nor have licensed Dissenting places of worship hitherto broken the prescriptive chain of respect and attachment which has so long connected marriage with the parish church. The registration also of births and deaths is little heeded; though undoubtedly a correct national registry would be of great service; and as registry has been hitherto connected with baptism, Dissenters laboured under great inconvenience in procuring legal evidence of births and deaths.

We do not find fault with due relief being afforded to the Dissenter; but one regulation of the Registration Act presses unjustifiably upon the clergy; who are obliged to bury every corpse brought to the church-yard, but in case the parties have not the registrar's certificate, must, under a penalty of 10*l*., give information of the funeral to the registrar; thus doing, without fee, the secular work for which the registrar is paid, but which he had neglected to perform, and which the parties also who had an interest in the entry had neglected. The clergy are oppressed, in large parishes, by the amount of secular documents which they are constrained by law to examine and sign, and this adds grievously to the pressure upon them, besides carrying with it an ungracious air, as if the parochial registry was an imperfect document, and the registrar an officer to whom they ought to render an account of their proceedings.

At the same time, there can be no doubt that they are bound, both legally and for conscience sake, to obey the requisition till it is repealed or modified, which we trust it will be; and we regretted to see, in a recent case brought before the magistrates, that a clergyman had sent in a certificate purporting only that he had buried "a dead body;" also another, and a third, and so forth. An Act of Parliament ought not to be treated thus, by men who acknowledge the obligation of subjects to obey lawful authority in all things not sinful. If a clergyman has any doubt whether the corpse is that of the person specified, he ought not to enter that name in his own registry; but if he enters it there, what moral reason can there be why he should not send in the name, as well as the mere fact of a burial, to the registrar? If he doubts whether he is warranted in recording what he is only informed of, but does not know of his own knowledge—though he does this in his own register of baptisms, marriages, and deaths—he might try whether a general notice would be allowed, that the corpse was stated to be that of so and so, and that he had no reason to believe otherwise; but to write merely "a dead body," is too like ridiculing the statute. In the case alluded to, the magistrates fined the clergyman, and the decision is appealed from; but the proceeding which gave rise to the discussion was rather vexatious than calm and wise. The clergy ought, by their prompt obedience, to shew the legislature that they respect even a distasteful law, if it does not enjoin an immoral act; and this would be a more likely step to procure its repeal than to offer a factious opposition to it.

ANSWERS TO CORRESPONDENTS.

R.; M. S.; Oxoniensis; R. Y.; K. P.; G. P.; T. K.; A Layman; A. W.; F. M. S.; Zenas; Presbyter; and B. B., are under consideration.

Dr. Burder does not mention why he applies to us to inform him what text it was he preached from. He surely keeps some pulpit memorandum; besides which, as he distinctly gives both his own recollection and that of his friends that he did not, on the occasion specified, refer directly or indirectly to any thing bearing upon the Church-Rates question, both he and they must know the subject which he discoursed upon. We are not at all particular about the text.

THE

CHRISTIAN OBSERVER.

No. 431.] NOVEMBER. [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

For the Christian Observer.

ELIJAH.

(*Concluded from p.* 622.)

IN my last paper we considered the solemn and sublime circumstances under which Elijah heard, from God, that sifting question, "What doest thou here?" But we may conceive this heart-searching appeal addressed to *us*, under circumstances still more awfully solemn; and compared with which, even the present position and circumstances of Elijah are but tame and unimpressive. We too must, each of us, stand in the sensible presence of God; we too must hear His voice—and to pronounce the fiat of our eternal doom. "We must all appear before the judgment-seat of Christ, to give an account of the deeds done in the body, and to receive according to that we have done, whether it be good or bad."

We may, then, suppose these searching words addressed, in that great and terrible day, to various classes of character; or rather to individuals of those various classes. We may suppose them addressed to the *impenitent and unpardoned sinner*, who, by intemperance and profligacy, by the indulgence of sensual appetites and malignant passions, has impaired that healthful constitution of body which is God's best natural gift, and induced disease and premature death: or who, by diverging into whatever bye-path of sin, from that straight and narrow way through life marked out for him by Providence, has appeared before the awful majesty of the Divine presence at a time not appointed him of God. When he takes his place, self-accused and self-convicted, at the left hand of the throne of judgment, a trembling witness of the thunderings, and lightnings, and voices of that terrible day; amid the earthquakes and fires of dissolving nature, the all-pervading summons of the archangel's trumpet, and the groans of agony and despair; how will that "still small voice," which gives to these vague and undefined horrors the awful certainty of a calm decision of retributive justice, the hopeless immutability of infallible wisdom and eternal truth, pierce, like the barbed and poisoned arrow, into the sinner's soul, while it demands of him, in those accents which no created power can disobey, and no casuistry can evade or deceive, "What doest thou here?" Why hast thou hurried, uncalled for and unprepared, to this fearful and final judgment? Why have you wilfully cut short your day of grace, and rushed, unreconciled, unsanctified, to the holy presence and the dread tribunal before which you now stand; while the great work for which life was given you

remains—and now must ever remain—unfinished? Why have you madly thrown away those precious moments of time on which eternity depends; which lost spirits would purchase back, were it possible, with ten thousand worlds, and the loss of which you will yourself deplore throughout a miserable eternity? "What doest thou *here?*" "Depart, accursed, into everlasting fire, prepared for the devil and his angels."

And if he has been *one to whom peculiar privileges were vouchsafed,* we may suppose these words addressed to *him* with a peculiar and a fearful emphasis—"*Thou!* what doest *thou here?* at the left hand! amid my implacable and eternal foes! Is this the sole fruit of all my prayers, my tears, my agonies, and my blood? Have all the warnings of my word, and the strivings of my Spirit, issued in this? My kind providence did not appoint your portion in lands of heathen darkness, and amid cruel habitations, in the region of the shadow of death. Your lot was cast in pleasant places; yea, you had a goodly heritage. You saw the first light of day in a land of Sabbaths and Bibles, of ministers and ordinances. You were *born* to the profession of Christianity in its very purest form; and when all around was darkness, you, like Israel in Egypt, had light in your dwelling. You were trained up, as far as anxious parents and godly ministers can effect it, in the nurture and admonition of the Lord. Many a prayer, of which you were the subject, has ascended to my throne of grace, and is registered in the book of my remembrance. And often, in answer to these prayers, have I pleaded with your conscience the interests of your perishing soul. Often would I have gathered thee, as a hen doth gather her chickens under her wings, and you would not. Hast thou thus, like Capernaum, been exalted unto heaven only to be thrust down into hell? Hast thou known thy Lord's will only that, disobeying and despising it, thou shouldest be beaten with many stripes? But so it must be. Thine own impenitence has determined it: and the mouth of the Lord hath spoken it."

But we may suppose these words addressed, at the last day, not only to the careless or openly vicious, who range themselves self-condemned upon the left hand, but also to the *self-righteous and self-deceived,* who, "ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God;" and who, breaking the ranks in which they have been marshalled by the attending angels on the left hand, would take the highest room on the right. When that Eye which turns darkness into light, and reads the secret thoughts and intents of the heart, as it passes with complacent glance along the line of the battalions of the heirs of glory, rests upon the intruder, we may well conceive the astonishment and dismay with which he will hear those withering words "What doest thou here?" "Why comest thou in hither, not having on a wedding garment?"—not arrayed in the imputed righteousness of Christ for justification—not in the imputed righteousness of Christ for sanctification; but clad in the "filthy rags" of thine own righteousness; thine outer robe not "washed, and made white in the blood of the Lamb;" thine inner garment not that "fine linen which is the righteousness of the saints?" He may perhaps, for a moment, in his blind and infatuated self-delusion, plead the harmlessness of his past life; its freedom from gross and outward sin; the benevolence of his spirit, and beneficence of his conduct; the amiableness of his temper; the goodness of his heart; the reasonable punctuality of his religious exercises;—in short, he may, for a moment, plead all that a careless and unenlightened world now pleads against the convicting appeal, or the convincing Spirit, and rests upon for a self-

justifying righteousness. But these phantom creations of a proud and self-deceived spirit will quickly vanish, when that God who abaseth the proud shall with stern voice reply, "Thou that desirest to be under the law, dost thou not hear the law?" that law which saith, "Cursed is every one that continueth not in all things that are written in the book of the law, to do them." Bring, then, your life and *heart*, every deed, every word, every thought, "to the law and to the testimony." "Lay judgment to the line, and righteousness to the plummet," and be judged strictly—since thus you will have it—by that law which saith, "If a man keep the whole law, and offend in one point, he is guilty of all." Or, to waive this defect of *universality* of even practical obedience, exhibit your hollow and corrupt heart, and say, amid all these boasted performances of a self-justifying righteousness, What hast thou done unto me?

But is not this hard measure? Is there no mercy with the Lord? Undoubtedly there is. But that mercy is not manifested in sanctioning sin, or compromising for a partial and spurious obedience. Could, I ask, a holy God give to his creatures a law less holy than the Gospel proposes? If so, how many and what sins should he covenant to tolerate? No! infinite mercy has been manifested in providing, at a price infinitely costly, that all-sufficient atonement for sin by which the penalty of the broken law could be removed, consistently with the character and attributes of a holy God,—and then, in providing that sanctifying Spirit which would "put the Law into the mind, and write it upon the heart," so "that the righteousness of the Law might be fulfilled in us." To tolerate sin were not mercy, for "all unholy tempers are unhappy tempers." Cherished corruptions and unrepented sins are the worms which die not, and the fires which never shall be quenched. To provide the means by which depraved and impotent man can be made holy, and renewed in righteousness after the image of Him that created him, is indeed mercy; since holiness is the only happiness of a rational and immortal soul. Who *knows* not this, is ignorant of the essential nature of heaven—who *desires* not this, is incapable of enjoying heaven. In his inmost soul he prefers darkness to light, bondage to liberty, Mammon to God. "Bind him hand and foot, and cast him into outer darkness."

But we may conceive these words addressed, not to the self-deceiver only, but also to the *hypocrite*, whose grand object it is, whether from motives of empty vanity, or sordid worldliness, or filthy lucre, to impose upon and deceive others; and who, in running the round of deception, has deluded *himself* into a vague hope that he can impose even upon God; that his heartless forms and hollow services will be received by Him as an acceptable service; that his counterfeits will pass current at the treasury of heaven. "When the master of the house has risen up and shut to the door," we may well conceive such an one "to stand without, and knock, saying, Lord, Lord, open unto us. Have we not prophesied in thy name, and in thy name cast out devils, and in thy name wrought many wonderful works?" *We:* for the hypocrite, deeply conscious of the treachery of his hollow heart, shrinks from the touch of a personal and individual scrutiny; and as he has cultivated only a social or party religion, not the secret communion of the heart with God, shudders at this unfamiliar and awful converse with an unknown God, and would fall back for shelter into the crowd of his fellows, and be judged in company. Have we not, he will plead, held doctrines the most Scriptural, and opinions the most orthodox? In our daily conversation, has not our phraseology been religious, and our deportment severe? Have we not been animated with a zeal for our good cause the most intense and ardent? Have we not loudly denounced

the vices and vanities of the world, and without mercy hunted down the perpetrators of them? Have we not made a high profession, and let our light so shine before men that they might see our good works? Nay, they may not only bring forth their strong reasons, but also produce their witnesses. They may summon many of their party (even persons well meaning and well disposed, but devoid of that holy tact, that spiritual discernment, which could perceive the want of unction in all their performances,) to attest their saintly character, and to exhibit themselves as seals of their ministry and evidences of their faithfulness. But He who seeth not as man seeth, and in whose eyes the things which are highly esteemed among men, are frequently an abomination, will reply, It is true that your creed was orthodox; but remember that to understand all mysteries and all knowledge, and to have faith which could remove mountains, without charity, were nothing. It is true that your phraseology was religious, and your outward deportment severe; but remember that to speak with the tongues of men and of angels, and to give your body to be burned, without charity, could profit you nothing. You have indeed preached to, and unsparingly condemned, others; but you have been yourself a castaway. Like Judas, you have expelled from others the unclean spirits of profligacy, drunkenness, and every gross and open sin; while yet you secretly harboured Satan in your own bosom, by your covetousness, your pride, and your hypocrisy. In the ardour of your zeal, you did indeed compass sea and land to make one proselyte, but it was only to make him twofold more a child of hell than yourselves, by the bigotry, the sectarian bitterness, and the self-sufficiency, with which you leavened his whole nature. You made, indeed, a high profession, but it was "as sounding brass and a tinkling cymbal," and served only to alienate many honest and discerning minds from even true religion, upon which your hypocrisy brought suspicion and contempt. You let, indeed, your light so shine before men that they might see your good works; but it was not that they might glorify your Father which is in heaven, but that they might glorify *you*. All your works were done that you might be seen, and have praise of men: "Verily I say unto you, You have *your* reward." "I never knew you. Depart from me, ye workers of iniquity!" Subject him to the light of truth. Display the concealed working of his treacherous heart. Exhibit its secret springs, its hidden motives, to the shame and everlasting contempt of assembled men and angels. "Cut him asunder;" as the victim on the altar, under the hands of the inspecting priest; as the culprit at the bar of the Infallible Judge, that all things may be naked and open before the eyes of Him with whom we have to do—thus "cut him asunder, and appoint him his portion with the hypocrites: there shall be wailing and gnashing of teeth!"

Again; we may conceive these solemn words addressed to every child of man, *on this side of the grave*, also. Nay, not only we may, but we should, hear them, with the ear of the inner man, continually addressed to each of us, at every moment and in every action; at every change of place, and in every society into which we enter. This, and this alone, is a practical recognition of the omnipresence of God—of *His* vigilant inspection, and of *our* accountability; and without this, the very first article of our creed, not only as Christians, but as believers in natural religion, is but an empty profession.

When "the still small voice" of the convincing Spirit, or the sterner appeals of conscience, check us in the indulgence of some unlawful thought, or the commission of some unlawful deed, we should, in this appeal, hear, as it were, the voice and words of Him who spake to Elijah,

"*What* doest thou here?" Touch not the accursed thing. Beware too how you dally with temptation, and loiter upon the brink of that abyss which conducts downwards to the blackness of darkness for ever. Remember that the ways of sin are slippery and precipitous: another step may be perdition—hopeless, irremediable perdition. Remember too that the wages of sin is death—death eternal. Consider your ways, and retrace your steps; and, ere it be too late, flee from the wrath to come, and lay hold on eternal life.

But if the *religious professor* should at any time find himself in some scene of levity and dissipation, with what peculiar and cutting emphasis would not conscience, unless wholly seared, appeal to *him*, "What doest *thou* here?" Is this a scene befitting the disciple of a crucified Master? How many of those with whom you lately received the memorials of my dying love have accompanied you hither? Or have you alone deserted from the little flock, and come over to the camp of the enemy? In the midst of this boisterous or frivolous merriment, can you, without bitter self-reproach, reflect upon a Saviour's agonies, and meditate upon the scenes of Gethsemane and Calvary? While drinking from these muddy cisterns of worldly or sensual pleasure, can you elevate your soul to the contemplation of the glory which shall be revealed, and relish the pure draught of that river of pleasure which is at God's right hand for evermore? Are you *here*, seeking to advance the cause for which I bowed the heavens, and came down to earth in great humility? Are you *here*, striving to promote the welfare of those precious souls for which I groaned in agony upon the cross? Or, are you *here*, bringing all the weight of your professed discipleship to sanction the world in its apostacy; to strengthen the hands of the worldly minded and openly profane; to confirm the waverer in his evil way; to mislead the youthful and inexperienced; to uphold, by your countenance and co-operation, what you do not pretend to deny is, in its full and natural development, the cause of Antichrist—"the lust of the flesh, the lust of the eyes, and the pride of life?" and to do all this, only because you fancy or pretend that you have found, in your superior light, an antidote, with which *you* may safely drink, in moderation, of the sweet and intoxicating poison, which, as a Christian, you profess to believe has already stupified or slain the souls of all around you—for around you *here*, you will admit, as you contemplate them individually, are not those who are alive to God through Jesus Christ. Even if this superior light, and this fancied personal security, in the midst of universal ruin, were real, can your superior light be turned to no better account than to lure your friends to perdition? Is this cold-hearted indifference to the interests of souls, for whom Christ died, a part of that spirit of charity which would eat no meat while the world standeth, if it cause a brother to offend? Or, is it not rather to give occasion to the enemies of God to blaspheme that holy name by which you are called? Is it not to crucify afresh the Son of God, and put Him to an open shame?

J. M. H.

DR. JOHNSON'S "CONVERSION."

To the Editor of the Christian Observer.

I APPREHEND it may be gathered, from the evidence of the Rev. C. I. Latrobe, in his letter inserted in the Christian Observer for January, 1827, that Dr. Johnson's "conversion," as he himself emphatically called it, was "*not so late as his last illness.*" This, however, is almost the

only observation which appears to favour that opinion; inasmuch as the whole of the able articles appearing in your Numbers for October and November 1827, and for January 1831, and January 1832, rather convey the impression that, however the mind of Dr. Johnson might have been for some time gradually opening to a more Scriptural view of his spiritual danger and its remedy, it was not till before his final illness that he was enabled to accept the Saviour "as a little child." In proof, however, that, to use the language of Dr. Young, "Heaven did not wait for the last moment," but that for a considerable time before his death he had given full satisfaction to competent judges of a great and saving change having taken place in his character and experience, I consider that a letter from the poet Cowper to his friend, the Rev. John Newton, is conclusive. The letter to which I allude is among those published by Dr. John Johnson in 1824, in his Private Correspondence of Cowper, and bears date the 10th May, 1784 (as much as seven months before the Doctor's death). "We rejoice," says Cowper, "in the account you give of Dr. Johnson. His conversion" (Cowper uses the very same word as Johnson himself) "will indeed be a singular proof of the omnipotence of grace, and the more singular the more decided. The world will set his age against his wisdom, and comfort itself with the thought that he must be superannuated. Perhaps, therefore, in order to refute the slander, and do honour to the cause to which he becomes a convert, he could not do better than devote his great abilities, and a considerable part of the remainder of his years, to the production of some important work not immediately connected with the interests of religion. He would thus give proof that a man of profound learning and the best sense may become a child without being a fool; and that to embrace the Gospel is no evidence either of enthusiasm, infirmity, or insanity. But He who calls him will direct him." (Letters, vol. i. p. 323.) Now I am not aware that this circumstance of Cowper's having noticed Dr. Johnson's "conversion" as a fact full seven months before his death, and when he was in comparative health and strength, has yet attracted the distinct notice which it appears to deserve: neither do I yet find upon what information Cowper adopted the conclusion to which he came; though I presume it will have been upon statements of the most satisfactory character received by Mr. Newton—most probably from old Mr. Latrobe.

I much regret, for one, that the letter of Mr. Newton, detailing the facts of the Doctor's "conversion," is not (so far as I know) before the public. It is even possible, as Cowper was not generally prompt in his answers, that this letter of his correspondent may have been written some time before the 10th May 1784 (the date of Cowper's reply); in which case the interval between the notice of the Doctor's conversion and the period of his death may be greater than at present appears. At all events, it seems very desirable that if Mr. Newton's letter recording such an important fact should still be in existence, the public should be favoured with a copy of it; and I trust that, if practicable, we may yet secure the benefit of such a document.

I shall not, of course, be understood as intending to dispute the possibility, or impugning the efficacy, of any well-attested death-bed conversion; for, in the absence of some further particulars than those for which we are chiefly indebted to yourself, I shall rest abundantly satisfied, in common, I believe, with all who have considered the evidence, that a great and saving change was manifested, at all events, at the close of this illustrious life; but as such facts are always precious, it will be further satisfactory to obtain the whole truth upon so interesting a subject; and should there be any chance of our recovering the evidence

upon which both John Newton and William Cowper were enabled to satisfy themselves of the existence of a superior and more evangelical state of mind, long anterior to the last scene of our great moralist's life, I repeat that it appears to me a public duty to communicate it.

Permit me to add Cowper's Epitaph on Dr. Johnson; the worst poetry perhaps that ever left his pen, but important in relation to the present question.

Here Johnson lies—a sage by all allow'd—
Whom to have bred may well make England proud:
Whose prose was eloquence by wisdom taught,
The graceful vehicle of virtuous thought;
Whose verse may claim—grave, masculine, and strong—
Superior praise to the mere poet's song;
Who many a noble gift from heav'n possess'd,
And faith at last—alone worth all the rest.
Oh man! immortal by a double prize,
By Fame in earth—by Glory in the skies!

ZENAS.

*** We are much obliged to Zenas for reminding us of the above-quoted letter. It is inserted in Mr. Grimshawe's edition of Cowper, but not in Mr. Southey's, being one of the copy-right letters about which there was a controversy. As, however, Mr. Southey has given an extract from it, we wish he had chosen that portion which corroborates the statement—so grievously offensive to the Quarterly Review—respecting the alteration in Dr. Johnson's religious opinions and feelings.

There is a circumstance in the very next of Cowper's Letters (May 22, 1784) as published by Hayley, which is worth noticing. Who, it has been asked, was Mr. Latrobe? And who ever heard of Dr. Johnson's intimacy with him? In that letter Cowper is expressing to Mr. Newton his pleasure at Dr. Johnson's approbation of The Task, adding, "It occurs to me that I owe him thanks for interposing between me and the resentment of the reviewers, who seldom shew mercy to *an advocate for evangelical truth*." Here, then, in spite of the Quarterly Reviewers, Dr. Johnson throws his ægis over "an advocate for *evangelical truth*." But the circumstance we referred to was Cowper's inclosing to Mr. Newton an acknowledgment of thanks to Dr. Johnson, which, he says, "You can, I imagine, without much difficulty convey to him, through the hands of Mr. Latrobe." Thus Hayley's letter and the Secret Correspondence throw light upon each other; the latter alluding to Johnson's "conversion," the former to his intercourse with Mr. Latrobe.

ANOTHER GOSPEL WHICH IS NOT ANOTHER.

To the Editor of the Christian Observer.

ONE hears on every side of "the improved tone" of pulpit instruction. I admit it; I rejoice in it; but I rejoice with qualification and with trembling. I had occasion some time since to hear discourses from a considerable number of pulpits, in which a few years ago the preaching was what is popularly described by the word "moral," as distinguished from "evangelical;" and I could not but observe, even where the doctrine had not become "evangelical," a very marked alteration; there was much more of earnestness, of Scriptural exposition, of appeal to the heart and conscience, more zealous exhortations respecting the duty of seriousness in religion, and the diligent use of the means of grace. I asked myself, Is not this "the Gospel?" I wish I could say I think it is; I wish I could say that Satan is not spreading a snare for souls, by means of "another Gospel which is not another;" but which is so specious as to lead many persons astray, who would readily discern the unscriptural character of mere "moral preaching."

My own early recollections of preaching are connected with the truly Scriptural discourses of such men as Scott, Simeon, Cecil, Venn, and Milner; to which I might add more recent and living names; but if these men were right, sure I am that the modern style of preaching to

which I allude is not Scriptural; it is particularly defective in pointing out the way of a sinner's justification before God: it seems purposely to avoid classifying the hearers into the converted and the unconverted; and though it does not contradict, but recognizes, the fall of man, the atonement of Christ, and the application of that atonement by faith, it touches so indistinctly upon the practical bearings of these and other doctrines, that it is impossible to collect from such discourses any clear view of the economy of salvation; and the consequence is, that worldly-minded persons, and what used to be called "formalists" and "pharisees," will listen to these much-admired sermons with great complacency; whereas they would revolt from a discourse which faithfully described their guilt and misery, and need of a Saviour, in the style of the Homilies of our National Church.

It may be that some evangelical preachers made their discourses too much a routine recurrence of a few particular doctrines, but the trumpet gave a certain sound; whereas, in the kind of preaching alluded to, it is difficult to know what are the preacher's doctrinal opinions. I have heard whole discourses, delivered with much affection and earnestness, and to which no objection could be urged as regarded doctrine, except that they seemed to involve no doctrine at all. We were told of regeneration, and faith, and conversion, and union with Christ, and mortifying the flesh; but could not tell what the preacher really meant by these Scriptural expressions. They might be taken evangelically; but yet I found the preacher caressed, and his discourses approved, by persons who were violent in their opposition to evangelical doctrine. Is there not something very wrong and dangerous in this?

ANGLICANUS.

THE THIRD SERVICE.

To the Editor of the Christian Observer.

My lot having been cast, seven years ago, in a place where there was a lamentable want of church-room, I endeavoured, by the establishment of a third service on Sunday evening, to offer facilities for the attendance of the poor, and obtained the consent of the holders of the pews, which were all taken, that they should be thrown open to the public at this third service. My intention, however, of supplying, by this third service, an opportunity of joining in our public services to those who were shut out from the two former, was in a great degree frustrated by the attendance of the entire congregation at the evening, as well as at the morning and afternoon, services. My exertions have been since blessed by the erection of a second church in the parish in question, the greater part of the congregation of which attends both the afternoon and evening services. Under these circumstances I have much wished that the intention of our Church, of presenting a large variety of Scripture to the attendants upon the public services could be better carried out. The afternoon Psalms and Lessons, except we substitute the First Lesson from the Calendar table of the day for the First proper Lesson of the Sunday, are read twice, in the course of the Services of the Sunday, to the same people. It were much to be wished that a provision might be made to obviate the necessity of this. Very little addition would be made to the bulk of our books of Common Prayer by the addition of a table of First and Second Lessons for this third service for every Sunday of the year; and if a selection of Psalms were authorized for use, when a third service was adopted in the same congregation, the present useful

division of the Psalms into portions for every morning and afternoon of the month would not be interfered with. In the Prayer-book of the Protestant Episcopal Church in America, I observe that, besides the entire Psalms, as divided by us, there are nine *Selections* of Psalms, "to be used instead of the Psalms of the day, at the discretion of the minister." I am not pleading for the extension to our clergy of the exercise of any such *discretion*. The regular division of Psalms and Lessons may be adopted where there are only two services; but might it not tend to edification, if we had a duly authorized table of Selections of Psalms and Lessons besides, which might be used in congregations where the regular morning and evening portions of Psalms and Lessons had been already read?

RUBRICÆ TENAX.

ON THE USE AND ABUSE OF THE FATHERS AND TRADITION.

To the Editor of the Christian Observer.

IT would be very gratifying to many of your readers, if you would undertake a clear and succinct discussion of the important question respecting the use and the abuse of the fathers and tradition. In your own remarks, you sometimes appeal to Christian antiquity, while at other times you object to that appeal; and the whole question, it must be admitted, is surrounded with difficulties. It would be a very appropriate subject for a University prize essay; for it is much to be wished, that academical young men were early instructed upon the question, so as neither rashly to reject the voice of primitive antiquity, nor to confound it with Divine inspiration.

QUÆSITOR.

*** We have received several requests to the effect of the above; but we have feared wearying our readers with the subject. The distinction, which we have so often adverted to, between *facts* and *authorities*, furnishes a clue to guide us out of the mazes of this discussion. We reverence the voice of antiquity as to facts; we reject it when urged as authority. The decision of the first Nicene Council, for example, is eminently important, as shewing what was the opinion of the Church at that early period respecting the doctrine of the Holy Trinity. It is a fact that such and such was the faith of the Church at that time; and the argument is strong, that it had been thus perpetuated from the days of the Apostles: but the decision of the Council is not authority; for had it decided otherwise we should not be obliged to obey its decision which would have contradicted Scripture. Thus, also, the traditional facts respecting Infant Baptism, the Apostolical Succession, the observance of the Lord's-day, and other points, are of great moment, as bearing upon the interpretation of the sacred text: but if we cannot find the doctrine in the text, the tradition is not an authority for believing it. Let us diligently avail ourselves of every aid to the right understanding of God's word, and particularly of the writings of the early fathers; but for authority, "the Bible, and the Bible only, is the religion of Protestants."

We lately noticed some excellent remarks upon tradition and the fathers in our departed friend, the Rev. T. Scott's running comment on Bishop Tomline's Refutation of Calvinism. Mr. Scott's work was replete with important matter; but, from its length and desultory form, it was so heavy and unreadable, that it did not obtain a wide circulation; otherwise we might refer our readers to it for an answer, by anticipation, to many of the leading arguments of the Oxford Tracts; for the word Calvinism was very unfairly applied by Bishop Tomline, in the manner so strongly reprobated by Bishop Horsley, to disparage much that is not exclusive to that Reformer, but belongs to our own, and all other orthodox Protestant confessions. Mr. Scott having adverted (vol. ii. p. 223) to the doctrine of the Sixth Article, and to the homily on the reading of the Holy Scriptures, proceeds to say:—

"The ancient fathers of the Christian church may be read with benefit, in various ways; their persons ought, in general, to be venerated; even their supposed mistakes are entitled to our candour: but they have no authority over our creed, any more than we have over the creed of our remote posterity. We are, therefore, in this chapter (Bishop Tomline's) cited before a tribunal, the authority of which we disclaim: we are to be tried by a jury, every individual of which we challenge, and against whom

we can bring most valid exceptions. So little agreement in sentiment is found among these fathers, that it would be a very easy task to bring together a long catalogue of their mutual discordances; and so inaccurate were they, as to historical facts, that it would be equally easy to make a long list of their most undeniable mistakes. Their comments upon the Scripture were often such as would be almost universally rejected, nay despised, in these days. They were uninspired men, and fallible as others are: few of them had enjoyed the benefit of a religious education, or been trained up in any learning which did not rather disqualify than prepare them for theological studies. Copies of the Scriptures were not then multiplied as they now are: few of the fathers were capable of studying the original of the Old Testament, and some were unacquainted with that of the New. What those who perhaps had conversed with the Apostles, or who lived soon after, learned from this source, more than we have in the Scriptures, must be preserved by recollection, and communicated by tradition; neither of which are greatly to be depended on, in respect of controverted points of theology. Criticism, especially Biblical criticism; and the skill and habit of exactly weighing the true import of every expression, and the grammatical meaning of every sentence; and deducing conclusions from it by logical rules, were comparatively little known among them: so that (except as they learned any thing from the uncertain source of tradition, or unless they were divinely inspired,) they had fewer helps, by far, for understanding the Scriptures, than moderns have; to whom the multiplication of books by printing, and the ease and readiness with which any man communicates his sentiments to great numbers, and with which they may be examined, confirmed, or refuted, is, to the sincere inquirer after truth, an inestimable advantage to which the fathers were strangers. Most of them had been brought up in heathen notions, or had imbibed the notions of the philosophers, of which they retained a considerable proportion after their conversion; and with which some of them, as we shall see, exceedingly corrupted Christianity. They did not observe the Apostle's caution, 'Let no man spoil you, through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.' They were in general men of great earnestness and piety; some of them had much learning of various kinds (for that time), and brilliant talents; but few of them possessed that stock of theological knowledge, and that quick and accurate judgment on disputable points, by which the least shade of difference is promptly and exactly perceived; and by which men, through exercise and habit, discern good and evil, as 'the ear distinguishes sounds, and the mouth tastes meats.'

"Indeed, it seems highly probable that the Lord, foreknowing how prone men, in subsequent times, would be to over venerate the uninspired writers of the primitive church, and to make them even the rivals of his holy oracles—a kind of authoritative exposition of them—was pleased to counteract this tendency, by permitting it so to come to pass; that we no sooner leave the Apostolical writings to open the books of these ancient fathers, than we seem, as it were, at once got into another climate; and the inferiority of their productions strikes our minds, in proportion as we enter into the spirit and views of the Divine word, and relish and delight in it."

"The difficulty also of distinguishing the genuine writings of the fathers from the works falsely ascribed to them, and from the interpolations which have been made in them, is allowed even by the most zealous assertors of their claim to our almost implicit evidence. If then we would know what primitive Christianity was, we must go to earlier times than even those of the most ancient fathers of the Christian church—even to the times of the Apostles, and the writings contained in the New Testament."

These remarks are not more strong than true; but whether true or not, the fathers, even if they were the wisest and best of uninspired men, had no warrant to add one syllable to the written oracles of God.

MISSIONARY FELLOWSHIPS AT OXFORD.

To the Editor of the Christian Observer.

I PRESUME that, at a time when we are continually reading appeals which are made on behalf of the destitute members of the Church of England abroad, and persons are heard at our public meetings declaring their readiness to support missionaries, if only proper men could be found, who would be willing to go out and to labour in the Church in the colonies, it will be acceptable, if I call the attention of the friends of the Church to any existing missionary endowment, a proper application of which may serve

the interests of the Church. In the "Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, containing their foundation, proceedings, and the success of their missionaries in the British colonies, to the year 1728," (published, in the year 1730, by David Humphreys, D.D., secretary to that Society,) I find a passage to which I beg to call the attention of your readers. In the fourth page the author enumerates, among the earliest patrons of missions, the Honourable Sir Leolyne Jenkins. This gentleman, he observes, "in his last will and testament, proved the 9th of November, 1685, thus declares,—that it was too obvious that the persons in holy orders, employed in his Majesty's fleets at sea and foreign plantations, were too few for the charge and cure of souls arising in those fleets and plantations; and therefore he provides that two additional fellowships be new-founded and endowed at his cost and charges, in JESUS COLLEGE, OXFORD, on condition that the said two fellows, and *their successors for ever*, may be *under an indispensable obligation to take upon them holy orders of priesthood;* and afterwards, that they go out to sea in any of his Majesty's fleets, when they, or any of them, are thereto summoned by the Lord High Admiral of England; and in case there be no use of their service at sea, to be called by the Lord Bishop of London, *to go out into any of his Majesty's foreign plantations, there to take upon them the cure of souls, and exercise their ministerial functions;* reserving to them their full salaries, with the further encouragement of twenty pounds a year a-piece, while they are actually in either of the services aforesaid."

Upon reading the above, I betook myself to my Oxford Calendar, under the full impression that, as the government is fully equal to the supply of our ships of war with chaplains, I should find marked, among the fellows of Jesus-College, these two Leolyne fellows, with the foreign missions on which they are stationed noted at the bottom of the page. There is no distinctive mark, however, in the Calendar, against the names of any two of the fellows who may be in the enjoyment of these Leolyne fellowships; nor is there, in the account of the foundation of Jesus College, which precedes the names of the present fellows, any memorandum of this excellent foundation of Sir Leolyne Jenkins. The Church, in the present day, cannot afford to lose two well-educated missionaries, whom the piety of an individual has in days past supplied to her. It is an object, therefore, of interest—more than of idle curiosity—to me, to know how those who are enjoying these two fellowships, have discharged their obligation to the will of their founder. I observe that the Earls of Pembroke are the hereditary visitors of this Society; yet, as the Right Reverend the Lord Bishop of London is empowered, by the will of Sir Leolyne Jenkins, to call on the two clergy who enjoy this endowment, to "go out into any of his Majesty's foreign plantations, there to take upon them the cure of souls, and exercise their ministerial function," it could hardly be thought an improper interference, if his Lordship should institute an inquiry as to the manner in which these pious intentions of Sir Leolyne have been fulfilled. I have no doubt that his Lordship, who takes so praiseworthy an interest in the Missionary operations of our beloved Church, will not be sorry, if he was not already aware of it, that his attention has now been called to a fact so important as the foundation in question. The Society for the Propagation of the Gospel, if they were not already aware of it, will be anxious to lay their hand upon these Missionary fellows; and, when the wants of the Church in India, in Australia, in Canada, in New Brunswick, in Newfoundland, and in Nova Scotia, are duly made known in the common rooms and halls of our Alma Mater, not only the two fellows on Sir Leolyne

Jenkins' foundation at Jesus College, Oxford, but students of every college in either University, will doubtless be ready to come forward—"Here am I, send me."

In the place of a signature let me take this seal— 1 SAM. III. 9.

ON FAMILY AND PUBLIC PRAYER.

To the Editor of the Christian Observer.

IT has been considered, and justly, one of the most auspicious indications of a revival in religion, that of late years domestic worship, night and morning, has been introduced, to a very considerable extent, into families where this important duty had been heretofore neglected—rather, this inestimable privilege been unknown. In sermons, books of piety, and episcopal charges, family prayer has been frequently and affectionately urged; and, blessed be God, with much success. But greatly have I been grieved at hearing it said that there is some mistake in this matter; that family prayer is a puritanical substitution for public worship; and that though it is better than irreligion, yet it may be doubted whether upon the whole it does not do more harm than good, by leading persons to content themselves with reading the Scriptures, and praying under their own roof instead of resorting daily to church to pray there. The case of Roman Catholic countries has been urged, in which the churches are always open, and family prayer is scarcely heard of, except where there is a regular chapel and a chaplain; the people being supposed to resort to the consecrated place of public worship, that their prayers may be offered with greater reverence, and better hope of acceptance.

It would be a cause for rejoicing, if the daily "Common Prayer" were more frequently used in our churches, and were also better attended; but, it is to be feared that the majority of the population neither would nor perhaps could, be present every day, and twice a day, especially as the service is somewhat long, and the distance from the church is often very considerable; and without a more minute subdivision of parishes, and a larger multiplication of clergymen than can speedily be hoped for, public worship twice daily could not be so general as to set aside the necessity for family worship: besides which, even if a family attended public worship, this ought not to supersede household prayer; for, even on Sunday religious families do not neglect this hallowed duty; and many particulars require to be specified at the domestic altar which cannot be introduced into the public service.

With regard to the example of Popish countries, I should be sorry to see it imitated in England. The sacred edifices, it is true, are open, and numbers of persons are constantly passing in and out, from matins to vespers, often staying only a few minutes, or moments, in the consecrated place; and after a few crossings, bowings, Ave Marys, and the like, leaving it under a superstitious impression of some peculiar merit or benefit being attached to a prayer offered before a particular shrine or altar. But a large mass of Romanist populations do not come to offer even this cursory worship; and as to family prayer, the ecclesiastical system of Rome tends to break up domestic and social ties; whereas the Almighty expressly speaks of "families" as being bound "to call upon His name." Though Popery makes a more public appearance of devotion than Protestantism, the number of daily worshippers will be much greater where family prayer is general, than where it is omitted for the casualty of each member of every household being able and willing to betake himself,

or herself, daily to the parish church. In our cathedral towns, where public worship is daily solemnized, only a very scanty portion of the population attend regularly; and whole families, including children and servants, are very rarely, if ever, present; so that the public altar does not supersede the private and domestic.

Permit me to repeat, in order that I may not be misunderstood, that I desire to see our churches open for more frequent worship upon week days; my only argument being, that this would not, and should not, set aside daily family prayer. As for private prayer, for which Roman Catholic churches are open when the public service is not proceeding, there is no greater sanctity in its being offered in a church than in the closet; and there would be neither wisdom nor piety in wishing persons to go to a great distance to offer up their daily matin and evening devotions, which they may prefer quite as acceptably by their own bed-side.

R. P. N.

LATIN LINES ON THE OFFERING OF THE WISE MEN.

To the Editor of the Christian Observer.

As there seems to be a taste for translating old Latin church verses, I submit to your poetical correspondents the following, on the Offering of the Wise Men from the East to the Infant Saviour. By getting rid of the three kings—Melchior, Jasper, and Belthasar—and giving only the Scripture generality, the beautiful moral may be preserved.

Tres Reges Regi regum tria dona ferebant;
Myrrham homini, uncto aurum, thura dedere Deo:
Tu tria fac itidem dones pia munera Christo,
Muneribus gratus si cupis esse tuis.
Pro myrrha, lacrymas; auro, cor porrige purum;
Pro thure, ac humili pectore funde preces.

S. S.

ON MYSTERIOUS INTERPOSITIONS OF PROVIDENCE.

To the Editor of the Christian Observer.

It may be presumed that all wise and religious men have come to the settled conclusion, that, in regard to supposed remarkable providential interpositions, we ought neither to believe lightly, nor to reject sceptically; —neither to admit unproved tales, nor to fight against well supported facts. The general doctrine, that the all-powerful and all-wise Creator can and may afford extraordinary manifestations, is not doubted by any Christian; and that he occasionally does so, even in modern times, is both consistent with reason, and proveable by evidence. Such facts, when fully substantiated, are too valuable to be overlooked; they form a link between the visible and the unseen world; and I am induced, therefore, to bring before your readers a remarkable narrative, which is seriously vouched for by "the author of Tremaine," and which, if true, must be capable of corroboration from other sources. I cannot suppose that the writer, though anonymous, has fabricated the story, as Defoe did that of Mrs. Veal's ghost to recommend Drelincourt's work on death; but in so serious a matter I should wish for direct and well authenticated testimony. The surviving friends of Sir Evan Nepean, or some gentleman in the public offices, must surely be able to vouch for the facts, if they really occurred. The narrative is as follows:

"At the memorable dinner at Mr. Andrew's, which I have mentioned, his story naturally recalled many others of the same kind; and one voluble gentleman, who had

a greater range than accuracy of memory, asserted that Sir Evan Nepean, when under-secretary of state, had been warned by a vision to save the lives of three or four persons, who, but for this appearance, would all of them have been hanged through Sir Evan's neglect.

"You may well suppose we did not give much credence to this; but knowing Sir Evan very well, I informed him of what he was charged with, and begged him to tell me what the ghost said. 'The gentleman,' said he, good-humouredly, 'romances not a little; but what he alludes to is the most extraordinary thing that ever happened to me.'

"He went on to tell me that one night, several years before, he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven to two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *ennui* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home office several times, and at last, without any particular object, resolved to let himself in with his pass-key. The book of entries of the day before lay open upon the table, and in sheer listlessness he began to read. The first thing appalled him: 'A reprieve to be sent to York for the coiners ordered for execution the next day.' It struck him that he had no return to his order to send the reprieve; and he searched the minutes, but could not find it. In alarm he went to the house of the chief clerk, who lived in Downing-street, knocked him up (it was then long past three), and asked him if he knew any thing of the reprieve being sent. In greater alarm, the chief clerk could not remember. 'You are scarcely awake,' said Sir Evan; 'collect yourself; it must have been sent.' The chief clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York. 'Good,' said Sir E., 'but have you his receipt and certificate that it is gone?' 'No!' 'Then come with me to his house; we must find him, it is so early.' It was now four, and the clerk of the crown lived in Chancery-lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the under-secretary at such an hour, he was still more so at his business.

"With an exclamation of horror, cried the clerk of the crown, 'The reprieve is locked up in my desk.' It was brought: Sir Evan sent to the post-office for the trustiest and fleetest express, and the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart."

The above facts are so extraordinary that they require ample verification. The narrative may have been incorrectly transmitted; and if Sir Evan Nepean cannot be proved to have related it circumstantially as it is given above, it might be resolved into the more simple statement, that, not having received a return to his order to send the reprieve, he was uneasy, and went out in the night to his office to satisfy his mind. This takes away the most wonderful portion of the story, though it still leaves several remarkable circumstances which may be justly termed "providential," particularly the finding the crown clerk precisely as he was setting off for the country at four o'clock in the morning, so as just to allow time for the express to arrive at York before the execution.

But if Sir E. Nepean really asserted the facts to have been as above narrated, there is no just cause for setting them aside upon the allegation that they are contrary to reason, or Scripture, or experience. They are not contrary to reason; for what is there unreasonable in supposing that Divine Providence might specially interfere to save the life of these persons, who would otherwise have been launched into eternity, innocent perhaps of the crime they were condemned for, but, it may be, with a weight of unrepented sins upon their heads? And if from unassisted reason we turn to the revealed word of God, we find it abounding with narratives of providential interference.

And as it is not unreasonable or unscriptural, so neither is it uncorroborated by similar facts, which, though related in uninspired narratives, rest upon undoubted testimony. There is, for example, a story mentioned by Mr. Newton, in his memoir of himself, which shews how a life, which Providence intended should be of great importance, was preserved

by what seemed an unaccountable whim or fancy. The circumstance is related as follows by Mr. Cecil, whose transcript I give rather than Mr. Newton's own words,* as it adds Mr. Cecil's testimony to its being a special interposition of Divine Providence.

"On finishing their trade, and being about to sail to the West Indies, the only service Mr. N. had to perform in the boat, was to assist in bringing the wood and water from the shore. They were then at Rio Cestors. He used to go into the river in the afternoon with the sea breeze, to procure his lading in the evening, in order to return on board in the morning with the land-wind. Several of these little voyages he had made; but the boat was grown old, and almost unfit for use; this service likewise was almost completed. One day, having dined on board, he was preparing to return to the river as formerly; he had taken leave of the captain, received his orders, was already in the boat, and just going to put off; in that instant the captain came up from the cabin, and called him on board again. Mr. N. went, expecting further orders, but the captain said, 'he had taken it into his head,' as he phrased it, that Mr. N. should remain that day in the ship, and accordingly ordered another man to go in his room. Mr. N. was surprised at this, as the boat had never been sent away without him before. He asked the captain the reason of his resolution, but none was assigned, except as above, that so he would have it. The boat therefore went without Mr. N., but returned no more: it sunk that night in the river; and the person who supplied Mr. N.'s place was drowned! Mr. N. was much struck when the news of the event was received the next morning. The captain himself, though quite a stranger to religion, even to the denying a particular providence, could not help being affected; but declared that he had no other reason for countermanding Mr. N. at that time, but that it came suddenly into his mind to detain him."

As regards Mr. Newton's preservation, the interposition of Divine Providence is equally conspicuous, whether we believe the captain's statement or not. He might have some reason for detaining Newton, which he did not think proper to own. He was the captain of a slave vessel, familiar with scenes of treachery, cruelty, rapine, and bloodshed; a man to whom by his diabolical profession human life was a trifle, when weighed against a lucrative adventure. Now it appears, by Mr. Newton's account, that the boat was so old and crazy, that it might well be expected to sink, as accordingly it did. The captain, seeing the state of the boat as it was about to sail, could not but forebode some disaster; and though the emergency of the occasion, or his recklessness of human life, might induce him to risk it, yet there were strong reasons why he might not wish to expose Newton to the danger. The reader of Newton's memoir will remember, that when he was an outcast and a slave in Africa, his father had applied to a friend, a merchant in Liverpool, to rescue him; and this friend gave directions to a captain of one of his vessels, who was setting sail for Africa, to find him out, and bring him home. He was at length discovered, but was so brutalized, that he scarcely desired deliverance; so that the captain, unwilling to lose him, invented a story about a person's having died, and left him £400 per annum. On the voyage homeward the ship was nearly wrecked, and the crew underwent the most appalling sufferings,—Newton being, throughout their labours, the foremost in every toil, and in cheering their drooping spirits. Upon their arrival in Liverpool, his father's friend received him with great tenderness; and Newton having now, through the mercy of God, been, as he expresses it, "restored to his senses," and become desirous of leading a new and Christian life, his father's friend offered him the command of a ship bound for Africa on a slaving voyage, which he declined, not from any consciousness of the turpitude of that wicked commerce, but because he wished first to make another voyage in a subordinate capacity, in order to learn

* [Our readers will find Mr. Newton's own words in his memoir, lately published in Mr. Bickersteth's "Christian's Family Library." This memoir is more ample than any other extant of that remarkable man; and it is one of the most valuable and interesting volumes in the excellent series of devout and edifying publications of which it forms a part.]

to obey, and to become acquainted with business, before he undertook the charge of a vessel. The mate of the very vessel which he came home in was in consequence appointed to the command, and Newton accepted the office of mate under him; and, from his own modest account of his performances, was the very life and soul of the whole adventure. Nothing, therefore, can be more probable than that, if the captain foresaw that the boat was likely to incur serious danger, though he did not choose, for whatever reason, to countermand its sailing, he would wish not to expose Newton to the risk. He might cherish strong attachment to his old companion, the sharer with him of so many perils; and Newton was a man who called forth strong feelings of affection. He might also cherish gratitude for his having so disinterestedly relinquished the command to him; he would further be anxious not unnecessarily to risk the most valuable life in his ship; and he must foresee, after the interest shewn about young Newton, that if anything happened to him, his friends at home, including the owner of the vessel, would institute a rigid inquiry, and that he could not answer to them for having turned him adrift at night in a dilapidated boat. But if any or all of these motives caused him "to take it into his head," as it is phrased, that Newton should not go out, it is clear that he could not disclose his real motive; for to have acknowledged that he knew there was serious risk, and that, knowing it, he had ventured the lives of the boat's crew without absolute necessity, and therefore had also acted partially in exposing one man instead of another, would have ruined him in his profession, and perhaps have led to still more serious consequences. He could therefore only say that "it came suddenly into his mind," as he could not assign any reason which would not have injured himself. But though the assertion of this slave-trading captain was not to be relied upon, where his interests were so much at stake, Mr. Newton's deliverance on this and other occasions was not the less providential; and the same may be said of the escape of the reprieved convicts in the case of Sir E. Nepean, even should it prove that the narrative has been embellished, and that Sir Evan was led to the inquiry by not receiving the official return to his order.

But if the facts recorded of Mr. Evan are correctly narrated, they are very extraordinary, and ought to be kept upon record as an instructive illustration of the providential care of God. Sir Evan's unaccountable wakefulness; his getting up, and walking out in the Park at two o'clock in the morning; his promenading up and down before the Home-office, and determining to go in without any object; his having the pass-key, and letting himself in through all the doors and fastenings unnoticed by the sentinels; his finding the entry-book not deposited in its proper place, but left carelessly open upon the table; his happening to notice the very entry upon which so much depended; his not being satisfied with the chief clerk's statement that the reprieve had been duly sent to the proper officer, the clerk of the crown, but repairing to that officer at four o'clock in the morning to know if it had been forwarded; and his finding him before he set out on his intended journey, just in time, and barely in time, to prevent the execution—present a chain of events little short, in their union, of a direct miracle, though each particular was of trivial occurrence.

The whole depends upon the exact circumstances being accurately ascertained. There may be some mystery not unfolded. Sir Evan might be labouring under somnambulism, and have gone to his office, as persons under that influence often do to the scenes of their daily affairs, and have taken down the book, and placed it on the table, before he was

awake. Still the providential interposition would not be the less apparent. Or he might have gone to examine the office-books in secret, more especially if he suspected any negligence or irregularity; and he might not, for obvious reasons, wish to state this, but would rather pass off his visit, which the neglect about the reprieve had unavoidably brought to light, as a mere accidental circumstance. His having a pass-key to open, not merely office-desks and presses but outer doors, is somewhat singular, unless he thought it his duty to make occasional inspections when the clerks and attendants were absent. Such facts require to be fully cleared up before any decided conclusion can be grounded upon them.

Immeasurably glorious and consolatory is the doctrine of a special individual providence. What can be more delightful than the consciousness that we have an all-wise and almighty Friend who is about our path and about our bed; who knows all our ways; and without whose vigilant superintendence not a hair of our head falls to the ground. To understand and value this truth rightly, we must look at it in all its range. We must not confine it to a few striking incidents; to the apparently strongly marked isolated footsteps of Divine power; we must not be too anxious to catch at extraordinary incidents, as if it were only in such events as these that the traces of Omniscient Providence are to be found. Whether such narratives as those above related are correct or not, the grand truth of a superintending Providence lies much deeper; it extends throughout the whole course of human life; it began, so far as concerns mankind, with Adam, and it will not cease till the morning of the Resurrection: and even if no such inspired histories as those of Abraham, or Isaac, or Jacob, or Joseph, or Moses, or David, were on record; and there were no such uninspired corroborations as the page of history amply affords; still the last day will solve all difficulties, and shew, amidst every paradox, that there is "A God that judgeth in the earth." N. P.

ON THE COVERING OF THE EARTH BY THE DELUGE.

To the Editor of the Christian Observer.

We read in Genesis vi. 19, "And the waters prevailed exceedingly upon the earth; and *all the high hills*, that were under the whole heaven, *were covered*;" nor am I aware that the original Hebrew words admit of any different translation. But in a note of the able scholar, Larcher, on the 12th chapter of the 2nd book of Herodotus, I find him adducing more than one quotation from different authors, in order to prove that the waters of the Deluge did not "cover" the highest hills; but that they stood out from the surrounding flood as islands. He then adds the following remarks: "When I maintain, in accordance with the learned writers whom I have just quoted, that the summits of certain mountains were not covered by the waters of the Deluge, I have not the slightest intention of impugning those truths which are taught us by religion. *It is enough for us to believe, that all mankind, with the exception of Noah and his family, perished in the Deluge.* The sticklers for orthodoxy I beg leave to refer to the advertisement of the pious and learned editor of the Letters of M. De Luc on the Physical History of the Earth."

Now, sir, I have not myself had the advantage of perusing M. De Luc's advertisement; but I feel sure that it would not convert me to the opinion advocated by Larcher. Revelation tells me that "all the high hills, under the whole heaven, *were covered*." Of that fact there is no doubt. Monsieur Larcher understands that on many high hills no

shells are found, that geologists thence infer that the sea has never covered such hills, and he agrees with their inference. In doing this, he appears to me willing to take the word of certain men of science, undoubtedly clever in their own way, in opposition to the clearly expressed word of God. It is of course not an important question whether all the hills on this earth were covered by the waters of the Deluge, or not: but it *is* a most important question, whether modern discoveries are to be allowed to throw a doubt over the revealed word of God. The spirit that would harbour such a doubt appears to me a spirit of scepticism. But this is not all. Larcher proceeds to state that it is *sufficient* for us to believe that all the human race, except Noah and his family, perished in the Deluge. Now this I deny. It is *not sufficient* for us to believe a word less than God has been pleased to reveal. Man has no right to say that he will believe *this* part of God's word, and refuse credit to *that*. The same God who has said that all the world, with the exception of Noah and his family, perished in the Deluge, has thought fit to have it recorded, that "all the high hills under the whole heaven were covered" by the waters of that Deluge: and what right has any man to say that he will believe the former statement, and not the latter. The former may *appear* to him the more important statement; but surely he is equally bound to believe both. OXONIENSIS.

LETTER ADDRESSED TO DR. HEY, ON STUDYING THE WORDS OF CHRIST.

To the Editor of the Christian Observer.

IT has occurred to me, that your readers will be both instructed and gratified with the copy of a letter addressed by an unknown correspondent to Dr. Hey (the first Norrisian Professor of Divinity in the University of Cambridge), and which I believe has hitherto remained in manuscript. The learned Professor was never able to discover who was the writer of this letter, which he received on occasion of his advertising the subject of one of his Lectures, all of which were afterwards published (4 vols. 8vo.; Cambridge, 1796—8). It is, indeed, comparatively of little importance to whom he was indebted for such a communication, which (unlike the generality of anonymous letters) breathes only a spirit of the purest piety and the most child-like humility. It is as follows:—

27th November, 1781.

"Sir,—It is hoped that the intention of the following lines will plead their excuse, and that you will, therefore, kindly overlook whatever faults there may be in them.

"An advertisement from the Norrisian Professor lately appeared in the public papers concerning a thesis proposed for dissertation, viz. the consideration of our Saviour's life as an example to mankind. Most earnestly ought it to be wished that dissertations on such a subject may always be drawn up with due clearness and elegance, and strengthened with the powers of literature and reasoning; and also that they may be written with sincerity, and animated by devotion. Far ought it to be from me to attempt any such work. I was not educated at Cambridge. My age is near three-score. I am unequal to such an undertaking, and most unworthy of it. My design is only to present to your consideration, and by your means (if you kindly approve of it) to that of some other persons, a method of putting into real practice the study of such an example.

"Permit an old man to acquaint you, that in the year 1763 (though then far advanced in life) I was most happily led to the private study of

the Gospels in the following manner. As the first employment of every morning, I opened, with veneration, the Greek Evangelists; reading them on regularly, but never advancing further each day than to the next sentence of our Saviour's words which occurred. I then noted down in my pocket-book that sentence (as the particular memorandum for that day), and closed, with thanks, the beloved volume. With this letter a pocket-book for the year is transmitted to you, of which your acceptance is desired. In its first month this method is exemplified.

"In the Gospel of St. Matthew, the first such sentence that occurs is chap. iii. ver. 15. But a period of our Saviour's words seemed often to contain matter more than sufficient for one day's meditation. In that case, a part of the period only was then noted down, and the remainder the following day.

"It also seemed frequently very highly useful to note down the facts of our Saviour's most devout and beneficent life. In this manner, reading regularly through St. Matthew's Gospel (from chap. iii. ver. 15, to the last blessed verse of chap. xxviii.—ΕΓΩ μεθ' ὑμων ειμι πασας τας ἡμερας ἑως της συντελειας του αιωνος· Αμην—'I am with you alway, even unto the end of the world, Amen,'). I passed, in one perusal, no less than four years and one month. The time appears long; but it is to be remembered that no more than some few minutes were every morning employed in this most happy employment.

"The four Evangelists altogether took up eleven years and two months; the work, happily, being never one day omitted, except once, on a particular occasion, for about a week. On the conclusion of this first perusal of the Greek Gospels, I had the happiness instantly to recommence it. But as I went on, every period appeared daily more and more full of matter for reflection. Subdivisions of sentences appeared to furnish ample fund of thoughts for the day.

"St. Luke's Gospel, on its first perusal, took up exactly four years. But in the present perusal, which began June 15, 1777, I am not at present (Nov. 27, 1781) advanced farther than to the beginning of verse 7, chapter xv.; and what a fund for happy contemplation do some few words there contain!—χαρα εν τω ουρανω ('joy in heaven')—celestial joys! Shall I repine that near twenty years of my life have been thus passed? Ah! no. Oh, how happy! oh, how happy, how sweet, is this employment!—γλυκυτερα υπερ μελι και κηριον ('sweeter than honey and the honey-comb,') Psa. xix. 10.

"In this most short private morning devotion there is no repetition, but always something new to awaken the attention: and as to the effect it may have on our conduct, water is soft, and stone hard; yet, by continual dropping the stone gives way! May it be so with our hearts also; and with all humility may we earnestly pray that we may thus daily learn to think as our Saviour thought, and (as its consequence, both naturally, and still more by Divine grace,) to act in some degree as He acted. How blessed!"

A few reflections present themselves upon this interesting document.

I. It is impossible not to admire the spirit in which this letter is couched, and not to wish that such a spirit may be ours. Its writer, whoever he was, appears (like Mary) to have "sat at the feet of Jesus;" and how was this desirable object so likely to have been accomplished as by his having thus "heard His word." Whoever pursues this reflection will, I should hope, be likely to profit by it, until he carries it out into practice. It appears of great importance to all who may now have the advantage of considering the experience of its writer, that they should determine at once (under the Divine blessing) to imitate the example he

details, so far as the advantages of their education may enable them; while those who cannot go to the original source at which he drank, may yet equally resolve to avail themselves of our admirable translation. Let us thus "provoke one another to love and to good works."

II. The inestimable value of time, and the consequent duty of employing every available moment, must, I think, be apparent from this letter. How short were the intervals which (doubtless from the pressure of other duties) appear to have been allowed, in this case, to the study of the word of God;* and yet what an eventual triumph appears to have been achieved by the use of the "*horæ subsecivæ!*"

——————"*Moments seize!*
Heaven's on their wing: a moment we may need
When worlds want wealth to buy." YOUNG.

I well remember, when once at the table of my late valued friend Mr. Butterworth, happening to be seated next to Dr. Adam Clarke, and flattering myself I should enjoy some hours of his society, the cloth had scarcely been removed, when he silently quitted his place, and upon my venturing to whisper a remonstrance against so early a departure, he simply contented himself by repeating in my ear the verse of the Proverbs—"Through desire a man having separated himself seeketh and intermeddleth with all wisdom!"

And here how much might be said (if it had not been often and better said before) upon the advantages of early rising. Let the young especially, to whom morning sloth appears a more particular snare, consider the preciousness of those early hours of the day, which they will in vain endeavour to recall; and let them not think their duty is done when they admit all this as a theory, and applaud its observance in others, but let them know (as I endeavoured to urge in the first remark) that it is only as they make the example their own, that they can ever be the better for it; while its continued neglect, in spite of all their better convictions, will only increase their responsibility and condemnation.

III. The elevating and tranquillizing effect, for the day, of a short season thus devoted to God in reading his blessed word, after the dedication of the heart to Him in the worship of the morning, can only be estimated by those who have made the experiment. But for constant and determined efforts to resist temptation, as well as to redeem the time, we must be aware that the necessary duties of business; the demands of a family; the unavoidable intercourse with many who are either not seriously-minded, or perhaps the direct contrary; the conflicts of debate; nay, even the superior literary pursuits, or ordinary recreations of each succeeding day; to say nothing of the time consumed in frivolous conversation, or in reading the newspapers, and discussing their contents;—all these, and much else of obvious and frequent occurrence, cannot but tend to dissipate and distract the mind, and to call it away from God, and thereby from its best interests and its real happiness. I will, however, venture to affirm that the savour of only a short space thus early spent in solitude, will insensibly spread itself over the whole day, and have the effect of sobering and steadying the mind; of diverting it more or less from the absorbing claims of sin and sense; and of supplying matter for the most pleasing and profitable reflection, even in mixed society, or in the crowded street.

The faculty of abstraction is peculiar to the immaterial spirits with which our heavenly father has endowed us above the animal creation; and it is really surprising how the cultivation of those minds upon really

* [It does not appear that this was his only study of the Holy Scriptures. This daily fragment was probably superadded to the larger reading of Scripture, not substituted for it.]

Christian principles will enable them to rise above, and triumph over, obstructions and inconveniences before which ordinary minds give way. Every thing, therefore, which serves to recommend the several means of grace, and to illustrate their usefulness, should at once excite our gratitude and command our attention.

Perhaps some persons, who have much learned leisure on their hands, will, in particular, do well to consider the letter in question. Had Cowper, in the want of occupation, instead of flying to the literary task of translating Homer, as a refuge from himself, only resorted to the steady perusal, and perhaps critical examination, of the sacred Scriptures, in their originals, what advantage might have accrued to himself and others, as contrasted with the comparatively infructuous toil which he assigned himself, and under the labour of which (as at best supplying but mere occupation for the scholar) he so often groans in his correspondence.

IV. It has further occurred to me to observe, that a great deal of good may be doing in the world in a quiet way, and that many persons may be very well employed, who have but little credit for their labours,—nay, who are perhaps either lightly esteemed, or even positively reprobated, as negative or useless characters, and as living more to themselves than for others. Now it is at least possible that, in this day of bustle and publicity, some may be exemplifying the converse of all this, by living too much for the public, and too little to themselves. We have, in the case of this letter-writer, an unpretending sort of person, consuming years in a silent but sacred occupation, of which when he comes to speak, he is content to lose all the credit, by not so much as letting us know to whom we are indebted for such an example; and yet, I think there is internal evidence in the letter that its writer (who has perhaps now, for half a century, entered upon his rest and reward) was one of those hidden ones, who husbanded his precious moments in laying up such Divine stores as I apprehend did not merely benefit himself, but many others also; for it seems impossible that such an impression should have been produced upon him by his studies as this letter describes, and that he should not, by his life and conversation, have proved a blessing to all about him; a "*living* epistle known and read of all men,"—not to suggest that he might possibly have been an instructor of youth, or even of pupils for the sacred ministry. I am led to this last supposition, by happening to know that Mr. Crouch, the late excellent Vice-principal of Edmund Hall (already adverted to in your pages) pursued, in the noiseless tenor of his way, such a remarkable course of silent usefulness in the manuscript collections he made for his theological lectures, as was scarcely known to his friends, and could never have been fully appreciated during his life. Such are the men who "tread an unfrequented path to immortality;" while the world looks on, and perhaps despises them, as the drones or pests of society. All this may serve to inculcate charity in respect of certain characters, who, as they are making very little noise in the world, will of course be soon forgotten by it.

> "Perhaps the self-approving, haughty world,
> That, as she sweeps him with her whistling silks,
> Scarce deigns to notice him—or if she see,
> Deems him a cypher in the works of God,—
> Receives advantage from his noiseless hours
> Of which she little dreams. Perhaps she owes
> Her sunshine, and her rain, her blooming spring,
> And plenteous harvest, to the prayer he makes."*

* See this striking theme beautifully expanded by the poet in his last book of the Task.

I shall not, I am sure, be here understood as intending to depreciate the more public attempts of some persons to be useful in the church and the world, who may be equally responding to the call of duty by standing out, as it were, in a bold relief, for the interests of their fellow men; and who, in slighting that call, would be manifestly subjected to the charge of concealing their light under a bushel. "Every man hath his proper gift of God—one after this manner, and another after that;"—I merely intend to observe that it is possible, even in a good cause, to come within the scope of Seneca's admonition of

> "Illi mors gravis incubat,
> Qui notus nimis omnibus
> Ignotus moritur sibi;"

or, rather, to fall under the self-reproach expressed in the Canticles, "They made me keeper of the vineyards; but mine own vineyard have I not kept." In such a world of peril as that through which we are passing, the whole hazard is so far from lying on the side of solitude, that the individual who is more or less withdrawn from his fellows is perhaps, personally considered, in the more enviable condition. At all events we shall do well to learn caution in judging of the conduct of other Christians, "Let not him that eateth despise him that eateth not." Let not him whose duty appears to indicate a more public course of action, despise his retiring neighbour, or look down with coolness and contempt on those less ostensible services which may hereafter assume an importance that is now less generally attached to them.

> "Not slothful he, though seeming unemployed,
> And censur'd oft as useless. Stillest streams
> Oft water fairest meadows, and the bird
> That flutters least is longest on the wing."

V. Lastly, we cannot but admire the deep prostration of heart, and teachableness of spirit, evinced by this writer, in reference to the word of God. He appears to have never opened his Bible but under a solemn conviction that the only wise God being its author, and fallible and guilty man the party addressed, it therefore became him to accept, with all humility, and with the deepest gratitude, a revelation coming down immediately from "the Father of lights," as developing those truths which are alone able to make us wise unto salvation," and which mere unassisted reason could never either have discovered or imparted. What a lesson is here for the infidelity and absurdity of the day! I use the last word advisedly; because as real godliness is the wisest thing in the world, and the best Christian is the wisest of his species, so the rejection of that blessed discovery which the Almighty has been pleased to make, as reconciling sinners to himself through the great Atonement, is (and will eternally appear to be) as much the grossest folly as it is the greatest wickedness. Well, therefore, did John Wesley declare his desire to be, "Homo unius libri;" for whether we regard the Bible as providing food for the highest intellect, or as only supplying milk for babes, that was equally applicable to the gift of holy writ, which Cowper so sweetly sung of the gift of grace in general, when he said—

> "Give what Thou wilt, without Thee we are poor;
> And with Thee rich, take what Thou wilt away."

There needs but the teachable spirit of this learned (though unknown) correspondent of Dr. Hey, to discover, in the Scriptures of truth, such inestimable treasures as the world knows not of, and as it can neither give nor take away; while all the unrighteous and frivolous objections which man may at present consider available for their neglect or contempt of the inspired volume, will assuredly be either adduced no more, or urged in vain at the great day. It will doubtless appear hereafter, that as all

the blessings of salvation are referable to infinite mercy alone, so all the guilt and folly of our ruin will only lie at our own door. Perhaps of all the delusions by which men are diverted from the reception of Divine Revelation, there is none more seductive, or less reasonable, than the notion, that because a revelation from heaven has necessarily much in it that is mysterious, therefore it is not entitled to our belief, as if we were justified in classing in the same rank all that is *contrary to* reason with all that is *above* it. "Unbelievers complain," says the late valued Mr. Crouch, whose biography you have lately inserted, "of the mysteries of Revelation; but we have the best authority for saying, that, in general, the only mystery which prevents them from receiving it, is the mystery of iniquity!"

It is not because light is not come into the world that men cannot discern it; but they will not see it, because darkness is come into the world rather than light; and this because their deeds are evil; in other words, their lusts are too strong for their light. "Did religion," says Dr. Bentley, "bestow heaven indifferently upon all; were the crown of life hereditary, and free to good and bad, and not settled by covenant upon the elect of God only—such as live soberly and righteously in this present world—I believe there would be no such thing as an infidel among us. It is the way and means of going to heaven, that makes profane scoffers so willing to lose the expectation of it. It is not the articles of the creed, but their duty to God and their neighbour, which is such an inconsistent, incredible legend. They will not practise the rules of religion, and therefore they cannot believe its promises and rewards."—*Boyle Lectures.*

ZENAS.

BISHOP KEN'S DOCTRINES.

To the Editor of the Christian Observer.

You say, in your remarks upon Bishop Ken's doctrines, in your last number, pp. 654, 655,

"The absence of lucid Scriptural statement to which we have referred, is rather to be gathered, like other negatives, from silence than assertion; though we could specify particular passages—as, for instance, in his funeral sermon for that saintly woman, Lady Maynard—which indicate very incorrect views in important matters of Christian doctrine, and especially in reference both to the fallen and the regenerate condition of mankind. In particular, he seems to have gone too nigh the opinion upon which we lately had occasion to dilate, and which neither coheres with Scripture nor with experience, and which is directly opposed to the Articles and Homilies of our Church,—that in baptism is conferred such a renewal of our fallen nature, that we become capable, as Bishop Jebb says, of 'never, for the remainder of our lives, committing any deadly sin;' and that thus we work our salvation; the blood of Christ having once become plenarily available to us, which, the Oxford tracts teach, even the power of the keys cannot render available a second time."

Without offering any remark upon this passage, permit me to say, that a few explanatory extracts from Bishop Ken would have been a very befitting accompaniment to your statement. I do not happen to find in the libraries of my friends, lay or clerical, a copy of Bishop Ken's funeral sermon for Lady Maynard.

A CANDID INQUIRER.

*** We gave various extracts from Bishop Ken in corroboration of our remarks; though, as we stated, the absence of Scriptural lucidness in his writings is rather to be inferred negatively than positively. The controversies on the points alluded to were so recent and well known, and the public feeling against whatever was considered as having a tendency to popish doctrine was so strong, that such a man as Ken would sedulously endeavour to avoid positively offensive statements; but the system to which we alluded pervades all his works. Such passages as the following, in the funeral sermon for Lady Maynard, will illustrate our meaning. He says:

"I had the honour to know her near twenty years, and to be admitted to her most

intimate thoughts; and I cannot but think, upon the utmost of my observation, that *she always preserved her baptismal innocence*; that she never committed any one *mortal sin which put her out of a state of grace*. . . And if it may be affirmed of any one, I dare venture to affirm it of this gracious woman, that, by the peculiar favour of Heaven she passed from the font unsullied to her grave."

Notwithstanding the cautious "if," and the recognition of "the peculiar favour of heaven," the doctrine is plainly unscriptural. How did Lady Maynard use the general confession of her church? and how did Bishop Ken construe the fifteenth and sixteenth articles, entitled, "Of Christ alone without sin;" and "Of sin after baptism?"

ON THE DOCTRINES OF MR. ALEXANDER KNOX.

To the Editor of the Christian Observer.

I SHALL rejoice if Mr. Kelly is able to shew, as he promises, that Mr. Knox did really die in the full belief of evangelical truth; for I am sure he did not live in it. He expressly declared—I tremble to write the words—that the doctrine of the Atonement had no place in his system. There has been too much false tenderness in dealing with the doctrines held by Mr. Knox and other divines of the same school. Alas! sir, our plain-speaking godly Reformers would not have "beaten about the bush," (as some who are "in the main not disposed to agree with these writers" are doing) arguing and palliating, urging a little here and conceding a little there, as if the word of God were an uncertain matter, or the question were merely "whether in quitting Rome we have not gone too near Geneva." No, sir; be, I pray you, decisive where God's truth and the souls of men are at stake. The holy men of old would at once have condemned the whole system as fatally delusive, and not have dallied with it, as though it were only over-strained. Let it be remembered that it is a system in which, if Mr. Knox is right, there is *no place for the Atonement*; and if there be not, there is no hope of salvation. I am not aware, for I have not yet perused the whole of the four volumes of Knox's Remains, whether this frightful position is expressed in them in this its nakedness; but I have reason to know that Mr. Knox uttered, and even penned, some stronger things than his friends have given to the world. But even Mr. Hornby's selected quotations often convey the same idea, though in less startling words. For example, Mr. Hornby says:—

"Within a few months of his death, he writes in the persuasion that he is 'not far from the unseen world,' 'I humbly trust that God will not impute to me various defects, and, I fear, neglects of duty, with which I charge myself through life; and that he will in every respect be merciful to me, for the sake of Jesus Christ. For to *him*, I humbly hope, I am as sincerely disposed to do honour, as if I were of the same opinion with those who think themselves alone truly evangelical.'"

There is nothing more in this than many Socinians—many men who avowedly reject the Atonement—would be willing to subscribe to. Nor is Mr. Hornby's comment one whit more orthodox; for, in explaining his friend's words, he says nothing of the Atonement, but confounds the office of the Redeemer with that of the Holy Spirit; telling us that "the pardon" for which his friend "trusted in Christ" was "the ultimate deliverance from all his sins." Hear his words:—

"Mr. Knox could not honour Christ by ascribing to him any work which he did not believe him to have performed; but he truly honoured him with the variously proportioned honours which he believed to be severally due to the various degrees and effects of his Divine operation. He trusted in him for 'pardon and peace;' but the pardon in which he trusted was the ultimate 'deliverance from all his sins;' and the peace which he desired was, that, 'being cleansed from all his sins, he might serve God with a quiet mind, through Jesus Christ, his Lord' as well as his Saviour. Till this was effected his flesh rested in hope,—and in something more than mere hope,—in the confidence of a good trust; but he dared not to triumph till the

victory should be wholly won; nor did he take to himself the crown upon the simple ground that Christ had already won for him the first fruits of ultimate victory."

Certainly Mr. Knox could not honour Christ in ascribing to him any work which he did not believe him to have performed; neither can the Socinian; but he dishonoured him, and blotted out the hope of salvation, by not acknowledging the efficacy and application of his atonement, and the great Protestant and Scriptural doctrine of justification by faith. Well might he drag doubt's galling chain all his life long, and die as he lived—a desponding victim to the Pharisaical system, which led him, as the ground of his eternal hopes, to trust that "God would not impute to him various defects;" instead of submitting to be saved, like Mary Magdalen, or the thief upon the cross, or the publican, with no other plea than, "Lord, be merciful to me a sinner!" Can any thing be more anti-evangelical, more Pharisaical, more frigid, more delusive, than to make the Gospel of our Redeemer merely a system, in which God is pleased not to impute defects and neglects of duty for the sake of Jesus Christ! I trust that Mr. Kelly will be able to shew that either Mr. Knox's spiritual pride was eventually so much abated, or his spiritual ignorance so much enlightened, that he was glad to cling to the cross of Christ, and not to the Pharisaical boast of not being guilty of any thing more than various "defects" and "neglects," which he hoped would not be imputed to him. That blood of Christ which alone cleanseth from all sin, was as necessary for Mr. Knox as for St. Paul, who used no such extenuating phrases, but considered himself to be "the chief of sinners."

FONTILAUTUS.

POETRY.

SORROWFUL NYCTANTHES. (*Nyctanthes—Arbor tristis.*)

[*From "The Spirit of the Woods;" a beautifully embellished volume by the writer of "The Moral of Flowers," descriptive of trees and shrubs, with poetical illustrations.*]

MEN call it sad—that fair and fragrant tree—
Because it wakens while the forest sleeps;
As false they deem of him who silently
Through the still night his prayerful vigils keeps.
Ah! little do they know, even when he weeps,
How much of peace blends with his very tears
Healing as dew, whose balmy nectar steeps
The sun-smit flower: while hope, sweet hope, appears
An iris on the cloud, and smiles away his fears.

Silence and darkness! soon the hour will come,
When all must brave thee, for that all must die:
The night of death! the silence of the tomb!
These are realities which none may fly.
Thrice happy they, who, when that hour is nigh,
Do feel their faith secure, their sins forgiven:
Soon 'twill be past; and then to ear and eye
What sounds, what sights of rapture shall be given,
For darkness, endless day!—for silence, songs of heaven!

THE FIG-TREE (*Ficus Carica*).

(*From the same.*)

SOME time ago, and yonder tree
Waved in the light breeze gloriously;
And to the morning sun displayed
Proudly its amplitude of shade.

Say then what storm, what sudden blast,
With poisoned breath has o'er it passed,
That thus, like shrivelled scroll it shows,
With wither'd leaves and drooping boughs?

Each flower sleeps peaceful on its stem,
Each spray the pendent dew-drops gem;
How then should sudden blast or storm
Have ravaged thus its stately form?

It was His word who spake at first
Creation into life:—He cursed
That fated tree—the spell of power
It owned, and withered in an hour.

And what provoked the doom severe?
Its trunk was firm; its boughs were fair;
Its leaves in gold and emeralds shone:
He sought for fruit—but fruit was none.

Ah! who so blind as not to read
A fearful meaning in the deed?
On me, on all, a searching eye
Is bent in awful scrutiny.

What if within these hearts of ours,
For fruit, it sees but leaves or flowers?
Ah! who may tell how long the doom
Shall threaten ere its thunders come!

Awhile, at Mercy's earnest suit,
The voice of justice may be mute;
But never will she sheathe her sword,
While man—the worm—defies the Lord!

Oh! strong to punish, strong to save!
How long shall we Thy fury brave?
How long? till Thou thyself imbue
Each callous heart with heavenly dew.

Hast Thou not said, in wilds forlorn
The myrtle shall supplant the thorn?
Fulfil thy promise, then shall we
Yield fruits of holiness to Thee!

THE LILIES OF JERUSALEM.

[*From Floral Sketches by Agnes Strickland*].

"*Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.*"

Fair lilies of Jerusalem!
Ye wear the same array,
As when imperial Judah's stem
Maintained its regal sway.

By sacred Jordan's desert tide,
As bright ye blossom on
As when your simple charms outvied
The pomp of Solomon.

The lonely pilgrim's heart is filled
With holiest themes divine,
When first he sees your colours gild
The fields of Palestine.

Fresh springing from the emerald sod,
As beautiful to see,
As when the meek, incarnate God
Took parable from ye.

What rose, amidst her fragrant bowers
That steals the morning's glow,
Or tulip, queen of eastern flowers,
Was ever honoured so?

But ye are of the lowly train
Which He delights to raise;
Ye bloom unsullied by a stain,
And therefore ye have praise.

Ye never toiled with anxious care,
From silken threads to spin
That living gold, refined and rare,
Which God hath clothed ye in;

That ye, his simplest works, should shine,
In such adornment dressed,
That mightiest kings of Judah's line
Could boast of no such vest.

Ye still as mute memorials stand
Of Scripture's sacred page,
Sweet lilies of the Holy Land!
And bloom in every age.

Ye've seen the terrors of the Lord
By signs and wonders shewn,
And kingly rebels to his power
Amidst their pride o'erthrown.

Ye flourished when the captive band,
By prophets warned in vain,
Were led to fair Euphrates' strand
From Jordan's pleasant plain;

In hostile lands to weep and dream
Of things that still were free,
And sigh to see your golden gleam,
Sweet flowers of Galilee!

And ye have seen a darker hour
On Zion's children fall,
Than when Chaldea's vengeful power
Assail'd her leagured wall:

Ye saw the eagles from afar
On wing of terror come;
And godless priests maintain a war
'Gainst earth-subduing Rome;

The meteor sword that high in air
O'er guilty Salem swept,
And all her burden of despair
O'er which Messiah wept.

Ye bloomed unscathed—meek, lowly flowers!—
On that terrific night,
When marble fanes and rock-built towers
Crashed downward from their height.

Ye have survived Judea's throne,
Her temples overthrow,
And seen proud Salem sitting lone,
A widow in her woe:

Her children from that pleasant place
As outcasts sent to roam;
While Ishmael's misbelieving race
Lay waste their forfeit home.

But, lilies of Jerusalem!
Through every change ye shine;
Your golden urns unfading gem
The fields of Palestine!

THE CHILD OF THE LORD.

[*From "Sabbatical Verses" by Mr. Joseph John Gurney.*

How bless'd is the child of the Lord,
When taught of the Father to run,
When led by the light of his word,
And cheered by the beams of his sun.

He listens with fear and delight,
To hear what the Master shall say;
He sleeps on his bosom all night,
And walks in his love all the day.

Though terrors may compass him round,
And wildly the tempest may blow,
He fears not; the rock he has found—
That rock he will never forego.

'Tis true that his pilgrimage here
Is chequered with sorrows and fears;
'Tis true that the cross he must bear,
And weep in this valley of tears.

But patience, submission, and love,
Can sweeten the bitterest hours;
And hope, from the heaven above,
Still shines when the hurricane lowers.

Temptation, 'tis true, will assail,
And trial without and within;
And deeply his soul must bewail
For inward corruption and sin.

But the rags he once counted his own,
Are consumed in celestial flame,
And a mantle is over him thrown,
Washed white in the blood of the Lamb.

REVIEW OF NEW PUBLICATIONS.

ADAM'S EXPOSITION OF THE GOSPELS.

(*Continued from p.* 673.)

We were unwilling to lay down these volumes without adding a few particulars, which we had not space for in our last Number. When we closed our paper, we were remarking upon Mr. Adam's "Private Thoughts," as a peculiarly instructive record of the secret movements of a soul regenerated by the Holy Spirit, and renewed after the image of Christ, yet struggling with the remains of infirmity and corruption; fighting the good fight of faith; contending with the world, the flesh, and the devil; humble, and vigilant, and prayerful, and self-denying; sorrowful, yet rejoicing; often repulsed, yet still pressing on; and daily increasing in that spiritual sensitiveness which feels defect—nay, transgression—where to the outward eye there appears, and in the sight of God himself is, a progressive growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and in every holy word and work. It were easy to multiply extracts in illustration of these remarks, but the book is so well known that it is not necessary. A few lines may serve as a specimen, for the sake of those who have it not at hand; and be it remembered, those "Private Thoughts" were strictly such, having been written in a secret character, which the hand of posthumous friendship deciphered, and thought it no unhallowed rifling to scatter widely for the benefit of the world.

"1763, February 23.—'Grant that this day I fall into no sin. When I was saying these words, I sinned grievously by an uncharitable thought of C. S.'

"February 25, 1764.—'Aged sixty-three. I have made experiment what life is. The retrospect is very mortifying; and I should neither be able to bear up against it, nor endure the little time that is to come, without Jesus.'

"August 13, 1765.—'I had for many hours a strong, lightsome, and overpowering sense of joy, without any preceding cause of reading, thought, meditation, or action of any kind, to be the ground of it; but found myself on a sudden drawn to God—laid at the Redeemer's feet, in faith, adoration, and thankfulness; desiring to be led by the Spirit, and making professions of love and obedience. I know such comforts are not to be lived upon, nor are they proofs of a high state of spirituality. Supposing them to be real influxes of the Spirit, they are to be considered calls to greater sincerity, circumspection, and faithfulness, if not forerunners of trial and sufferings.'

"October 26, 1766.—Come, my heart, draw nigh to God for remission and renovation, with fulness of desire for a full work; come, now, this moment, as also to Jesus for his cleansing, for washing in his blood, for love, for fidelity. Deliver thy-

self into his hands, and beg of him to purge his floor in thee, and make thee pure wheat, fit for his garner. And, O Spirit of holiness, do thou bring me, in repentance and faith, to the blood of sprinkling; sanctify my spirit, soul, and body; and baptize me with thy fire into obedience and love of the truth.'" pp. 80, 82.

Persons unacquainted with the intense feelings and blessed sanctities of the Christian life, may wonder to find such a man as Mr. Adam accusing himself of grievous transgressions, just as they might at the Apostle Paul's calling himself the chief of sinners, and might suspect that he must be secretly conscious of some gross infringements of the Decalogue. The diaries of some eminent servants of God are liable to be thus misconstrued; it is therefore due to the memory of Mr. Adam to mention, that his whole course of life, from childhood to age, had been most moral; so that not a stain attached to his character. But when he examined himself by the standard of the Divine law, not merely as to outward acts, but the secret thoughts of the heart, the motives, the intentions, and the devotion of the whole man, body, soul, and spirit, to the service of God, he felt and acknowledged that he had done what he ought not to have done, left undone what he ought to have done, and that there was no health in him; and that he must come, from first to last, at the end of his coure as at the beginning, for pardon and peace to the cross of his Saviour, that he might be daily sprinkled by the blood of the Atonement. He discarded, as unscriptural and delusive, the doctrine too common in his day, and revived with new vigour in our own, that Christianity is a remedial law, to fulfil which, without any mortal stain, grace is given in baptism; so that we need not, and may not, repair again and again to the fountain opened for sin and uncleanness. His writings abound with such passages as the following, which occur in his letters to Colonel Pownall:

"'I hope you will be content with a prayer for the abounding of you in all good works, self-renunciation, and trust in the Saviour. *In my seventy-fifth year*, with a retrospect melancholy enough, I have *nothing but the last to place my confidence* in, or wherein to face death, and in that I do and will rejoice. Luther's "Commentary on the Galatians" has long been my pole-star, and I can easily excuse his positive manner, and spirited expression, for the truth and substance of his doctrine.' p. 105.

"'I know to whom I am writing, and fear no Antinomian consequences from your being rooted and grounded in the faith of salvation by Christ crucified. For my own part, I should find myself undone, if this hope were taken from me. As I said before, I live upon it, though it does not always stand at the same height. You will not think my homily tedious, if I transcribe a passage contributed by me to Mr. Thornton's edition of Bogatsky's "Golden Treasury;" which, if you have not seen it, is a short word or descant on a text of Scripture for every day in the year. For instance, Rev. v. 9,—"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

"'IMPROVEMENT.

"'In heaven we shall have a perfect knowledge of sin, far beyond anything we now conceive of it, in conjunction with the greatness of our deliverance, and the glory of redeeming mercy will be the eternal ground of our love and adoration. On earth, it is the great exercise and difficult work of faith, to see sin and Christ at the same time, or to be penetrated with a lively sense of our desert, and absolute freedom from condemnation. But the more we know of both, the nearer approach we make to the state of heaven; and we are our own greatest enemies, if, together with the fullest comprehension of sin, we do not look steadily unto Christ, and see it taken away by the blood of the Lamb of God. This, though continually repeated by the heavenly choir, is called their *new song;* because it is always a matter of as great joy to them, as if they had never sung it before; and because the love of God and of Christ in their redemption, is always opening upon them with new and increasing wonders. O my soul, let not thy sin hinder thee from beginning it now.'" pp. 107, 108.

"'*If friend Venn*' (in his Duty of Man) 'has fallen into any mistake himself, his title will be retorted upon him with aggravation. I do not mean, and should be sorry to think, he has committed any worthy of notice, as my notions of gospel grace and gospel truth coincide with his; I except the article of particular election. The great point on which justification turns, will always be a mystery, and a bone of con-

tention; but the gospel will be no more than a republication of the law of Mount Sinai, and Christ died in vain, if heart's ease, peace of conscience, reconciliation with God, and a right to eternal life, can be obtained by self-righteousness, human endeavours, or any work of our own, whether of repentance or holiness.'" p. 110.

In the year 1760 Mr. Adam lost his wife, to whom he was tenderly attached, and who had been for many years an unspeakable blessing and help-meet to him. He continued through life a widower, having been heard to say that "one parish should suffice a clergyman, and one wife;" a maxim which he followed, in both parts, in his own case; but which was too broad to be unexceptionable as a universal rule. Frequent and inconsiderate removals from parish to parish are a very serious evil; the best devised plans are cut short; new ground is to be broken up; negligent habits are engendered; the advantages of local information and local attachments are lost; and suspicions may arise that the motives for change are not the most disinterested; but to say that it is never, under any circumstances, a clergyman's duty to migrate, or to break the solitude of widowhood, is a position wholly untenable. If Mr. Adam seriously believed that the injunction, "the husband of one wife," inculcates this unqualified doctrine, he did not exercise his usual good judgment as an expositor of Holy Writ. We say thus much, because such extreme opinions bind burdens which God has not bound. We transcribe Mr. Adam's meditation upon the loss of his wife, as strikingly illustrating his character.

"'ON THE DEATH OF MY WIFE.

"'July 19th, 1760.—If I have true *charity*, I shall never want a wife. My parish, my relations, my friends, every soul, will be the object of my conjugal tenderness; and the exercise of it, from a root of love and obedience to my Saviour, a never-failing source of the purest delight.

"'I find I have settled that love upon *one* which is due to *all*. This is a painful stroke;—but I am sensible it is in order to another and a more painful one; and may my God enable me to submit to it, and make it effectual to his own blessed end. Now is a time for a total separation from the world and the flesh. Now God calls me to a full choice of him. Now Christ says to me, 'Wilt thou be made whole?' Now the Spirit stands ready with his purifying fire to do his office in me. Holy and Eternal Trinity! Amen.

"'O my soul! thy lawful comforts have been a snare to thee, and thou hast well nigh ruined thyself by creature-dependence! Know thy support. Know it is thy God. Know how wretchedly thou hast been deceived, and turn to him that smiteth thee. O Lord! thou hast struck me to the ground, and what wouldst thou have me to do? I know,—speak it evidently to my heart,—if my own rebellious will does not oppose thy gracious design,—I know I shall not want illumination and help.

"'I see plainly that I am come to the turning point. From this day forward, a life of faith, or of sensuality; of heavenly affections, or prevailing love of earthly things; of slavery, or freedom; of self-pleasing, or entire devotedness to God.

"'One chain may bind us as fast to the world as a thousand. I have seemed to myself to be above it in many respects, but am sadly convinced it has all along had possession of me, and that my love of it, though less discernible, was perhaps more strong through centering in one object. Oh! that I might be buried in the same grave with her! and that henceforth I had nothing to do in the world but to live to Him that died for me and rose again; and to love God with a pure heart fervently!

"'It is necessary for me to obliterate, as much as possible, all such thoughts and remembrances of the deceased as may augment my sorrows, make resignation to God more difficult, and obstruct his salutary operations.

"'Affliction, in common with grace, works powerfully to the healing of the soul; and if the former does not send us to the latter, we shall not experience the healing benefit of the great Physician. I can now think, if the dear deceased was alive again, what would I not do, forbear, or suffer for her sake; but if I am not willing to do as much for Christ, what can be the reason of it but want of love?

"'O my heart!—Nature has its turn in great weakness. When I went into the room where she was laid out, the sight of a breathless, extended, icy corpse, so loved, drew a flood of tears from me with many sobs. I had not fortified myself beforehand by prayer and the exercise of resignation.

"'Blessed be God, I was more strengthened at her funeral, and hope I shall always remember it as an earnest of what he will do for me, upon all occasions, if I fly to his power

"'If I look out for ease from the present distress, any way but by resignation to the will of God, and desire of complete union with it, for the remainder of my life, I take myself out of his hands, suffer without improvement, am still at the mercy of events, and shall be unprepared for my own death.

"'I have lost the dear partner of my heart, to whom I used to unbosom myself without reserve, and communicate all my thoughts and cares, designs and wishes, joys and griefs, and, in the want of her, seem to myself as if I was left alone in the midst of a desert. Recall thyself, O my soul, wake from this stupor of a vain sorrow, and do not indulge a thought to harden thyself in it. 'Where is thy God?' If thou hast him to go to, of what canst thou complain? Make *him* thy friend and counsellor. He is now inviting, and even forcing thee into his presence and familiarity. Speak as freely to *him*, as thou didst to *her*, and look so well to thyself that thou needest not be afraid to tell him all thy secrets.'" pp. 69—74.

We have mentioned that Mr. Adam was at one period of his life much distressed by the writings of Mr. Law and other perfectionists, as any man must be who duly weighs the requirements of Divine justice, and the unworthiness of the best human obedience. There is a letter of Mr. Venn's to Mr. Stillingfleet respecting him, written in 1785, the year after his death, which touches upon the subject, and which is well worth reading from the bearing which it has upon some questions much agitated in the present day. Mr. Venn says:—

"'I remember nothing remarkable as coming from Mr. Adam, relative to the Mystics. Could you have procured his letters which he wrote to the Rev. Mr. Hartley, of Winwick, with whom I was acquainted, you would have found such worthy of publication. Mr. Adam had a smartness in the epistolary way, and a conciseness, very agreeable. I had been in Mr. Law's school for five years myself, and was just brought to the foot of the cross, when I became intimate with Mr. Hartley, who was going from his Calvinian principles fast into Mysticism. But, alas! it was a terrible error to him. Very able and profitable as a preacher I knew him. In five years after he was a confirmed mystic, his mouth was shut, and he preached no more. Mr. Whitfield, under whose ministry he was first awakened, asked him the reasons why he gave up the ministry. His answer was, his call was to the contemplative life. Mr. Whitfield retorted, 'It is the call from beneath,—Satan would have all gospel ministers turn contemplatives, and then the game would be his own without any more to do.'

"'I remember Mr. Adam used generally to say of the Mystics, that 'they dropped Christ at the threshold of the temple.' Indeed one could not believe, if experience did not prove, how little they make of the glorious sacrifice. I apprehend much of the wisdom of God displayed in the cross, arises from hence, that it presents to the mind, in *one whole*, beyond all expression magnificent, God and our redemption, with the contrast of our guilt, and manifold defects and infirmities to the last, thus levelling us, and reducing us to a necessity of always feeling our life is only in the Son; who thence becomes the centre of union, and the one heavenly mould, in whom the whole church is cast, and shows forth his image.'" pp. 146—148.

We will now transcribe a few particulars respecting Mr. Adam's closing days:—

"Mr. Adam had entered his eighty-first year, and was afflicted with deafness, besides a painful complaint under which he had laboured during many years; and, in addition, he began to be troubled with asthma. In the autumn of 1781, the Rev. G. Burnet, of Elland, who visited him, thus writes:—'Mr. Adam is exceedingly ill, and has said to me, "I must look to Jesus, whether men will give me leave to do so or otherwise." Then he added, in words to this effect: "Some may think Christ's salvation was not intended of God, for such vile and sinful men as I am." But who would have conceived that Moses' lifting up the serpent had the meaning we know it has, if God had not revealed it? It is not now time for me to be poring upon myself: I much approve of that hymn "Let not conscience make you linger,"' &c.

"The Rev. J. Lawson wrote, in February 1785, as follows:—'As to the state of Mr. Adam's mind, in his illness, three years ago, I remember that he appeared, and professed to be, habitually calm, patient, and resigned: we expected his dissolution every day; and he repeatedly declared, that he neither hoped to live, nor feared to die.' He spoke a few words to many of his parishioners respecting their souls.

"From this period, he might be said to die daily; yet he was not inattentive to the happiness of his family, and to the spiritual welfare of those who, by the joint labours of himself and his curates, had been brought to make an open profession of religion. He continued still to take an interest in the instruction of the children and youth in his parish. He encouraged them, by pecuniary presents, to commit the Church Catechism, with Scripture Proofs, to memory: they were also invited to take tea with him at the rectory, during the Christmas holidays.

"His parishioners, who wished to see him, had a ready access to him, at all seasonable times; and while he received them with cordial affection, he did not fail to encourage or admonish them, as occasion offered.

"One day he observed to one of his parishioners, who visited him in his sick chamber, and who had lately become interested on the subject of religion: 'Mary, if there is one truth in the whole Bible, it is this, "The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."' pp. 115—117.

"Several times during the four months he was confined to his room, both he and his friends apprehended that his dissolution was at hand. On these occasions he gave the fullest proof that he had, through faith in his only Lord and Saviour Jesus Christ, obtained entire victory over death: and he shewed an earnest longing to be translated to the blessed regions of glory.

"He was preserved in a settled tranquillity and peace of mind, and found the doctrines which he had embraced and maintained a constant support and consolation to his soul.

"After a restless night he was addressed by the editor's mother, in the following manner:—'I fear, sir, you have had a very bad night.' To which he answered, 'Mrs. Westoby, God sends no *bad* nights. I have, it is true, passed a night of great pain and restlessness.'

"Mr. Stillingfleet says, 'He was thus far indeed enabled to declare to the honour and excellency of the faith of Jesus his Saviour, and to the evidence of his own happy state, in consequence of his assured hope of an interest in him, "I find my foundation is able to bear me." Thus he expressed himself several times to a friend who was near him. His very weak state would not permit him to say any more.'

"On one occasion, being a little revived, when his attendants were changing his posture in bed, he said, 'If I could be sensible what these persons were doing, at the moment they put me into my coffin, it would be one of the most agreeable sensations I have ever known.'

"The transition of this aged servant of Jesus Christ from this world to a better was, at the last, perfectly easy, and without a groan. He had been long waiting with anxious desire, yet with humble patience, for the coming of his Lord; he had many times hoped that his dismission was at hand before the hour came." pp. 122, 123.

"The death of Mr. Adam took place on the 31st day of March, 1784, in the eighty-fourth year of his age." p. 124.

In order that he might be a posthumous blessing to his parish and his successor, he left the following solemn admonition affixed to the inside of his study door. His successor was the Hon. and Rev. J. Lumley, afterwards Earl of Scarborough, who was killed in hunting in the year 1835.

"'TO MY SUCCESSOR:

"'Whoever thou art, who enterest here, if thou hast found the Life of thy own Soul, Faith, and Conversion, and comest here to attend THY CHARGE, and with an earnest will to serve the Lord Jesus Christ in the Ministry, *this place will be a paradise to thee*. But if thou art one of the world of fallen Mankind, an Hireling, false to thy Vows, and a traitor to thy Master, and leavest thy Flock to follow thine own will and pleasure, go where thou wilt, Conscience will follow thee, happiness will fly from thee, and thou canst only be a Self-Tormentor.'" p. 122.

We will add from Mr. Westoby's narrative a few miscellaneous particulars respecting Mr. Adam.

"He was anxious to prevent the nation from incurring guilt in its corporate capacity. When a proposal was made to raise the militia, the first draft of the bill contained a clause to enable the government to call them out to be exercised on a Sunday afternoon. Mr. Adam thought this would be an affront to God, and a profanation of his holy day. He therefore resolved, though but a private clergyman, to use such means as were in his power to prevent that part of the act from passing into a law. He went to the Archdeacon of Stowe, who entered with zeal into the measure. They made application to those who were in power. The matter was eventually taken up by the bishops; and at that time the objectionable part of the bill was removed." p. 126.

We should like to know upon what principle modern dissenters could object to Sunday drilling. In all seriousness we know of none. We invite Dr. Smith, Mr. Burnet, Mr. J. Clayton, or Dr. Burder, to give us a reason, that shall not involve those religious considerations which, duly carried out, go to the whole question of a national church. But to return to Mr. Adam:

"The great number of poor clergymen, and the destitute condition in which their widows and children were frequently left, induced Mr. Adam to organize a plan for

their relief. By the assistance of the venerable Archdeacon Basset, and other clergymen, who co-operated with him in the plan, Mr. Adam set on foot the society, entitled, "The Charity for the Relief of the Widows and Orphans of poor and necessitous Clergymen in the Archdeaconry of Stowe, Lincolnshire." Bishop Tomline recommended the plan in the several counties in the diocese of Lincoln. And the same kind of societies are now established in most of the dioceses of England and Wales.

"His dress, the furniture of his house, and his mode of living, exhibited a model approaching to the primitive simplicity of an earlier period of the Christian church, so that a visitor at the rectory of Wintringham might have imagined himself a guest with good Ignatius or Chrysostom, rather than with a divine of the eighteenth century. This did not in him proceed from covetousness; a sin which some might ignorantly object to him, and which he heartily detested. He seldom thought so much of increasing his comforts as of enlarging his charities.

"His table was ever spread with true hospitality for the reception of his friends, while temperance and simplicity were always found at his board. He gave the communion-plate to the church; and on the Sundays, when the sacrament was administered, the churchwardens who attended afterwards dined with him. He seems, indeed, to have considered the whole of his parishioners as his family; and especially the poor in his parish and neighbourhood, who shared largely in his bounty.

"It was the urgent desire of many who were owners of land, to have certain lands included in an act of inclosure; and the advantage thence arising to the living, was fully laid before him. Mr. Adam was convinced that it would injure the poor, and he therefore positively refused to hear of it; nor, though repeatedly solicited, could he ever be brought to consent to the measure. Soon after his death the inclosure took place.

"Humility was wrought into a habit in him, and discovered itself more and more to those who enjoyed his society. In all his conduct towards others, this grace influenced him. He was naturally irritable; yet one of his curates, who lived six years with him in the parsonage house, has testified, that he did not know him to have been angry more than once during that period. He was very jealous of himself, lest the motives and principles from which he acted should be vitiated by pride; for he knew 'that God resisteth the proud, but giveth grace unto the humble.'"

"On this subject (playing occasionally at cards) he was admonished; and thus he writes to his friend: 'Of cards I was always fond, but for the reasons you mention, did not touch one, or suffer them in my house, for many, many years. Of late, being incapacitated for riding, and almost for reading and thinking, and having no other means of relaxation in my power, I have played now and then, perhaps once a month, or not so often. The matter, therefore, has been somewhat exaggerated to you in the report. However, what you say and advise I trust will sink deep. Many thanks to you for it, and for giving me this fresh occasion to esteem and love you more than ever.'

"Two parties, most opposite in their views, blamed Mr. Adam for what they esteemed his partialities: one for the strictness with which he insisted on the obligations of the clergy to conform to the constitution and discipline of the church; the other for maintaining social intercourse with some nonconformists, especially if they were ministers. He had a general regard for the persons and writings of many excellent men who belonged to other communions, and even corresponded with some who did not belong to the Established Church. He did not, however, conceal his opinion, that their political principles were, in his opinion, defective. This he concluded, he said, from what he had read of their proceedings in the time of Oliver Cromwell, and from the petulant spirit which he perceived in them, on many occasions. He disapproved of the breaches of discipline of which some of his brethren were guilty, though he forbore to meddle with the subject in any public way." pp. 127—133.

We have now said of this good man as much as our space allows. The volumes before us are chiefly occupied with a recovered portion of his writings, well worthy of being added to his annotations upon the Gospel of St. Matthew.

REVIEW OF PARLIAMENTARY EVIDENCE ON THE ABORIGINES OF THE BRITISH SETTLEMENTS.

Report from the Select Committee on Aborigines (British Settlements); with the Minutes of Evidence. Ordered by the House of Commons to be printed, 5 August 1836.

Christianity the Means of Civilization: shewn in the Evidence given before the

Committee on Aborigines, by D. COATES, Esq., Rev. JOHN BEECHAM, and Rev. WILLIAM ELLIS, Secretaries of the Church Missionary Society, the Wesleyan Missionary Society, and London Missionary Society; *with Selections from the Evidence of other witnesses bearing on the same subject.*

OUR readers are aware that a Committee of the House of Commons was appointed in 1833, and renewed in 1835, "to consider what measures ought to be adopted with regard to the native inhabitants of countries where British Settlements are made, and to the neighbouring tribes, in order to secure to them the due observance of justice, and the protection of their rights; to promote the spread of civilization among them, and to lead them to the peaceful and voluntary reception of the Christian religion." The inquiry took a large range; one important result of which we have in the volume of more than eight hundred folio pages now before us. The Committee extended their investigations to Southern Africa, the Canadas, Newfoundland, New South Wales, and Van Diemen's Land; and they also received some information relative to New Zealand and the South Sea Islands, which, though not British possessions, are continually visited by subjects of Great Britain, and on which many of them reside. We rejoice to learn that they believe it will not be difficult to devise a system of intercourse with uncivilized nations more consonant to justice and humanity, more in unison with the high character which Great Britain ought to maintain, and more conducive to her real interests, than that which has been hitherto adopted. After all that we have so often urged upon this subject during many years, it were superfluous to add how fully we concur in this statement, and how earnestly we desire to witness the introduction of such a system. Most of the European colonies in uncivilized countries were originally founded by adventurers, little qualified by their habits or tastes to benefit the aborigines, and too often inclined to oppress them for their own selfish interests. Even to this hour, though more just and humane principles have begun to prevail, the relations of our colonies with the original natives of the soil are very far indeed from being satisfactory. India and the Cape of Good Hope have of late years respectively presented about the best and the worst example of our colonial intercourse with aboriginal nations. In the former, much as we have still to lament the absence of that anxious solicitude for the spiritual welfare of the natives which behoves a Christian nation, considerable attention has been paid to their secular interests, and the rights and welfare of the mass of the people are far better secured under the just and mild sway of Great Britain, than they would have been under their own original governors. But in the vicinity of our South African colonies a far different system has prevailed, and till of late the outskirt settlers seem to have considered the aborigines and their possessions as their lawful prey; and we grieve to add that their predatory excursions were too much connived at, if not sanctioned, by the authorities who ought to have restrained them. We have no wish to enter into the hostile discussions with which political party-spirit has mixed up Cape colonial history; but the evidence now before us amply proves the disgraceful facts to which we allude; and, among other points, fully bears out what we asserted in former volumes in reference to the late Caffer war, which was provoked by a long series of acts of oppression and perfidy upon the part of the frontier settlers, and which, in the circumstances which attended it, cast no small share of blame upon the colonial authorities themselves.

But without entering into the wide field of discussion which these

general questions open before us, we shall select from the evidence one very important class of facts—we mean those which relate to the influence of Christian missions upon uncivilized natives. Among the witnesses examined before the Committee, were several gentlemen connected with Missionary institutions, whose evidence related chiefly to the three following particulars; namely,—1. Acts of cruelty and oppression committed by Europeans on the natives, and encroachment on their territories, or diminution of their population: 2. Measures recommended for the protection of the natives, and their moral and social improvement: and 3. Whether the experience of the several Societies has led to the belief that it would be advisable to begin with civilization, in order to introduce Christianity, or with Christianity, in order to lead to civilization.

The evidence given by the secretaries of three of the Missionary Societies, and by several other witnesses, upon the blessings of Christianity as a means of civilization, is so valuable, that we are glad to find it extracted and published in a separate form for wider circulation than it could command in the bulky and desultory parliamentary volume. To have such facts authentically attested before the legislature, and issued under its authority for the consideration of parliament and the country, is an accession to the cause of truth which deserves the gratitude of the public to Mr. Buxton and the other gentlemen who originated and so indefatigably conducted the inquiry. True indeed it is, that the pre-eminent cause why the Apostle Paul was not ashamed of the gospel of Christ, and why the believer still is not ashamed of it, is not that it conduces to the temporal well-being of individuals and nations, but that it is "the power of God unto salvation to every one that believeth;" but it is equally true that it has "the promise of the life that now is," as well as of that which is to come; and there are many reasons why this truth should be kept in sight in reference to Missionary labours. The protection and favourable influence of legislatures may thus be conciliated, and many secular obstacles be removed which it is not the office of faith unnecessarily to lay in the way, just in order to shew that it can triumph over them. The Christian, indeed, can require nothing beyond the express command of his Redeemer, to shew him that it is his duty to preach the Gospel to every creature; but even he feels encouraged by the spiritual promises annexed to the command; nor does he overlook, though he views as subordinate, those of a temporal nature; for why should he despise any gift which his heavenly Father bestows? A wild unclothed barbarian may be taught the way to heaven, and be Divinely led to walk in it; but we are not to despise the secondary benefits which follow in the train of the Gospel, and by which he becomes no longer a wandering savage, but a respectable Christian villager or citizen, "clothed, and in his right mind."

We will first extract a class of passages which shew the too general effects which European intercourse has had upon uncivilized nations. The painful facts stated require the most serious attention. The access of civilized men—more especially of those who profess and call themselves Christians—ought to have been a blessing to the heathen; whereas it has too often proved a curse. We might quote largely upon this subject, but the following specimens may suffice.

Mr. Coates (whose indefatigable and eminently judicious exertions, as one of the secretaries of the Church Missionary Society, deserve the warm gratitude of all its members), being asked whether any acts of cruelty and oppression by Europeans on the natives have been reported to him by persons on whom he could place reliance, specifies, among others, one which occurred in Cooke's Straits, as recently as 1830; and

is officially detailed by the Rev. J. Marsden, senior chaplain in New South Wales, to General Darling, then governor of the colony. The whole story is too long to transcribe; but the following is the substance:—

"The master of a British vessel, the Elizabeth, which was a flax trader in that part of New Zealand, with a view to further his procuring a cargo, invited a chief, his family, and many of his people, on board his ship, from a tribe hostile to that with which he was carrying on his commercial transactions, and under an engagement to massacre those individuals if the tribe with whom he was trading would supply them with a certain quantity of flax. In the event, he did induce many of that tribe, and some of their chiefs, to go on board, and many of them were massacred.

"If I may be permitted, I would read an extract from Mr. Marsden's letter, commencing at the period when the New Zealanders were induced to go on board the ship.

"'At length the captain, by his attention and promises, prevailed with the chief to go into the boat. He took with him his youngest brother, Ahu, (who is now with me, and whom your Excellency saw at Sydney,) and two of his daughters, young girls: two canoes attended him on board, laden with flax. When the boat came alongside, the chief had two marees, (which are hand-weapons of war, always used by the New Zealanders: they are generally made of stone, sometimes of hard-wood); the captain took one of the marees from him, and Mr. —— the other. When they came upon deck, the captain desired Ahu to go forward to the forecastle. The captain then took hold of the chief's hand in a friendly manner, and conducted him and his two daughters into the cabin: shewed him the muskets, how they were arranged round the sides of the cabin. When all was prepared for securing the chief, the cabin door was locked, and the chief was laid hold on, and his hands were tied fast; at the same time a hook, with a cord to it, was struck through the skin of his throat, under the side of his jaw, and the line fastened to some part of the cabin; in this state of torture he was kept for some days, until the vessel arrived at Kappetee. One of his children clung fast to her father and cried aloud. The sailors dragged her from her father, and threw her from him; her head struck against some hard substance, which killed her on the spot. Ahu, who had been ordered to the forecastle, came as far as the capstan, and peeped through into the cabin, and saw his brother in the state above-mentioned. The captain told him he would not kill him, but he should be his slave, and he would take him to England with him. After the chief was secured, the boat was sent on shore, and brought off the ten muskets and the two casks of powder. The chief's wife and two of the chief's sisters came with her in the boat, not knowing what had happened to Moweeterrane. The men that came off in the two canoes when the chief came were all killed, and the women who were with him. They had 100 baskets of flax with them, which were received on board the vessel. Several more canoes came off also with flax, and the people were all killed by the natives of Kappetee, who had been concealed on board for the purpose, and the sailors who were on deck, who fired upon them with their muskets.'

"This case was investigated by Governor Darling, in consequence of Mr. Marsden's communication to him, and means employed to bring the captain to punishment; but I understand the prosecution failed for want of evidence. The result was, that notwithstanding the atrocity and notoriety of the transaction, the guilty party escaped punishment. There was, probably, no European in that part of New Zealand, except those actually engaged in the transaction." pp. 6—8.

This is one among innumerable instances of murderous outrage; but though such scenes have been too common, they have not caused so much misery as the licentiousness of European crews, upon which there is much afflicting testimony in the volume of evidence, but which has been excluded from the volume of selections as inadmissible into a digest intended for general perusal. A few particulars, which we may venture to quote, will suffice to indicate much that we cannot. Mr. Ellis says:

"There have been, from the period of the establishment of the South Sea missions to the present time, a series of acts of aggression on the natives, committed by persons resorting to those islands. In many instances they have occasioned very serious loss of life to both parties; and the quarrels which have been thus destructive have generally arisen from acts of outrage or plunder on the part of the Europeans, partly connected with their violent seizure of the daughters or the wives of the native chiefs or others; partly occasioned by their forcibly taking any article, the produce of the country, which they might want; and also from a disregard of the superstitions of the country, while those superstitions were in existence and operation. Of the former kind, I would bring before the committee one that occurred in the Sandwich

Islands. I had departed from those islands a short time before it occurred; but it was reported to me by missionaries that I left there; they are American missionaries. The outrage was by the captain of a British vessel, and it was such as to jeopardize the lives of the missionaries and of a number of the natives. The facts of the case were these: the captain of the Daniel, a ship from London, in the early part of the year 1825, visited the Sandwich Islands; and before the captain left, he purchased a slave of one of the Sandwich Island chiefs, and took her on board his ship, as inmate of his cabin during the cruise, which lasted from the spring of the year till about the month of October. In the month of October the vessel returned to the port of Lahaina, in the island of Maui; and during the interval, such had been the progress of Christianity among the people, and of a regard to the justice and propriety of guarding the conjugal relation, that they had enacted a law prohibiting adultery, and other crimes which are a breach of it. This law they extended not only to the natives of the island, but to foreign visitors; and the rage of the latter, who came in the ships in the autumn of the year, was such that they could scarcely be restrained from acts of the most violent outrage. On this occasion the crew of the Daniel, in three boats, went on shore, armed, having the black flag flying. They proceeded to the house of the missionary, supposing that he had prevented the people from allowing the females to go on board the ships for the purposes of prostitution, declaring that they would have his life, or they would have females on board. The missionary had a few natives round the house, who endeavoured to protect him. A sort of skirmish ensued between the sailors on the outside of the gate and the natives on the inside; the natives defending the missionary and his wife from the crew of the British ship. They succeeded in keeping them off the premises till a report could get to the chiefs, when the latter immediately called out a number of armed men to preserve the settlement, some of whom were stationed to act as sentinels round the house. Thus they defended the missionaries' houses for three successive days; when the captain and the seamen, unable to accomplish their object, left that island, the island of Maui, and went to another. They did not succeed, I believe, to a great extent at that island, and ultimately left." pp. 41—43.

Mr. Williams, the missionary in the South Seas, mentions the following:—

"About three years ago; the —— whale ship was taken by the inhabitants of an island called —— Island; and a vessel of war went there sometime afterwards and fired upon the people, and I heard that about sixty or more of the inhabitants were killed upon that occasion. Now all persons who are acquainted with the circumstance, know very well that the captain and crew were the aggressors; the captain was a man of exceedingly wicked habits, and not content with the poor unfortunate females that came on board the ship, he made most of his crew intoxicated, went on shore, and was in the act of dragging off the chief's wife and daughters for the purpose of prostitution (and the chiefs are looked upon by the people as sacred), when they arose upon them and massacred them nearly all: a little cabin-boy only escaped amongst the casks.

"When was this? Three or four years ago.

"Was it the subject of investigation at New South Wales?

"No; there was merely an account of it given in the paper! but it certainly is desirable, if the natives are to be so severely punished for avenging their own injuries, that some steps should be taken to prevent our countrymen from inflicting those injuries." pp. 284, 285.

The witnesses attest that the European settlers in our colonies too often utterly disregard the territorial rights of the natives. The following are two questions put to Mr. Coates, with his answers:

"It has been stated in substance by a former witness to the Committee, that the rights of the natives on such occasions were grossly and shamefully disregarded; so much so, that their claims were scarcely considered to be of more value than the claims of the kangaroos or the wild dogs of the colony:—do you go as far as that in your opinion upon the subject?

"The question, I understand refers exclusively to New South Wales, to which my former answers apply. I think I can only in fairness restate what I stated before, that so far as my information goes, I am not aware that the territorial rights of the natives have ever entered into the consideration of the government in extending colonization in that quarter.

"Then you do not suppose that the individual settlers deemed it all incumbent upon them to consider the rights of the natives among whom they were intruding?

"I have never seen any reason to suppose that the settlers regard at all the rights of the aborigines of the country with regard to the territory." pp. 24, 25.

There surely needs no evidence to prove that the bad conduct of professed Christians to the natives of uncivilized countries must seriously im-

pede the cause of Christian missions. We will, however, adduce the general statements of the missionaries upon the subject. Mr. Beecham, for example, says:

"We have frequently had communications from our missionaries in the South Sea Islands, I mean the Friendly Islands more especially, respecting the ill conduct of the crews of merchant vessels visiting those islands, and the painful consequences resulting from their ill conduct to the natives. In order that I may save the time of the committee, I will read a letter which contains a fact or two illustrative of the ill conduct complained of. It is from the Rev. John Thomas, our senior missionary in the Friendly Islands, dated Tongataboo, the 20th of December, 1832:

"'I wish to make a few remarks on a painful subject; viz. the ill conduct of masters of vessels and their crews, at these islands. We have long been grieved to hear of the wickedness committed by our own countrymen who visit the Friendly Islands. It has spread its deadly influence far and wide, and presents an obstacle of no trifling importance to the extension of the gospel at many parts of this island, and is a constant stumbling-block to the infant church of Christ at this place. From what we lately witnessed, we find that the evil complained of is increasing upon us, and the consequences have been most afflicting. I do not hesitate to say, that eighteen out of twenty of the accidents which have happened at these islands have taken place through the depraved and wicked conduct of the crews, as they drink to excess, quarrel and fight among themselves, and insult and ill-treat the natives, especially the females, which leads to quarrels with the men, and sometimes with the heads of the people, who are not disposed to put up with such conduct from persons whom they can easily overcome. Designs are then formed to revenge the evils that they suffer; which lead to murder and theft, to the great loss of property to the owners of vessels, the disgrace of our common Christianity, and the English as a people, and the ruin and disgrace of the perpetrators, as well as the injury of the mission and the natives generally.'" pp. 27, 28.

To the following question, Mr. Coates, Mr. Ellis, and Mr. Beecham, all answer in the affirmative:

"Is it your opinion that Europeans coming in contact with native inhabitants of our settlements tends (with the exception of cases in which missions are established) to deteriorate the morals of the natives; to introduce European vices; to spread among them new and dangerous diseases; to accustom them to the use of ardent spirits; to the use of European arms and instruments of destruction; to the seduction of native females; to the decrease of the native population; and to prevent the spread of civilization, education, commerce, and Christianity; and that the effect of European intercourse has been, upon the whole, a calamity on the heathen and savage nations?" p. 52.

The witnesses do not mean to say that the intercourse of Europeans with savage nations must necessarily produce those baneful effects. Mr. Beecham speaks their united opinion, where, speaking generally of the character of our colonial policy, and the duty of amending it, he says:

"I do not imagine that colonization and commerce must necessarily prove injurious to the inhabitants of our colonies, and of the countries that our seamen visit. I think the reverse might be the case: I think that if colonization and commerce were conducted on truly Christian principles, they might be made the means of communicating the most substantial benefits to the different aboriginal nations of the world. What I said the other day related merely to matter of fact, that the general tendency of our system of colonization has been injurious. I say the general tendency, because I have not lost sight of the fact that there have been many religiously-disposed seamen and colonists, and other excellent individuals, who, in their intercourse with the natives in different parts of the world, have to some extent redeemed our national character. Having made this remark, in reference to the question of the preceding day, I would beg to observe, that I entertain a very strong opinion as to the evil of the principle on which our present system of colonization is based. I am not sure that I ought to say in this place all that I think and feel upon the subject:—but as you invite me to proceed, I must say thus much, that I do regard our present system as founded on a principle of injustice and wrong. When I read some of our Acts of Parliament which relate to the formation of our colonies, I find that the lands of certain countries are sold to the colonies, without any reference whatever to the aboriginal inhabitants: the very countries which, at the time when the Acts are passed, are occupied by various aboriginal tribes, are all disposed of as though they were waste and uninhabited regions. Now I must confess I have never yet been able to see the equity of such a proceeding. I have ever thought, and must still continue to think, unless eternal justice itself should change, that this is essentially and morally wrong; and that our colonization system is thus based upon a principle of unrighteousness. This I regard as the original cause of many of the evils of

which we complain; a great proportion of the ill consequences resulting from intercourse between the colonists and the natives are to be traced to this very source. I do not see what else can follow than very disastrous results. The colonists and the natives are necessarily brought into painful collision at the very outset; the one seeks to obtain possession of the lands secured to them by Act of Parliament, the other to keep possession of those very lands which are theirs by a prior right;—and what is the consequence? The whole history of colonization tells us: the natives have to retire, but they retire with irritated feelings, and in the spirit of revenge; and thus the foundation is laid, as the natural consequence of the wrong principle on which our colonization is based,—the foundation, I say, is laid of a system of painful and angry intercourse between the colonists and the natives for years to come.

"Now I make this remark, in order that I may go to what I think the very root of the evil, (for unless this is done, the measures you may propose will not meet the emergency of the case); and having thus traced the mischief to its source, an effectual remedy becomes the subject of inquiry. What can now be done? Our colonies have been too generally founded on this principle, and the natives have in consequence suffered, and are entitled to all the compensation which it is in our power to make. What is the recompence we have now to offer? I can see one, and only one, way by which our country can now place itself on something like a broad ground of justice, and make compensation to the natives whom we have thus injured; and that is by furnishing them with the means of Christian instruction and social improvement. Now that, I think, will be something like a fair remuneration for the loss of their lands. If we, as a nation, communicate to the aboriginal inhabitants of our colonies the means of Christian instruction and moral improvement; if we make them the participants of our common Christianity, and our social and civil privileges, we shall confer upon them advantages which will, I think, counterbalance the loss that they have sustained; for, after all, if the natives are brought to the enjoyment of Christianity and civilization, they will not need so great an extent of territory as they do now in their uncultivated and roving state; a much narrower compass of land will then be sufficient for their comfortable support." pp. 90—93.

When the duty is urged, of respecting the territorial rights of uncivilized nations, it is often replied, What justice is there in allowing savages to claim vast tracts of land which they cannot make the best use of,—whole forests being necessary to supply a few straggling huntsmen, which, if duly cultivated, would maintain millions of civilized men? Now we will never admit that duties can really clash, or that what *is* unjust can be right, or what is just wrong. The rights of property are among the most widely recognized of all institutions, and they can never be justly or wisely set aside by plausible theories. The savage may just as well ask why an English gentleman should be allowed to retain possession of a park which his ancestors have transmitted to him, and which might be turned into cottage-gardens to supply the destitute; or why one man should be permitted to earn in business as many pounds as another earns shillings or pence, and to purchase an estate which some of his neighbours would be glad to have for nothing. The aborigines of a country, like the finder of what belongs to nobody, have a right to the possession; and if civilized men wish to inhabit it, they are bound in justice not to make a forcible seizure, as has been hitherto the usual practice, but to gain by treaty or purchase what they need; and they will usually have no reason to complain of hard terms. We speak not of extreme cases; for as an Act of Parliament may permit a railroad, upon certain conditions, for public benefit, to be carried through private property, so circumstances may occur, in the intercourse of settlers with aborigines, which may justify coercive measures. But equity, and the Christian rule of doing to other men what we should wish them to do to us, must never be lost sight of. If they be, the retributive justice of God will avenge the oppressed, and guilt will be upon the head of the oppressor. Mr. Ellis remarks on these points:

"It has been our custom to go to a country, and because we were stronger than the inhabitants, to take and to retain possession of the country, to which we had no claim, but to which they had the most inalienable right, upon no other principle than that we have the power to do so. This is a principle that can never be acted upon without insult and offence to the Almighty, the common parent of the human family, and

without exposing ourselves, sooner or later, to the most disastrous calamities and indelible disgrace. No colony founded in plunder, or as is often the case in murder, whose first acts were those of flagrant injustice and cruelty, can be expected to prosper, if we believe in the righteous government of Divine Providence." p. 74.

Much of the evidence before us applies to the question, how the violated claims of justice can be practically secured to the natives around our colonies. Various suggestions are proposed, such as giving the colonial authorities a larger range of jurisdiction where necessary; and appointing local magistrates to take cognizance of offences committed by our countrymen against the natives in places to which our vessels resort; to which we would add some international arrangement, by which the magistrates may act against the subjects of any of the contracting governments, all making common cause against the evil doer. Mr. Coates suggests also in some cases a sort of scattered police. Mr. Ellis observes:

"In order to protect the natives and also our own countrymen, all our intercourse with the former should be based upon the principles of humanity, justice, and truth. It is a melancholy fact, that in almost every instance of the first intercourse between Europeans and uncivilized nations, there has been a cruel disregard of the first and strongest dictates of humanity. Europeans have proceeded under an impression that it was necessary, in order to secure or accomplish any objects for which they sought intercourse with the natives, to convince the latter of their power to chastise or to destroy; disregarding under this impression all considerations of right, we have generally had recourse to the deadly effects of fire-arms, and have generally become murderers in order to repress the confidence [of the natives in our friendly intentions] and to inspire them with dread. I could adduce from the South Sea Islands many instances of this. I might mention Capt. Wallis; he was the first of our countrymen that went there, about fifty years ago. The people were astonished at the ship; they were examining the flag that hung prominently over the stern of the vessel; it was considered they were taking too great a liberty, and that this might lead to unfavourable consequences, and a man was fired at, and life was destroyed before any intercourse had taken place between our countrymen and the islanders. There are some most affecting instances on record in the evidence of this Committee, and there are others that might be adduced; such as a ship sailing along near the shore of one of the islands, on which the people were crowding to see it, when the guns, charged with grape shot, were fired among them, for no other purpose than to shew them the power of the English. It should be laid down as a principle, in all our intercourse with uncivilized tribes, that persons thus disregarding the solemn obligations of humanity, thus deliberately taking away, without any just cause, human life, should be liable to the penalty which our laws inflict for the perpretation of the same crime at home." pp. 72—74.

"We shall further avoid one of the most frequent causes of dispute by recognizing their inalienable right to the soil they inhabit, and the productions of the soil, whether game or fruits and roots, on which they live; as in those countries where the people live by hunting, or as in the South Sea Islands, where they live upon the produce of the bread-fruit and cocoa-nut trees. I would earnestly recommend that it be enacted by Parliament, as a principle in the establishment of colonies, settlements, or factories, by British subjects, among uncivilized tribes, that no colony be founded, no house built, no garden inclosed, and no portion of land be occupied by any person going to those countries; or disposed of by any British subject in authority on the borders of those countries; or by any sanction of the British government, unless the same has first been secured by open treaty, the terms of which are understood by the native proprietors of the country, and agreed to by them, and which shall be preserved in writing for reference, to prevent future quarrels; or by equitable purchase. The transfer of their lands to strangers should not be a surrender imposed upon them by fear that worse consequences will follow if they refuse; nor should it be a purchase that should be merely nominal,—a bauble, such as a string of beads or buttons, in exchange for that on which their existence depends.

"I would further recommend that native authorities should be treated with respect, and that regard should be shewn to their laws and usages, so far as can be done without compromise of character or virtue. It is customary to treat them with contempt, and to consider it beneath us to observe the usages and laws by which their society is regulated: needless offence is thus often given." pp. 75, 76.

"There is no way in which Britain can exercise a more honourable, powerful, and beneficial influence over the aboriginal tribes on the borders of her colonies, than by being a mediator and arbitrator of peace. It is also necessary, in order to their moral and religious improvement, to encourage industry and commerce. It would, I apprehend, be a legitimate object of the British government, an act of judicious policy

as well as generous philanthropy, to send out individuals to promote agriculture and manufactures among uncivilized tribes on the borders of our colonies, to which the Christian institutions of Britain send, at their own charge, missionaries, to teach the principles of religion; to supply them with iron tools and stores, and whatever might assist them in the infantine state of their civilization." pp. 96, 97.

Mr. Coates forcibly urges the necessity of discouraging the introduction of ardent spirits; upon which topic Mr. Ellis, who has had much experience as a missionary, remarks:

"I would also beg leave to add, the desirableness of preventing, by every practicable means, the introduction of ardent spirits among the inhabitants of the countries we may visit or colonize. There is nothing more injurious to the South Sea Islanders than seamen, who have absconded from ships, setting up huts for the retail of ardent spirits, called grog-shops, which are the resort of the indolent and vicious of the crews of the vessels, and in which, under the influence of intoxication, scenes of immorality, and even murder, have been exhibited, almost beyond what the natives witnessed among themselves while they were heathens. The demoralization and impediments to the civilization and prosperity of the people, that have resulted from the activity of foreign traders in ardent spirits, have been painful in the extreme. In one year, it is estimated that the sum of 12,000 dollars was expended in Tahiti alone, chiefly by the natives, for ardent spirits. I am, however, thankful to be able to state, that the principles of Temperance Societies have been introduced, and the happiest results have followed." p. 81.

The witnesses speak strongly as to the necessity of appointing proper persons for residents and magistrates, otherwise more evil than good would accrue from their appointment. The notions, whether of pseudo-philosophers and visionary anti-christian philanthropists, or of those careless, thoughtless men whose policy is to leave the natives undisturbed in their vices and idolatries, so long as they are docile, and pay what we require, would be fatal to the experiment. On this subject Mr. Beecham remarks:

"If such residents as Mr. Busby, to whom reference has been made, were placed at the various groups of islands, very great benefit might accrue from the arrangements; but at the same time I should expect that much mischief would result from the appointment of persons of an opposite character. If a resident should adopt any such erroneous views of the character and wants of the natives as a European consul in a foreign country, who judged that if the native mind was subdued and softened by music, it might then be thrown into a new mould of character, and the condition of the people might consequently be improved; and if at the same time he should steadily oppose and thwart those plans and measures which experience has now demonstrated can alone elevate and improve a barbarous people; I do fear, that however useful he may be in affording protection to the natives against the aggression of the British subjects, this would be more than counterbalanced by the evil that he would occasion. In making these remarks, however, I would be understood as expressing nothing more than the strong opinion I entertain as to the care that must be used in selecting proper persons to fill so important an office." pp. 65, 66.

This leads to the general conclusion suggested by the whole evidence, that Christianity is the sovereign balm of nations; and that Christians, whether missionaries, or those who without the name are such in effect, are, under the supreme Physician of souls, the best healers of the wounds which sin has inflicted upon nations. Even as respects the temporal well-being of the heathen, the witnesses agree with Mr. Coates, who says:

"With regard to the social, moral, and religious improvement of an aboriginal people, as a consequence of the evidence I have already given, I state unhesitatingly that Christianity is the instrument to be employed." p. 83.

"If the European residents in any given country are wholly missionary, the results of their intercourse with the natives are purely beneficial, in my opinion. ... With regard to civilization and education, I have no doubt: with regard to commerce, I should infer the same beneficial consequences with respect to commerce, which I know to result with regard to civilization and education." pp. 56, 57.

In reply to the question whether we should begin with Christianity in order to promote civilization, or with civilization in order to promote Christianity, there is in the evidence of Mr. Coates a passage so clearly, ably, and conclusively reasoned, that we cannot refrain from extracting the main portion of it. We rejoice to read such a faithful exposition of

Christian truth in a parliamentary document. The question, however, involved a somewhat extreme answer; whereas Christianity and civilization may, and should, go hand in hand, as they always do at missionary settlements, and Mr. Coates and the other deponents state that they meant nothing contrary to this. When a European traveller in New Zealand, to his delight and wonder, saw a native miller come out of his mill with a sack of flour, this astonishing advance in civilization did not imply that the missionaries had begun with teaching agriculture instead of Christianity; any more than the evening chorus of praise in the church supposed that, bent on introducing devotional services, they had been contented to leave the people to feed on vermin and fern-roots. But, to proceed with Mr. Coates:

"If civilization be intended to mean the moral and social improvement of a people, my opinion is distinctly that Christianity is the instrument by which to bring it about. I form this opinion from several reasons, derived partly from the nature of Christianity itself, and partly from the history of Christianity. I feel the question proposed to me by the Committee to be a very serious one, and therefore trust the Committee will extend their indulgence to me in attempting an answer to it.

"I think I should not do justice to a question of this gravity without first adverting, and I will do it very briefly indeed, to the reasons for the opinion derived from the nature of Christianity itself. I find the preceptive part of Christianity tends to make men peaceable, honest, sober, industrious, and orderly. These, in my opinion, are the very elements of civilization, in the moral sense of it.

"I find in the Christian scheme, the doctrines of man's fallen state through sin—redemption by Christ—renovation by the power of the Holy Ghost—and the great and awful sanction of an eternal judgment. Now it is clear to my mind that the impression of these great principles on the heart of man tends directly to make him humble, self-denying, philanthropic, beneficent; apart from the consideration of those effects of the doctrines which may be considered more strictly of a religious or theological kind. These principles, I apprehend, cannot exist in force in any community without the moral and social well-being of that community being greatly promoted.

"I look again into the Christian scheme, and observe the very emphatic description of the Gospel; it is declared to be 'the power of God.' I think that the phrase must be understood to imply, in any reasonable interpretation of the words, a Divine influence accompanying the preaching of the Gospel. I see therefore in that, an arrangement and process by which the human mind is to be operated upon in a more powerful manner than any other agency that can be imagined.

"I look farther into the Christian scheme, and find it to be a revelation from God. Now if God be, as the Bible teaches us that he is, supreme in benevolence and beneficence, as well as in power, wisdom, and knowledge, then I think the inference is most clear and irrefragable, that to bring that revelation to bear upon mankind is to promote their temporal welfare, as well as to provide for their eternal salvation. I very slightly allude to these important topics, because I am unwilling to trespass unnecessarily for a single moment on the time of the Committee; but considering the extreme weightiness of the question, I think I should not have fairly brought it under the notice of the Committee without thus briefly referring to these considerations.

"But I pass to the second series of reasons; those which are derived from the history of Christianity. This is a branch of the subject of such immense extent, that it would be quite impracticable for me to do more than to glance at it in the most rapid way possible, on an occasion like the present. If I look at the state of the world when at the rise of Christianity it found Rome in the zenith of her power and glory, in the highest state of civilization, as civilization could exist in a heathen land, that mankind was ever advanced to, perhaps with the exception of Greece—which was already on the decline from her glory, and therefore I do not more particularly refer to Greece. In Rome, at that period, among other practices which I will not dwell upon, that of selling their prisoners of war into slavery prevailed; and that of exposing their prisoners of war in their public games. I find too, in Rome, at that period, their gladiatorial games; man opposed to man in mortal conflict. And this not an accidental occurrence; but an established order of things: exhibited not in private; not only occasionally; but habitually at their theatres, and to the most polished and distinguished of the whole population. What do I find at the expiration of a few ages? Christianity attains the ascendancy, and these things are extinct.

"I dwell on no other topic of ancient history, but come down to modern times. I contrast the state of the European nations with, I will not say those of Africa, but with the more civilized nations of Asia; and here I trace a distinction so broad and

obvious, that it need not be insisted on. I see clearly that it is Christianity which has conferred upon the European this distinction.

"I would only attempt further to illustrate this bearing of the subject, from three or four facts of a recent date. At a recent period suttees prevailed throughout our possessions in India: they are now prohibited. The voice of Christianity in this country unquestionably wrought the change. The abominable pilgrim tax is suppressed in India, by authority, and this was effected by the expression of Christian opinion and feeling in this country. I look back on the enormous evils of the slave trade. The slave trade is suppressed; and suppressed unquestionably by the force of Christianity in this country. I come to a still more recent period; a very recent one indeed. I see slavery abolished throughout the British colonies, and that at the cost of 20,000,000*l.* of public money; the result, most unequivocally, of the state of Christian principle and feeling in the country. A national act, I will venture to affirm, unparalleled in the whole history of human legislation, the glory of which redounds exclusively to Christianity.

"I now take up this question under a different aspect, and one with which the Committee may think that I am more immediately concerned: I mean as it is illustrated by the effects of modern Protestant missions. I look at the operations of the United Brethren in Labrador and Greenland. I do not dwell upon them, as the friend more immediately connected with those missions will probably give that evidence himself to the Committee. Again, I witness what has resulted from the labours of the Baptist, London, and Wesleyan Missionary Societies in barbarious nations; but neither do I dwell on them, the friends on my right hand having the means of exhibiting them fully to the Committee. But I notice more particularly those of the Church Missionary Society." pp. 99—103.

Mr. Coates proceeds with a very interesting detail, which we need not copy, as the majority of our readers must be well acquainted with the history of this excellent institution. We will merely note down a sample of the statements from New Zealand:

"The following passage is from a letter of Mr. George Clarke, a catechist, who has been twelve years in New Zealand.

"'I could not but contrast, in my own mind, the present appearance of these natives with their past situation. Here, thought I, are a number of poor cannibals collected from the different tribes around us, whose fathers were so rude, so savage, that for ten years, with much pain and vexation and exposure, the first missionaries lived among them, often expecting to be devoured by them. A few years ago they were ignorant of every principle of religion; many of them, like their fathers, had glutted in human blood, and gloried in it; but now there is not an individual among them who is not in some degree acquainted with the truths of the Christian religion, which, with the blessing of God, may be the means of his conversion. Not six years ago they commenced on the very rudiments of learning: now many of them can read and write their own language with propriety, and are completely masters of the first rules of arithmetic. But very few years ago a chisel made out of stone, of which many specimens have been sent home, was the only tool; now they have not only got our tools, but are learning to use them. It is true that this is but the day of small things: still greater and more permanent blessings await New Zealand. The Gospel is preached, the Bible is translating, scriptural precepts are taught with scriptural doctrines, and will, I hope, soon be practised, and then the whole train of blessings following the preached Gospel must be theirs also.'" p. 113.

"Extract of a Letter from Mr. R. W. Wade, dated 10th January, 1835.

"'The arrival of the press is, as we expected, hailed by our friends here as a memorable event for New Zealand; and as for the natives, those who assisted in bringing it ashore, shouted and danced on the sand when told it was 'ta pukapuka' (a book-press, or book-making machine.) There is an extraordinary demand for books all around.'" p. 116.

"Extract of a Letter from Mr. William Colenso, dated Paihia, 16 March, 1835.

"'Since the date of my last (January 31), which I trust came to hand in due time, I have been busily engaged in cleaning and setting up the printing-press, and getting it into working condition: laying cases, composing and working-off 2000 copies of a post 8vo tract of 16 pages, containing St. Paul's Epistle to the Ephesians and Philippians.'" p. 117.

"Extract from a Letter from Mr. R. Davis, dated Waimate, 14 December, 1835.

"When we last met at the Lord's table we had seventy-four native communicants; the number of candidates for baptism is considerable, and their number is increasing. The scene in the Waimate and its vicinity is much changed, and we may truly be said to live in a civilized country; our neighbours, those not connected with the sea-ports, are civil, courteous, honest, and teachable. Locks and bolts are but little used, and but little needed; working tools are safe, although lying in all directions. Ten years ago a person scarcely dared to lay a tool down, as it was almost sure to be

stolen; and even outside pockets were dangerous appendages to our clothing, as things were taken from them.'" p. 119.

"Extract from Mr. Davis's Journal, 25th June, 1832.

"'Our chapel could not contain the whole of our congregation yesterday, so that we shall have to enlarge it as soon as possible. Ripi and his party continue to listen with attention, and are steady in their attendance on the means of grace. The manner in which the Lord's day is kept by this tribe would shame many country parishes in England, even where the Gospel is faithfully preached. Their fire-wood is always prepared, and their potatoes scraped and got ready, on the Saturday afternoon, to be cooked on the Sunday; and this is no new thing, as they have proceeded in this way now for a long time.'" p. 120.

"Extract from a Letter from Mr. R. Davis, 1831.

"'You will, no doubt, be exceedingly glad to hear that the natives are beginning to itinerate among their countrymen to preach the gospel. Surely good times are near at hand for this country. Some of the lads who are living with me, and who have been principally brought up by us, go out now every Sunday, when the weather is fine, to speak to their relatives on the subject of religion; and the desire which these young men manifest for the salvation of the souls of their countrymen, evidently points out the nature of the religion which they profess.'" pp. 120, 121.

Mr. Beecham and others clearly explain, and also prove by facts, why Christianity must lead the way to civilization, and not sit still and wait its progress; namely, because nothing short of the love of souls will induce men to go out to civilize heathens; and because nothing short of the motives and transforming power of the Gospel will prevail with savages to resign their native customs for the restraints of civilization. That this is not mere theory, but actual fact, has been proved by numerous experiments; the results of which are so conclusive, that we are happy to find some of them here recorded in the annals of parliament for future reference; more especially as many of our statesmen and others betray much ignorance upon questions of this nature. The facts related take a very wide range; for they apply not only to the civilization of the heathen, but to the improvement of the half-uncivilized in Christian countries. In Ireland the scheme is being tried of reducing a rude multitude to good order, peace, and happiness, by means of a system of education, not grounded upon the word of God; nay, even in England a similar system is proposed to be tried by speculatists of various grades, from Mr. Owen to Mr. Hume; and at this very moment we find Mr. Dunn, the Secretary of the British and Foreign School Society, in controversy with a new and active party—including, we grieve to say, such men as Mr. Allen, of the Society of Friends—who are planning a general system which is not to shock the opinions of those who object to the use of the Scriptures, as, for instance, the Roman Catholics. We rejoice to see Mr. Dunn so zealously and ably advocating the free use of the Scriptures in schools; but upon the principles of modern dissent, the system of his society is not nationally tenable. Individuals may unite in a charitable institution upon what basis they think fit, and we are not finding fault with the compact of the British and Foreign School Society, which secures the introduction of the Bible into all its schools. But the introduction of the Bible into schools, aided by the public purse, involves the whole question of a church establishment. If it be wrong to support a national religion, it is wrong to support any thing that involves differences of theological opinion. The Roman Catholic, the Jew, the Deist, the Atheist, may fairly take up the weapons of the Dissenters against their own plans, and argue that an atheistical system of national education is as necessary to equal justice as an atheistical marriage act.

Under these circumstances we rejoice to record such historical testimonies as we are about to quote, in proof of the necessity of Christianity as an instrument of civilization. This is an important step gained; and though the case of missions does not directly involve the principle of the national worship of God, yet it embodies the elements which enter

into that question, even though some of the witnesses themselves do not perceive it; for if statesmen admit what these witnesses prove, they have but to transfer the doctrine from the case of the heathen to the circumstances of the partially heathen part of our own population, in order to see the duty of endeavouring to promote their spiritual welfare; and the discharge of this duty by a legislature is the establishing of a national church. Mr. Beecham relates the following facts:

"I may be permitted to furnish an illustration or two of the principle which I am now maintaining; namely, that civilization does not furnish motives sufficiently powerful to induce the heathen to renounce their former course of life. The first of the cases to which I shall refer, is derived from the experience of our society among the Chippeway Indians in Upper Canada.... The governor of Upper Canada had made many attempts to induce the Indians to renounce their wandering life.... They gave the governor credit for very kind and benevolent intentions; yet in answer to all his applications, while they thanked him for his kind intentions, they uniformly told him that they preferred their own mode of living to that followed by Europeans. This again was the case with the Indians who are situated in the neighbourhood of the river St. Clair. The governor made several attempts to induce them also to renounce their wandering habits, and devote themselves to civilized pursuits; but they also refused. I have here a letter from the chief himself in his own handwriting, in which he says, in reference to the attempts that had thus been made to promote civilization without Christianity, 'I have heard of no instance in this part of the country, where the plan of first civilizing the heathen Indians ever succeeded.'" pp. 126—128.

"I am not aware that our society has ever engaged in more than one attempt to civilize the heathen, in order to prepare them for the reception of the gospel: about forty years since an attempt of that kind was made by Dr. Coke, the founder of our missions. He was induced to form a plan for the purpose of introducing civilization among the Foulahs of Western Africa. A number of well disposed artizans of various descriptions were engaged to go and settle among the Foulahs, and it was calculated, that after some progress had been made in civilization, missionaries might then be sent to preach the gospel to those whom civilization should have thus prepared. This undertaking made considerable stir at the time. It was patronized by Mr. Wilberforce and other leading men of the day, and great expectations were excited respecting its success. However, it failed entirely; and it failed for this very reason, that the agents who were engaged to carry the scheme into execution did not find sufficient motives to induce them to persevere." pp. 124, 125.

"Although Dr. Coke was not able to find men who were willing to give up the comforts of civilized life in order to teach them civilization, we easily found men who would leave their native country, and go into the interior of Africa and settle among them, for the purpose of teaching them the gospel. We commenced a mission amongst this people about two or three years since. I am happy to say that the mission is of the most hopeful character; the Foulahs listen to the gospel, and several of them have already given proof, by a change in their tempers and their lives, that they have experienced its saving efficacy*.

"In regard to the Chippeway Indians, I have to state that they are comprehended in our missionary plans, and that the success of our exertions among them has been very great. The chief to whom I have made reference (Peter Jones, by his baptismal name) was the first convert to Christianity.... Since that time our endeavours have been attended with such success, that we have now ten very prosperous missions among the Chippeways and Mohawks, and other Indians. We have several native preachers among them. This same chief has now for some years been a preacher, and is engaged in translating the Scriptures into the Chippeway language. He has, I believe, completed the greater part of the New Testament, which has been printed." pp. 122—131.

The following evidence is even still more important, since it is the statement of a member of the Society of Friends, Mr. Elisha Bates, who was a slow convert to his present opinion:

"The Society of Friends have been engaged for many years past in efforts for the civilization and improvement of several tribes of Indians in the United States. The yearly meeting of Ohio, to which I belong, has had for a number of years, perhaps thirty or forty, the remnant of the Shawnee tribe of Indians under their care. I am myself a member of the committee that has had charge of that concern, and have been since the year 1817, at which time I emigrated to that state. The prosecution of the

"* The communicants, upwards of two hundred in number, on Macarthy's Island itself, the head of this mission, are principally 'Liberated Africans,' of various tribes and nations.

labours of that committee has led me into some acquaintance with the previous measures and actions of the society. I think that the Society of Friends and the Indians of different tribes in the United States have been in some sort of connexion since the year 1681, at which time William Penn addressed a letter to the Indians of Pennsylvania, and the following year he held a treaty with some of the tribes near Philadelphia, and the result of that first communication and of the treaty has been a settled friendship and good understanding between the Friends and the Indians generally.....

"The plan which the Society of Friends adopted in their early intercourse with the Indians was, to attempt civilization first. The religious communications, so far as I am informed, and I have made it a subject of some investigation, were those of a very general character, recognizing the being of a God, and the accountability of man, but not with special reference to the peculiar doctrines of the Christian religion..... An idea seemed to have been formed that civilization was to make way for the introduction of the doctrines of the Christian religion. Within the last few years we have had occasion to review the whole course of proceedings, and we have come to the conclusion, from a deliberate view of the past, that we erred, sorrowfully erred, in the plan which was originally adopted, in making civilization the first object; for we cannot count on a single individual that we have brought to the full adoption of Christianity." pp. 184—187.

"If you had to recommence the same undertaking, would you now begin with Christianity? Decidedly we should.—And that in consequence of the experience you have had? Yes; and a full conviction that the experiment has failed; and the plan now adopted is to make Christian instruction the primary object." p. 189.

Mr. Beecham gives the following account of the manner in which the introduction of Christian instruction is found practically to operate.

"The circumstance of our always finding civilization following in the train of the gospel, is of itself a presumption that Christianity has something to do with originating it; but I think, on examining the subject, I can perceive something between the two like the relation of cause and effect. No sooner does the gospel begin to operate upon the mind of the heathen than it leads to the first step in civilization. It is shortly seen to be indecorous and improper for persons to meet together in a state of filthiness and comparative nudity in the public worship of Almighty God. The people themselves are soon made to feel, under the teaching of the missionaries, that a more decent exterior is necessary; and thus the first step is taken in civilization, and clothing is introduced. As the next step, the gospel induces a settled course of life, and tends to promote industry. The people, having become desirous to hear the gospel preached, find it necessary to renounce their wandering life, and to have a settled abode, in order that they may enjoy the regular ordinances of religion. That follows as a kind of necessary consequence. They cannot attend the ministry of the gospel, the influence of which they are beginning to feel, and the ministry of which they are desirous to enjoy, without changing their mode of life. Having changed their mode of life so far as to take up a settled abode, industry becomes necessary for them to maintain themselves; they are no longer dependent upon the chase; and industrious habits are consequently formed. Education, which is another step in the process of civilization, seems naturally to follow. The missionary in preaching to the heathen does not deliver his own opinions: he does not speak on his own independent authority; but he tells the people whom he addresses that the doctrines he delivers are all found in a book, which he holds in his hand, and which he calls the word of God; and which he tells them it is important that they should be able to consult. This creates in their minds a desire for school instruction, and many are soon found in the character of pupils, anxiously endeavouring to learn to read the word of that God who has been so lately made known to them. Then follows another stage of the civilizing process: the gospel originates the moral virtues, truth, honesty, fidelity, chastity; and denouncing polygamy, a fruitful source of evil among savage people, it maintains the sanctity of the marriage vow; and thus does it produce, as its direct and proper effect, the virtues which constitute, to so great an extent, the bond of civilized life. In intimate connexion with the moral virtues, the gospel brings in the humanities of life. While it enforces that the husband shall be faithful to his one wife, it enjoins also that he love her as "his own flesh;" and thus it raises woman from that state to which heathenism invariably depresses her. The gospel teaches parents to love their offspring, and to regard them as immortal spirits confided to their care, and which they are under obligation to train for eternity; and the mind of the heathen, being brought under the influence of this teaching, at once infanticide is abolished. The gospel imposes on children a corresponding obligation to love and reverence their parents; and no sooner is this obligation felt by the heathen, than they are seen comforting and supporting their aged parents, instead of leaving them to perish in the jungle, or be devoured by wild beasts. Then again the gospel enjoins on all to be merciful and forgiving one to another, as they hope to be forgiven of God; and this is no sooner admitted than an end is put to violence and deeds of blood. It

is in this way I trace the necessary connexion between Christianity and civilization, and perceive how the former originates the latter." pp. 167—170.

To these moral benefits must be added those of a civil, political, and commercial character. In fact, while the missionary is directing his energies mainly to spiritual results, he is indirectly promoting the welfare of the natives in many other ways; and is also aiding the commerce of his own country. Take the following cursory illustrations, in addition to those already presented in former extracts.

"I think (says Mr. Williams) the South Sea islands are assuming a very great importance, in connexion with our nation generally. For instance, at the island of Tahiti and the Society Islands, there is now from 60 to 100 sail of shipping touch in the course of the year; they get provisions at very little expense; they can refit their vessels, and they can recruit their crews. This of course is of great importance to a commercial people such as we are; and I think also there is a great advantage accruing to our country by means of missionary labours, in a commercial point of view. A few years ago they knew nothing of European manufactures, and now there are hundreds and thousands of them wearing European clothing, and using European articles, such as tools, and various other things. Wherever Christianity is introduced, of course European clothing and European habits are introduced. There is not a single person in any of our congregations but is dressed very respectably." pp. 310, 311.

"I suppose there were 100 tons of sugar made in the island of Tahiti last year; we have taught them that art. I have made several sugar mills for the people; several of my brother missionaries have done the same. Whenever we send native missionaries we instruct them in all we ourselves know. I suppose the market we shall find will be New South Wales and the north-west coast of America, and the Sandwich Islands. Cocoa-nut oil also we have taught them to make; I rather think there is a considerable duty upon that article. And now arrow-root we have taught them to prepare, which they now do in great quantities; but there is rather a heavy duty upon that when imported into England; it is a trifle from British colonies, but 2*d.* a pound on all that is introduced from the islands. Now, if some liberal policy were adopted towards that infant people for a few years, it would assist them materially. The affair of the tobacco (the duty), to which I alluded, acted as a dead weight upon our exertions." pp. 314, 315.

"I have not sent out a single native missionary from my station that I had not taught myself the art of turning and rope-making, and soap-boiling, and salt-making from the salt water, sugar making, and various other things that are applicable to their wants, such as carpentering and chair-making. We put them under a course of instruction in the useful arts before we send them away; the art of making lime also from the coral rock, and erecting superior houses to those which they were in the habit of making before Christianity was introduced among them....Instead of their little contemptible huts along the sea-beach, there will be a neat settlement, with a large chapel in the centre, capable of containing 1,000 or 2,000 people; a school-house on the one side, and the chief's or the missionary's house on the other, and a range of white cottages, a mile or two miles long, peeping at you as it were under the splendid banana trees, or the bread-fruit groves, so that their comfort as well as their happiness is increased, and altogether their character is elevated." pp. 306, 307.

"I built a ship, and when the natives saw what could be done upon their own islands, with their own materials, they imitated the example, and have now many small vessels of their own building, just like our ships, instead of their own canoes, twenty to fifty tons burden." p. 293.

But enough;—these results are gratifying, and ought to convince even the infidel that Christianity is an invaluable blessing to the world; and that the promoters of Christian missions, instead of being, as they suppose, fanatics, are the best benefactors of their species even in relation to earthly concerns. But when to this is added the infinite value of the human soul, and the infinite price paid for it, who can duly estimate the importance of these sacred operations? Let us not then be weary in well-doing, but be stedfast, unmoveable, and always abounding in this and every other work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

COMMENTARY ON THE SERMON ON THE MOUNT.

Family Commentary upon the Sermon on the Mount: by the late HENRY THORNTON, Esq., M. P. 1 Vol. 8vo.

THIS volume was lately given to the world under the editorship of Sir R. H. Inglis, Bart., M. P., who printed, in 1834, a posthumous volume of Family Prayers from the same pen. The Prayers have circulated widely; and the Commentary will also, we hope, obtain an extensive circulation: Sir R. H. Inglis says of it,—

"The editor, in committing this work to the blessing of God, and looking to that blessing, only, for its success, cannot withhold the expression of his own opinion, as more than justifying him in the publication, that, so far as he knows the works of the best divines, no other Commentator on the same portion of Scripture has combined, in an equal degree, a deep knowledge of the human heart, with an extensive experience of human life; vigorous common sense, with high and holy wisdom; Christian love, with Christian faithfulness. He has no hesitation in adding his belief, that, so far as can be said of any human being, the author lived in the spirit of his Commentary." p. vi.

We know not that we need qualify these remarks; for, though various commentators have their peculiar excellencies, yet, in the points alluded to by Sir Robert Inglis, the present work is particularly valuable. Mr. Thornton's writings exhibit an earnest simplicity; a practical wisdom; a searching, pointed, yet affectionate style of exposition and exhortation; a lucidness which renders easy and natural what is by no means common-place but often very striking and original; with a constant Scriptural application of Evangelical doctrine and precept to the actual business of daily life. The compositions of this eminently wise and good man are not unknown to the earlier readers of the Christian Observer; for he was one of our first, and most able, and frequent correspondents. He died in 1815, at the comparatively early age of fifty-five, when his character and talents were in their maturity; and we know not that he left behind him a man of more powerful mind, of greater rectitude of principle, or of more firmness and independence of character. His public labours as a statesman, more especially in matters of finance and in his exertions for the abolition of slavery, are recorded upon the page of national history; and the publication now before us will shew what were the principles which ruled his heart and regulated his conduct. We regret that no suitable memoir of him was ever given to the public; and Sir R. H. Inglis would have performed an acceptable service if he had employed a few prefatory pages in supplying this defect. Our readers may see a brief Obituary of him, with a few additional remarks, in our volume for 1815, pp. 72, 127. They will also find in our volume for 1819, p. 294, a series of posthumous hints and fragments from his pen, which he had intended to work up into papers for our pages. In our volume for 1816, p. 204, there is a commentary upon Romans i., written by him, which exhibits that just, solid, and useful method of interpreting Scripture which characterizes the Commentary now before us; indeed we believe that this Exposition of the Sermon on the Mount was at first designed for the Christian Observer, but it probably swelled beyond the original intention.

Our present duty, after cordially thanking the much-esteemed and respected senator who has edited his friend's posthumous writings, is simply to give a few extracts, as a sample of Mr. Thornton's exposition and application of that blessed portion of the sacred text which he has selected for the fruitful contemplation of his readers. All Scripture is given by inspiration of God, and one part is not to be set up above the rest, as though each, for its particular object, were not perfect: but without any disparagement of a jot or tittle of what God has seen fit to

place upon record for our learning, we may surely study, with peculiar interest and profit, the express words of our blessed Lord; and, among them, no portion more so than this Divine summary of Christian doctrine, privilege, and duty.

The following is Mr. Thornton's definition of the word righteousness, as used by our Lord (Matthew v. 6):—"Blessed are they which do hunger and thirst after righteousness." Some confine it to the fruits of righteousness, forgetful of the principle; while others, in order to avoid a delusive dependence for salvation upon human righteousness —which, they truly say, cannot be meritorious—represent our Lord as alluding to "the righteousness of God in Christ," which is the ground of our justification, and which we are to hunger and thirst after, to the exclusion of pharisaical self-confidence; a very seasonable caution in its place, but clearly not the statement directly set forth in this text. Mr. Thornton takes a larger, and we believe a truly Scriptural view:

"The word 'righteousness,' when it occurs in the old Testament, commonly stands for the whole of religion. It there includes duty to God as well as to man,—faith as well as practice: and the word is here to be understood in a no less general sense; for Christ, who was by birth a Jew, and who for the most part spoke to the Jews, addressed them in those expressions which were common in the Old Testament; usually intending, however, to give to His words that more exalted meaning which was required by the spirituality of the new dispensation.

"The term 'righteousness,' when here used by Christ, may, therefore, be understood to imply every thing which characterizes His religion. As the expression, when used by David, stood for the whole of the religion of the Old Testament; so here in the mouth of Christ it stands for the whole Gospel: for things to be done, as well as truths to be believed; for doctrine, and for practice; for duties, and for privileges also." pp. 10, 11.

Mr. Thornton might with advantage have shewn the bearings of the doctrine; for there is much danger of our not perceiving the freedom of the grace and pardon offered to us in the Gospel, and of striving after righteousness in a legal instead of an evangelical spirit. We may explain our meaning by referring to his definition of the righteousness of the Scribes and Pharisees, which our Lord tells us (ver. 20) must be exceeded. Mr. Thornton says that it was defective, because it was merely in appearance, being an affected sanctity, and not real or inward, but only the offspring of vanity and the love of estimation; and further, that it was partial, not universal; and lastly, that it "carried no virtue to its proper height;" all which is true, but it is not the whole truth; for, supposing that a person endeavoured to avoid all these defects, and that so far his righteousness exceeded that of the Scribes and Pharisees, still it would not be such as could merit heaven. Another caution would be necessary; for even this improved righteousness would not leave us guiltless before God; and the very aspiration after rectitude would shew the need of the blood of atonement. All this is implied by Mr. Thornton, and is elsewhere fully expressed; but in a family commentary, to be read by sections, repetition is not superfluous. A man may be a Pharisee who thanks God that his righteousness exceeds that of the Pharisee; and we cannot but think that our Lord, in shewing the particular defects of one class of men, whose righteousness was such as is described by Mr. Thornton, intended to lead his hearers to examine their hearts according to the spirituality of his law, in order that they might discern their need of a better righteousness than their own for their acceptance with God. Mr. Thornton, in the concluding pages of his exposition, places this matter in so scriptural a light, that, both in justice to him, and for the better understanding of our Lord's sermon, we will copy his remarks. He introduces two classes of persons, or rather two stages of the Christian life; first, that in which the sermon on the Mount leads to a right discernment

of the spirituality of God's law, and to serious inquiry and earnest prayer; the second, that in which from Sinai he repairs to Calvary and finds, in the atonement of Christ and the promised influences of his Holy Spirit, exactly what his necessities and duties require. We cannot abridge the passage without mutilating it.

"It must be borne in mind, that there is another large class, who have another way of deceiving themselves: they are practical in their ideas, both of morality and religion, and they take great credit for being so. But their sayings are not the sayings of Christ; they are the sayings rather of the heathen moralist, or of the prudent man of this world: their morality does not amount to Christian morality; nor their practice to Christian practice. It may be useful to call to the recollection of such persons those Christian precepts which are contained in the Sermon on the Mount; and to point out in what manner a truly practical hearer of those sayings of our Lord would be likely to meditate upon them.

"'I perceive,' he would say to himself, 'that this new Prophet who is come into the world, and has been working so many miracles in proof of his Messiahship, delivers a far different doctrine from that to which we Jews have been accustomed. How many new truths have been taught us: truths, also, which He declares that we must reduce to practice; for the conclusion of His sermon has been one continued warning that *we are not His real disciples, unless we do the things which He hath commanded.* I perceive that the poverty of spirit of which He hath spoken must be truly felt by me; that I must also know what it is to hunger and thirst after righteousness; that I must become meek and peaceable; that I must be content to be very serious, and even to mourn for a while, if I may but be comforted hereafter; that I must acquire a disposition to show mercy, to forgive injuries, to love even my enemies, and patiently to bear such provocations as may be offered to me. I find, that I must also lend and give away my substance with a large and liberal spirit. I learn, that I am no longer to do any thing to be seen of men; and that the whole fabric of my superficial and external virtue, which had been chiefly founded on a regard to character with my fellow-creatures, must be pulled down, in order that it may be succeeded by a principle of real purity in my very heart. How utterly have I mistaken that law of God to which I had been fancying that I paid obedience.

"'I now understand that the law requires me, not only not to kill, but not to be so much as angry without a cause: not only not to perjure myself, but not even to use an expression which implies a want of reverence towards God: not only not to commit adultery; but not to indulge an unchaste idea in my imagination. I find, also, that if I become a follower of this Jesus, I am to expect persecution for righteousness' sake. I have been informed that my prayers, instead of being offered up only or chiefly in public, and consisting of vain repetitions, must be put up daily in my secret chamber, and out of a pure and forgiving heart, for the pardon of my sins, and for the supply of the perpetually returning wants, both of my body and of my soul. By this heavenly Teacher I have also been instructed, that I must no longer lay up treasure in this world; and that, if I hope to have a treasure in heaven my heart must be there also: that, so elevated must be my mind above earthly things, that I must lay aside all that multitude of anxieties by which I have been troubled: that I must not be careful even for my necessary food and clothing, nor for any of the things of this mortal life, but that I must acquire a new calmness and resignation as to all the events of this world, whether prosperous or adverse; seeking first the kingdom of God and his righteousness, and quietly trusting that the greater blessings being obtained, all other things, which are really needful for the body, will be added unto me.

"'Moreover, that disposition which I have had to judge others, must now, as I perceive, be exchanged for a disposition to judge myself. To do, also, to others, as I would they should do unto me, must henceforth be the great rule of my life. How exalted is that purity to which I am called: I am to be a light of the world—I am to be as a city set on a hill—I am to be that salt which is to season the whole earth—I am to be one of only a little flock; for strait, I am assured, is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

"'But how,' he would likewise add, 'shall I ever be sufficient for these things? Do thou, O my Saviour, still direct and teach me. Do thou also sustain and comfort me. To whom shall I go but unto thee; for thou hast the words of eternal life? Already thou has opened mine eyes, in some measure, to see both my past sinfulness, and my further duty. Pardon, O Lord, all that is past. Shew me more clearly that way by which I may be forgiven; and instruct me whence I may gather strength to perform those great things which thou requirest of me.'

"In some such manner as this, would the practical hearer apply the Sermon on the Mount, and meditate upon it. Such an one would continue to be found among the followers of Christ; his faith might fail for a time, like that of the Apostles, at the trying period of the crucifixion; yet he would afterwards be numbered among the

hearers of the Apostles, and among the multitude that met together on the Day of Pentecost. This man would also be of the number of that infant Church, which continued stedfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. I add, that he would also be one of those persons to whom the Epistles now extant are addressed: he would be one of the saints, the called, the sanctified in Christ Jesus. He would be a serious and earnest reader of those Epistles, and a partaker of that excellent spirit with which they are written.

"It is unnecessary, after giving this description, to draw a second picture of the serious and practical hearer or reader, of the same Sermon on the Mount, who lives at the present day.

"Suffice it generally to remark, that such a one will partake in all the same feelings with the man whom we have just described; and also will unquestionably be disposed, in like manner, to attend not to this sermon only, but to all the other words both of Christ and of his Apostles.

"This point is here particularly mentioned, by way of reply to those who profess to draw the whole of their religion from the Sermon on the Mount, assuming that all which is material in Christianity must of course be found there, and forgetting that saying of Christ himself to his disciples, at a period subseqent to this—'I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth. He shall glorify me; for he shall receive of mine, and shall show it unto you.'

"The serious and practical hearer of the present day will therefore add, to the precepts given in the Sermon on the Mount, all the other precepts of his Bible; and to the whole preceptive part of it he will add all that is doctrinal. Alarmed by those declarations of the spirituality and strictness of the Divine law, which the Sermon on the Mount furnishes, he will receive with joy that soul-reviving truth, that 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;' and that 'by him all that believe are justified from all things from which ye could not be justified by the law of Moses;' for it is unquestionably one end of that searching discourse of Christ to prepare the mind for these doctrines.

"Filled, also, with a sense both of his own weakness and of the high nature of that holiness to which (as the same sermon shows) it is absolutely necessary that he should attain, how earnestly will he now seek by prayer the help of God's Holy Spirit. He will put on the whole armour of God; he will search through all parts of Scripture for every thing which can contribute to make him wise unto salvation; he will attend in an especial manner to the affecting history of his Saviour's death, and to the doctrines resulting out of it; nor will he lightly esteem the writings of those Apostles whom Christ sent forth for the express purpose of evangelizing the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

"This then is the man who builds his house upon a rock. His is a religion which shall never disappoint him. It is no baseless fabric which shall be overthrown by the first rising storm. This man, if affliction and trouble should fall upon him, shall find the consolations of Christ dwelling in him; if persecutions should come upon him because of the word, he shall not be offended; if death should draw near, he shall face that king of terrors; and when the Day of Judgment shall arrive, he shall be counted worthy to escape all those things which are coming on the earth, and to stand before the Son of Man, for he has not been a mere hearer of the word, but a doer of it. His faith in Christ has not been that faith which is without works, and which is dead being alone; but it has been proved to have been true faith by its fruits. His confession of sin has not been confession of the lip, but the real language of a humble, broken, and contrite heart; his love to his Saviour has not consisted in saying 'Lord, Lord,' but in doing the things which he hath commanded.

"Being therefore thus safe for life, for death, and for eternity, he may be likened unto a wise man who built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded on a rock.

"'But whosoever heareth these sayings of mine,' says Christ, 'and doeth them not, I will liken him unto a foolish man, that built his house on the sand.' It matters not what profession such a man has made, what doctrine he has heard, or what preacher he has followed: only to hear even the best doctrine is not to build on the right foundation: his house is upon the sand. The religion of such an one is a slight and unsubstantial thing. It will not abide the test when the storm comes which is to try it; and there is a time approaching when every one's building shall be tried. That fair edifice, with which he hath for a while pleased himself, shall fail. All his high hopes and confidences shall be thrown down. The house which he had reared to himself for eternity shall fall, for he had built it on the sand; and great shall be the fall thereof." pp. 212—220.

Our readers will perceive from these passages that though Mr. Thornton recognizes and embodies the doctrines of grace, the general tendency of

his remarks is rather to lead men to inquire whether they have rightly received them. The scope of the portion of Scripture on which he comments may have in part given this complexion to his writing; though we cannot also but think that, like Mr. Scott, the commentator, he had seen so much of a profitless, heartless religion, sound in theory but lax in practice, as to make him consider it necessary to enforce strongly the duty of acting out our knowledge of the Gospel.

We might illustrate these remarks by numerous passages addressed, not to persons wholly ignorant and careless of religion, but to individuals and families specially professing not to be in or of the world, but who nevertheless drink deeply into its spirit. Much of the value of the volume lies in its discriminating appeals to persons thus circumstanced, and to its application of our Lord's warnings to the habits, dangers, and temptations, of those who call themselves His disciples in modern days. A few illustrations must suffice:—

"The sanctity of the Pharisee was an altogether external and affected sanctity. He loved to clothe himself in a long robe: and to receive frequent greetings in the market place; and to be called Rabbi. He made in the very streets long prayers; gave alms in the most public manner; and thus endeavoured to attract the veneration of the people. He did all to be seen of men.

"It may be material here to remark, that in these days vanity will not shew itself in the same manner. Devotion is not in the same credit now as in the days of the Pharisees. Men are sometimes tempted in our age to lay claim to less religion than they really possess, rather than to pretend that they have more. The love of estimation led the Pharisee to say long prayers. Let us beware, lest our love of estimation should ever lead us to neglect saying our prayers, through the fear of some fellow creature who may be present. We may be guilty of the same sin with the Pharisee; and yet act in a different, and even contrary, manner. The vanity of the Pharisee was his sin. Beware, then, of vanity. Act not, as he did, from mere regard to character. Be not honest, only from a regard to character. Be not sober, only from a regard to character. Be not chaste, only from a regard to character. If reputation be the spring of all your morality, then your morality is just as superficial as was the religion of the Pharisees." pp. 39, 40.

"There are a variety of ways in which the subject before us ('no man can serve two masters') may be considered. The passage may serve to reprove some persons who are too much conformed to the world; and yet possess certain religious feelings. Perhaps, they are free from great vices: they do many benevolent and useful things: they also praise pious people; and so far, all is well. But there is another side to their character. The world has a strong influence over them; they wish, indeed, to ascend to heaven when they die; but they cannot bear the thought of losing that estimation among worldly persons of which they are in possession. They obey God in some things; they obey the world in others. They are pious in the closet, but when they come out of it they are conformed to the world. On the Sabbath-day they are in the house of God, and in the congregation of the faithful; but they are among the scenes of dissipation in the week. 'They say as the world says; they go where the world goes; they do as the world does.' They are enslaved by the customs and opinions of their worldly friends and neighbours. The desire of the favour of the world being therefore stronger in them than the desire of the favour of God, the world is their master, and not God: or they try, it may be said, to serve both; forgetting that 'no man can serve two masters,' and that 'ye cannot serve God and Mammon.'

'It is not uncommon to see parents cultivate a certain sort of piety, as a thing graceful and ornamental to a young woman; while, at the same time, they have the utmost dread of its being carried to the inconvenient length of rendering her in any way particular. But how ill do such parents understand the true nature of the religion of Christ. How little also do they consult the real interest of those whose souls God has committed to their charge. The piety of young persons thus educated is commonly superficial, and soon vanishes; but if it prove real, they become, perhaps, entangled through their parents in some worldly connection, which constitutes the trial of their remaining days.

"We may also employ this passage in the way of reproof to some apparently serious, but not very consistent persons. We now speak of those who talk much of religion, and pass many an hour among those whom they deem religious; who frequently attend on the means of grace, and are zealous for the Gospel: but, though much of their time appears to be very properly spent, and a certain part also of their substance, yet a large portion of their day is consumed in idleness; and a part of their money, in ministering either to their vanity or their luxury. They allot to religion the time and

money which they judge to be due to it: but they conceive the remainder to be their own; and are not aware that true religion requires a constant principle of fidelity to God in the heart; and the devotion of all our time and of all our talents to his service; though the manner of doing this, like the employment of different servants, or of the same servant at different periods, will be various. Such persons should be taught to fear, lest they also should be found to serve two masters, permitting them to reign by turns, and thus to have a divided empire over their hearts.

"Finally, let us all remember that our preference of God over every other master must be decided. Let us also bear in mind that the world is the great enemy and rival of God. 'Love not the world, nor the things of the world. If any man love the world, the love of the Father is not in him.' It is called in Scripture 'the evil world,' 'the wicked world,' and the world which 'lieth in wickedness.' Conformity to it is the great source of ruin to persons of the upper class; and to break with it is the great difficulty. But we must break with it, if we would become the friends of God.' pp. 133—136.

One strongly-marked feature of this exposition is its heart-searching character. The reader feels that he is dealing with one who knows much of what is passing in his conscience; and who, though he cannot tell him *all* that ever he did, which God alone can do, yet can tell him a great deal more than he perhaps wishes to remember. The following passages will exemplify this scrutinizing characteristic.

"Men choose to be neither in one extreme, as they call it, nor in the other; that is, neither to practise Christian virtue, nor yield themselves up to notorious vice. Regard to character is the motive to all that middling kind of virtue which most abounds: and since regard to character is the motive, since all is done in order to be seen of men, they shall have no reward from their Father which is in heaven. These persons are not in favour with God; these are not the true Christians. We must look to persons who are aiming at a higher virtue, at a virtue to which love of reputation will not carry them, in order to find even the existence of true Christian grace. Alas! how many decent and respectable persons would find themselves unchristianized if they would attend to this one consideration.

"But let our attention be turned chiefly to ourselves. And does our imagination never present to us the idea of some admiring friend, or group of friends, whose expected praise is the incentive to the diligence which we are using, to the self-denial which we are practising, and to the honourable deeds which we are performing? Is our mind apt to ruminate on the complimentary things likely to be said to us, by this or the other man? Is it a very mortifying thing to us, to be disappointed of some expected praise, and a bitter thing to be blamed? Does our heart sink at the thought of having to face unpopularity and reproach?—On what principle do we choose our friends and acquaintance? Do we cultivate familiarity chiefly with those who gratify our vanity, with those who flatter our persons, admire our wit, judge highly of our talents, respect our judgment, and approve our sayings? and, on the contrary, do we dislike those, however amiable and excellent, who perceive our faults, who are too conscientious to flatter us as others do; or whose manifest superiority is a disadvantage to us?" pp. 74, 75.

"Let us inquire whether *we* are not circuitously and indirectly seeking our own praise. Some endeavour to reflect honour on themselves by speaking highly of personages with whom they are intimate. Some, in short, seek a reputation for humility by the modest things which they say; some, the praise of candour, by the liberal things which they say; some, a name for kindness, by the soft things which they say; some, a character for judgment, by the prudent things which they say. The love of praise, it is to be feared, is the main spring of common conversation; and they, who have never examined their hearts, are little aware how strong is this principle within them. It dictates to many men almost every thing which they either speak, or think, or do. The Pharisees therefore were not singular. They sought praise in one manner; we, in another." p. 76.

"If some sin were to present itself to us in its most inviting form, and at some of those moments when we are the most unguarded; if an opportunity should be given us of committing it in perfect secrecy; if it should be that sin, moreover, to which, from our age, temperament, circumstances, and condition in life, we might be most in danger of yielding; who shall say that he should escape? 'Lead us not into temptation,' ought surely then to be the language of all our hearts. The serious Christian feels, that the temptations which are in life constitute his great danger." p. 93.

"The desire of money blinds the eyes, and betrays into frauds which are unperceived. Would you be strictly honest—would you avoid the crooked conduct common in your profession—begin with determining that it shall be your chief object to please God, and not to obtain money: for, be assured that a man cannot be true to his gain, and true to his God also." p. 132.

Yet, with this unsparing faithfulness, there is nothing in Mr. Thornton's system of requirement that partakes of Pharisaical austerity or sanctimoniousness. His comment on the injunction, "When thou fastest, anoint thine head, and wash thy face," exhibits clearly this distinction.

"That is, put not on the appearance of a man of great self-denial before the world. Be easy, be cheerful, like other men. Let your private chamber, and let your conscience, witness your struggles with yourself—but talk not of them—beware of giving a Pharisaical air to your character. 'Be not,' it is said, 'as the hypocrites, of a sad countenance; for they disfigure their faces.' This, as applied to our days, may be construed to mean, that we ought not to endeavour to inspire an idea of our sanctity by means of any thing solemn and melancholy in our look, or any thing in our dress which is unbecoming and very particular. 'Anoint thine head, and wash thy face.' In respect to dress and appearance, be much like other people; make not your religion to consist in any disagreeable particularities of this sort. Much finery and extravagance of dress are undoubtedly forbidden in Scripture, by that passage which says, Let your adorning, 'not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.' But a moderate conformity to the world, in things indifferent, seems to be authorized by the spirit of this passage; *anoint thine head.*" pp. 113, 114.

Instead of external indications, such as garb and profession, Mr. Thornton specifies secret prayer as the most satisfactory test of the Christian's character.

"There is something in public prayer, as well as in social prayer, which may serve to amuse the mind, to gratify the ear, and to draw the attendance even of an irreligious person; but in secret prayer, when no eye is upon us, but that of God, we have a far better proof of the internal piety of the heart. 'Verily,' says our Saviour, in reference to the Pharisees, 'they *have* their reward.' As the Pharisee had his reward for the ostentatious prayers which he put up,—in the estimation which he obtained; so now, the decent attender on the public worship of God has some temporal recompense for his attendance. He is rewarded, if he be a servant, for the regularity of his church-going, by his master's approbation of this act of obedience. He is rewarded, if a master, by the respect and good opinion of his graver acquaintance; he is rewarded, if a father, by the more decent and dutiful behaviour of the children who accompany him to the place of his customary worship. Perhaps, he is also paid by the self-complacency which he feels in having performed, as he conceives, his religious duty; he is paid by the thought, that, because he has rendered to God the homage of his public prayers, he shall be received into heaven. 'Verily,' says our Saviour, 'they *have* their reward.'" pp. 78, 79.

Among the various benefits which Mr. Thornton mentions as resulting from habits of secret prayer, there is one which so accurately depicts his own character, that we will quote his statement, in order that the reader may know how to obtain the invaluable Christian virtue which he describes.

"He, who prays earnestly to God in secret, will generally be a decided character in public; and surely there is more comfort, as well as more respectability, in being thus consistent, than in being a saint with saints, and a worldly man with the worldly. In this sense, then, we may probably interpret and apply the passage. That peculiar strength of character, which the world admires in some religious persons, may be referred to the efficacy of those secret prayers, of which the world takes no cognizance. They bow their knees before the God and Father of our Lord Jesus Christ; and 'He strengthens them with might by His Spirit in the inner man.' Day by day they implore his grace; and, day by day, in answer to their prayers, He pours down upon them a portion of His own Spirit: and thus they are made strong to fulfil every task which is required of them; and to endure whatever trials may befal them: they are made happy in themselves, and often honourable in the sight of men; and thus they are rewarded openly." p. 81.

We should not forget to mention one quality of Mr. Thornton's work, which does not always belong to annotations on Scripture;—it is a readable volume. The writer's important matter is rendered transparent by the most beautifully simple and lucid style, which rivets attention far more than the gewgaws of affected eloquence. It is called a Family Commentary; but we think it better calculated for private or social reading, by educated persons, than for servants or children. The pre-

ceding extracts will shew whether our judgment is correct. As a manual of practical instruction it is of great value.

Sir R. H. Inglis has recently executed a similar office for another valued friend, the late beloved Bishop Heber, having given to the world three volumes of sermons from his pen. We have not yet read them; but the names of the writer and the editor excite our hope of much pleasure and profit in the perusal; for though we are far from considering Bishop Heber to have been an accurate theologian, the practical loveliness of Christianity breathed throughout his writings and his conduct, and few men had a shorter road to the sympathies and affections of the heart.

M'GHEE ON ROMAN CATHOLIC STATUTES.

The Diocesan Statutes of the Roman Catholic Bishops of the Province of Leinster; exactly Reprinted; with Translations and Notes on the Confessional and Priests' Dues: also Demonstrating their Adoption of Dens' Theology, as the Standard for the Instruction of the Roman Catholics of Ireland. By the Rev. Robert J. M'Ghee, A.B.

Englishmen are within a few hours' sail of the Emerald Island, with its "finest peasantry in the world," and feel, to the remotest vibrations of the national pulse, the powerful influence of the titular bishops and domineering priests who rule them, to the subversion of their allegiance to our Gracious Sovereign Lady, Queen Victoria, any farther or longer than those bishops and priests think it expedient to shout out partizan fealty; and yet we know as little of how this vast machine is secretly managed, as of what is passing in the allied conclave of the Vatican, or the cells of the inquisition; nor do we suspect that our Irish Protestant friends are much wiser. Compared with the Popish hierarchy of Ireland, Mr. O'Connell himself is an unskilful blunderer. He imperiously convenes, boisterously rules, and arbitrarily dissolves his national senates; he summons his vassal noblemen and gentlemen to meet him in council in Dublin, to pre-arrange what the Queen's ministers and the Imperial Parliament shall do next session; and he is no unskilful workman where mobs are to be organized in the day, or secret gangs are to be trained to prowl about the country at night. But still the bishops and priests manage these matters far better; they do not send up a sky-rocket which apprises you of its track, and gives you notice before it bursts, and casts its lurid glare around; but they adopt the old maxim of Rome, so well expressed in the celebrated Gunpowder Plot letter, that the blow should be felt before the hand that inflicts it is seen. We intend no disrespect to Mr. O'Connell in calling him a blunderer in agitation; we only mean that the tool is not the artificer; that the man who works the guns is not the chief who plans the battle, or the puppet the master of the wires; and that if the people of England would crush Irish demagogues, they must take the trouble to inquire a little more than they have hitherto done about the designs of the demagogue makers.

Mr. M'Ghee has done much to enlighten the public, both English and Irish, and we may add Roman Catholic as well as Protestant, respecting the secret devices of the Popish hierarchy. He indeed made a great mistake about the fabricated Pope's letter; and he may possibly, in his diligent confederacy-hunting, have sometimes surmised more than actually exists; for regulations sometimes become practically obsolete which still remain upon paper, though this excuse cannot be consistently pleaded by a body professing to be infallible. But, errors excepted, we must

affirm that he has rendered very great service to Protestantism—rather let us say, to our common Christianity, and our rights and liberties as members of civil society—by his important discoveries and disclosures. It was not even every scholar who knew the anti-social, demoralizing, and unchristian maxims and precepts contained in the accredited manuals of Romanism; and the dragging forth of the abominations of Dens from the cells, libraries, lecture-rooms, and esoteric conclaves of Irish Popery; and exhibiting them to the public in the light of open day—at least such portions of them as decency allowed to be exhibited—has enabled even those who are not scholars fairly to judge of the spirit of the system. Mr. M'Ghee demonstrated the authoritative use of Dens by the Irish Roman-Catholic prelacy and priesthood in a manner altogether incontrovertible. It was not his eloquence, fervid as it is, that carried conviction, but the facts which he stated and proved. The defenders of Popery writhed, and affected to disown the baneful volumes which they had so long concealed under their garments, and which Mr. M'Ghee now publicly chained around their necks for exhibition. But vain were all their efforts; nay, they only made bad worse; for in denying that Dens was their authority, they professed to be responsible only for the new volume of matter which they had themselves appended to his works, in order to bring down the laws, maxims, and usages of Popery, to the most recent date; and this superadded volume, Mr. M'Ghee has shewn, embodies or recognizes statutes and rules as persecuting and abominable as any thing in Dens's own pages. When a man is in a quagmire he had better stand quietly, for his plunges only make him sink the deeper. The Irish priesthood and their defenders seem of late to have discovered the wisdom of this advice; which on no occasion has been more necessary than in relation to the disclosures in the little book now in our hands. Its history and objects we must detail in Mr. M'Ghee's own words:—

"The peculiar circumstances under which the Diocesan Statutes of the Province of Leinster fell into the hands of the Editor, render it necessary to prefix a brief account of them to this edition, and to the translations and notes which accompany it.

"Having seen the book in a catalogue for the sale of the library of the Rev. Patrick Walsh (the Roman Catholic priest who had been appointed by Dr. Troy to revise and correct the notes of the Rhemish Testament), the editor being then about to leave Dublin, requested a bookseller to attend the sale and purchase this with some other books for him; the bookseller having inquired to what price he should go for the books, some of them he was desired to purchase, if they were sold at a cheap rate, and a few of them he was desired to purchase at whatever price they cost; the editor not supposing they would be bought in at an extraordinary price; among these latter was the Diocesan Statutes. The account of the circumstances attending the sale of this book is given in the following letter from the bookseller to the editor.

"'*Stephen's Green*, 13*th August*, 1836.

"'Dear Sir—I have got the books you wanted, at the auction of the Rev. Patrick Walsh's library, except *No.* 687, "*Statuta Diocesana Dubliniensis*," Dublin, printed A.D. 1831; and this was sold to a Mr. Costigan, I was informed, a Roman Catholic priest, for the enormous sum of £7. 10s. exclusive of auction-duty. My last bid for the book was £7. 5s. The bidding commenced at sixpence, and concluded at £7. 10s. I inquired of the auctioneer and his clerk, if Mr. Costigan had authorized so large a sum to be paid for the book, and was informed by Mr. M'Laughlin, the clerk, that his instructions were to *buy* the book, and that he would have gone to £50, or upwards; that is, he would not have lost the book at any price: the next day, in the sale room, some time before the auction commenced, I again conversed with the auctioneer and his clerk, and received from them a confirmation of the information already stated. Several booksellers were present, some of them Roman Catholic. In the remarks made by them, it was stated that the price of the book was 2s. 3d.; that it was sold to none but priests; that the whole impression, as soon as printed, went to Dr. Murray, the Roman Catholic Archbishop, and that he alone, or those acting for him, sold them —one copy to each priest.—I am, Rev. Sir, your obedient servant,

"'Rev. Robt. J. M'Ghee, &c. &c.' "'——— ———.'

"The circumstance of this book being bought in by a priest at such an extraordinary

price, excited much attention, and the name of the bookseller who had bid for it having reached the ears of a Roman Catholic who happened to have got a copy in his possession, induced him to come and offer this copy for sale to the bookseller; accordingly it was purchased for the editor, and it is now reprinted.

"The question naturally arises,—Why should this book be so carefully concealed by the Roman Catholic bishops? That it is concealed, and that by their express order, is most certain, as it appears in the Statutes themselves (chapter vi.): 'If a priest happen to be taken ill, it is the duty of the rural dean to visit him; and if there is any apprehension of his death, he is ordered to get this book, even before the man is dead, and bring it home with him.' It must therefore be a subject of inquiry, why is it so concealed? Is the book of such a character that Dr. Murray and his provincial bishops should be alarmed at the idea of its falling into the hands of any but priests?

"There does not appear in the book itself any cause which, to an ordinary observer, could account for this; on the contrary, the Statutes, generally speaking, are such as seem to do credit to Dr. Murray; the commands for the priests are of a most strict and salutary character, and if the priests only exhibited in their lives a model, or any thing approaching to it, of the rules laid down for them in these Statutes, they would be a very exemplary order of men, so far as their outward conduct is involved: the question then arises, Why should this book be so carefully concealed? For this the editor can only suppose the following reasons:

"First, That the conduct of the priests, so openly pursued and encouraged, not only by the permission, but by the example of the very bishops who enacted these Statutes in their Synod, presents such a contrast to the rules laid down for them, as to produce an effect more than ridiculous in the mind of any man who compares them. The holy, devoted, spiritual abstraction from all secular pursuits, which is enforced in these Statutes, compared with the conduct of a set of men who are the most factious, secular, inflammatory, and turbulent demagogues in the nation, is too monstrous not to excite the contempt and ridicule of the public, and to shock the common sense of the Roman Catholics themselves; this alone seems a sufficient reason for the concealment of this book.

"Secondly, The gross imposition practised on the public respecting the voluntaryism of Popery, is here thoroughly detected; for here are laid down the sums which the people are obliged to pay to the priests for all the ordinances of their church; and though there are many rules for the disinterestedness, and absence of covetousness, &c. suggested for these ecclesiastics, still the sums to be charged by them are distinctly laid down, and the poor Roman Catholics are carefully instructed in their catechisms, which, as we shall see, will define the penalty under which the dues of a priest are to be exacted.

"Thirdly, These statutes so completely and conclusively demonstrate the overwhelming authority of the book appointed for the conferences of the priests, that this of itself might have been cause enough for its concealment. It is true that Dens is not mentioned by name in the Statutes, nor is it to be supposed it would be, for statutes that are to last perhaps for a century, and under which fifty such books may be appointed for conference, could not be supposed to specify one in particular, but the immense authority given to the conference book, whatever it be, over the priests and the people, as their guide and instructor, evinces the necessity of keeping carefully concealed what that book is to be, especially when we see, as the fact demonstrates, that the one selected is a book of the most abominable character that can be found—so vile, indeed, that they have evaded the pursuit of its investigation, through every species of sophistry, duplicity, and falsehood, till they are at last seized in the midst of their own Statutes. Had the Statutes been forthcoming in the year 1835, Dr. Murray could not have ventured to write such letters on the subject as were then published with his signature.

"Lastly: There is another reason, perhaps, more weighty than all the rest, for the concealment of this book, namely, that it exposes most clearly not only the abomination of the confessional, but the perfect consciousness of that abomination which exists in the minds of these bishops themselves. They know it to be such a system of villany—they know that it exposes the unhappy female penitents, and not only them, but the unfortunate priests themselves, to such temptations in the exercise of its tyrannical and infernal despotism, that, on the very face of the provisions which they make against the abuses of it, is exhibited more clearly than in all that could be written to expose it, the real nature of its dark and diabolical malignity. If the penalties to be inflicted on the priests, as in the 16th chapter, on reserved cases, for their probable delinquencies in the confessional, were compared with the treatise which Dr. Murray has set up, to open to them such a field for these delinquencies, and if Roman Catholic husbands and fathers, not to say Roman Catholic matrons, could see the comparison, I believe the so-called sacraments, and infallibility of the church of Rome, would soon give place to the truth of God's eternal word; and the

dark abominations of Papal superstition flee like the shadows of night before the rising sun.

"How far the real character of these Statutes is developed in the translations and notes, the reader must determine. The whole original is perfectly given in the Latin copy, without the least alteration, even of a letter." p. i.—v.

If the Romanist body in Ireland think Mr. M'Ghee's conclusions unwarranted and uncharitable, it is for them to specify why this book is so carefully secreted; why, after the death of a priest, it is to be furtively carried off by one of his brethren; and why no expense was spared to keep a copy from coming before the public eye. Let them tell the world who paid the £7. 10s., and would have paid £50, had it been necessary. If there was nothing in the book to be ashamed of, why these stratagems? Upon looking over the contents cursorily, there seems to be little that the parties might not be willing should be blazoned; we must, therefore, conclude that their reluctance arises from the consciousness that beneath this smooth surface there is something that it is not convenient to divulge. If the clergy of the Church of England acted thus with respect to their canons, the public would naturally feel suspicious that something was wrong; why therefore are they so well satisfied in regard to that church whose characteristic attribute has ever been "mystery" as well as "abomination."

We will give a specimen of Mr. M'Ghee's dovetailed proofs; and if it be said that it is not fair or candid to impute wickedness by a constructive argument, and to make documents speak by collation what they do not speak directly, we can only say that the darkness in which the book is so anxiously shrouded, calls for a more prying scrutiny than would be justifiable, had it been frankly laid before the world. A magistrate asks no question of a man for openly wearing a watch; but he is somewhat inquisitive if he finds it laboriously concealed in his boot or under his collar. This statute-book professes upon its title-page to be set forth and promulgated ("edita et promulgata, A.D. 1831") by Archbishop Murray (titular) of Dublin; and by Bishops Keating, Doyle, and Kinsale, for their respective dioceses; whereas, instead of being "promulgated" in any comprehensible sense of that term, it is carefully concealed from the eyes of all but the priesthood. Is this the conduct of honest men? Do the Protestant clergy act thus? Near the spot at which we happen at this moment to be writing, we behold the goodly sight of a large body of presbyters and deacons repairing to a neighbouring cathedral to receive the monitions of their bishop at his visitation; but is there any esoteric mystery or concealment? No; the bells are ringing; the doors are thrown open; the laity are not excluded; all who choose may be present; and not a few will be so; the service is in English, the Charge is in English; and there is nothing to warrant the slightest suspicion that there is any secret end to serve; or that the clergy are governed by a code which vulgar eyes may not behold; and in which the laity have no concern but to submit to the thraldom which it imposes, and to pay the "dues" which it exacts. Till Rome dares thus submit to publicity throughout her whole system, she must be content to be suspected. We never met with a Popish priest who appeared to us to have the frank, open air of a Protestant clergyman. Even in the most gay and careless, the brow seemed to hide something not to be divulged, as well it might, when we remember that a confessor's memory is the charnel-house of his parish. Imagine a priest in the company of twenty persons, all of whom, in the secrecy of the confessional, have deposited in his breast their most hidden acts and thoughts; what strange reminiscences must often glance through the mind as eye meets eye; the

husband knows not what may have been extracted by moral torture from his wife, or the wife from her husband; but all must feel that, next to God, the priest knows most of their hearts; and slavery may often thus remain even where faith is shaken. If the questions were confined to such inquiries as, whether the penitent had ever omitted the lustration of holy water, or wished to taste meat in Lent, the ceremonial, though burdensome and superstitious, would not be so ensnaring to the conscience, or so paralyzing to mental and moral liberty, as the horrible inquisition enjoined, not only by scholastic casuists like Dens, but in the statutes of the church, and the popular manuals of instruction and devotion which are placed in the hands of every man and woman, and boy and girl, as a preparation for the confessional.

But we promised a specimen of Mr. M'Ghee's dove-tailing. Take the following in proof, that when Bishop Murray pretended in his Letter to Lord Melbourne, that he "did not make Dens a conference book;" and that "in fact they had no such book;" and that when the Rev. Patrick Woods, his confidential compiler of the Directory, said that Dens merely furnished the order of the questions, but not the answers; both the bishop and priest asserted the thing that was not.

"It is clear, from the foregoing statements,

"1. That a book of moral theology must be purchased by every priest.

"2. It must be a treatise which he had already learned, and which he was to study again.

"3. He must make it his daily study; so that, if it be possible, he must read one chapter, or title, every day.

"4. He must do this, to fit himself by continual study, as a guide, to direct the consciences of the people.

"5. His bishops must ascertain that he is thoroughly instructed in this book.

"6. Conferences four times each year are appointed, for the twofold purpose, that he may be thoroughly trained, and that his bishops may know that he is so.

"7. His attendance on these conferences is imperative, so that any priest absent from two of them, without a written licence, is suspended.

"8. He must be prepared to answer at these conferences, when interrogated by the archbishop, bishop, or master of the conference, on the subjects of the discussion as the rules in the Appendix prove.

"9. The archbishop declares that the questions shall be announced in the Directory of each year, under his authority.

"10. The compiler of the Directory states that Dr. Murray did, in person, announce to him these questions, and directed the subjects, the chapters, and the author whence they were to be taken.

"11. The Directory itself corroborates the statement of the man who compiles it, and gives the authority of the bishops, the subjects, and the book as known and acknowledged by all the priests; and the book mentioned, both by the compiler and in the Directory, is the Theology of Peter Dens.

"Lastly. We have Coyne's testimony, the printer, corroborating all the foregoing, stating that these provincial bishops made Dens the conference book for the Province of Leinster, and that to obviate the difficulty experienced by them in procuring it, he printed a new edition.

"The Editor submits to every reader of ordinary intelligence, whether a more perfect series of proofs, to bring home a work as a standard of theology adopted by a body of divines, never was laid before the public.

"The only question remaining on the subject, is, What is the nature of that theology? Of this the public may form a judgment by the specimens which have been often exhibited from the book, but which are a very small part indeed of that which cannot ever meet the ear of a mixed assembly." pp. xvii., xviii.

Dr. Murray's reply to this is, that in the main he considers Dens's book valuable; but that a general reference does not imply an approbation of every portion of a voluminous author. And here, we think, that Mr. M'Ghee overstrains his accusations; for he takes for granted that Dr. Murray and his brethren approve all that Dens says about confession, and the punishment of heretics, which they strenuously deny. It were sufficient to show that Dens is a book so unscriptural, that it ought not to be approved at all; and that particular parts are so pecu-

liarly exceptionable, that even a general approbation of others would not warrant the publication of the whole; and that the very doctrines and maxims which Dr. Murray denies are, as justly stated by Dens, a portion of the system of the Romanist church.

OBITUARY.

REV. PROFESSOR FARISH.

(*Concluded from p. 677.*)

DURING the greater part of his life, and as long as his bodily strength endured, Professor Farish was an active parish priest, as well as a zealous minister of the Gospel. But latterly he found himself unable to perform the duties of his church of St. Giles's: and at this period an interesting feature of his Christian character was exhibited in the satisfaction with which he saw his own lack of service effectually supplied, and his congregation increasing, under other ministrations. He rejoiced that the Gospel preached in his church—though not by himself—appeared to reach the hearts, and influence the lives and conversation of his flock. In the last year of his life, a proposal was made to him, which, as he thought it opened to him an opportunity of resuming his ministerial duties in a smaller and more retired sphere, he accepted. The living of Little Stoneham, in Suffolk, being offered to him, he, not without mature deliberation, removed from a place where he had long lived respected and beloved by all who knew him, to a country parish, where he was a stranger, and where it was not to be expected that those qualities could be well appreciated for which he was so justly esteemed in the University and town of Cambridge. Fully hoping again to labour in the service of his Lord and Master, he removed to Stoneham about the month of January 1836, and at first took upon himself all the duties of the parish, without the assistance of a curate. These duties he continued to fulfil till the latter end of the year, when he was called to London by the serious illness of the younger of his two surviving sons, who afterwards took a voyage to Madeira, as affording the only, and that a very faint, prospect of his recovery, but died shortly after his arrival in the island. Meanwhile the effort which the Professor had made to perform the whole duties of his parish, had proved too great for his strength, reduced as it was by advanced age, and affected, no doubt, by his anxiety at the alarming illness of his son. He engaged a curate; but the exertions which he had made were succeeded by a collapse, under which he gradually sank. The intelligence of his son's death at Madeira was received at Stoneham not long before the venerable parent himself was called to his rest. He felt deeply on the occasion, but was resigned and submissive to the will of God; he was also supported by the assured belief, that before long he should rejoin him in the kingdom of heaven; and he was not disappointed *. The close was in harmony with the uniform tenor of his life—calm and peaceful. Its distinguishing characters were a spirit of Christian love and repose in his Saviour; and that peace which our Lord bequeathed as his dying legacy to his disciples. An affecting illustration of the prevailing spirit of his mind in his latter days, occurred when two friends (one of them a near relative) arrived at Stoneham, the Professor being at the time confined to his couch, "How I should have enjoyed this," said he, "if I had been well: you will let me sometimes come among you, will you not?"

It is not easy to convey a correct idea of Mr. Farish's peculiarly beautiful and unaffected Christian character, to those who did not know him; and those who had that pleasure, will not need any elaborate description. There was no reserve, no disguise in him. He evinced an almost child-like simplicity and openness, combined with talents of the highest order, scientific attainments and general information unusually extensive and varied, great clearness of apprehension, and remarkable soundness of judgment. Though peculiarly gentle, and ever willing to yield to others in matters of indifference, he was firm and persevering in whatever he considered it right to undertake; and active and diligent in the duties of of his station, and in the sacred ministry to which he had been called. Full of kindness and consideration for all around him, and of that charity which "thinketh no evil," he seldom (if ever) suffered a harsh word to escape his lips against any individual; yet he felt, and sometimes expressed, just indignation at what he judged to be morally wrong, and shrunk not from rebuking it at the call of duty.

* In our volume for 1821, p. 596, there is an affecting obituary of his daughter Annie, who died in her fifteenth year. We copy the following passages for the sake of the allusion made in it to himself:—"She said, in a hurried manner, as if conscious of the approach of death, 'Make haste, make haste! call Papa.' Her father instantly came, and prayed with her for a few moments. She then called her mother,

Mr. Farish's knowledge of Scripture was remarkably copious and minutely accurate. A person present at his family-prayers would observe, that, though far from fluent or eloquent, yet in brief, pointed, disquisition and remark, he was sometimes most admirable—fixing a text or a sentiment in the mind immoveably; and this, not merely in reference to those portions of Scripture which are most generally read, but in such, for example, as the Levitical law. One felt, from his apt observations, that *every word of God is pure;* that *all Scripture is given by inspiration of God.*

But there was one department of his life and character which, though we have alluded to it, we ought to notice more fully—we mean his edifying intercourse with the younger men at Cambridge; among whom his preaching, his conversation, and his example, were extensively useful. We might say much upon this subject, but we think it will be more interesting and impressive to copy a few passages (with permission of the writer) from a letter addressed to us by the Rev. W. Jowett, upon occasion of the decease of our revered friend. Mr. Jowett writes:

"It would be difficult for me to rate too highly the benefits which his friendship was calculated to confer during my residence at college. I had, indeed, from my relationship to Dr. Jowett, the happiness of knowing somewhat intimately the select religious society of that day; but the house of Professor Farish, as being a family-man, had its particular advantages. It was during a part of the years 1807 and 1808, that his ministry at St. Giles's proved a singular blessing to those young academics, whose pious education and disposition led them to become his hearers. During that period Mr. Simeon was laid aside from preaching by a weakness of voice, very alarming to his friends. The Professor, although endued with pre-eminent mental powers, yet, in the gifts of preaching, would have been the foremost to rank himself as far inferior to Mr. Simeon. Yet, at this juncture, his labours in the pulpit were most providentially at hand to supply the emergency; and well do I remember the cordiality with which numbers of the gownsmen, ordinarily hearers of Mr. Simeon, thronged to the Professor's parish church, St. Giles's. There was a fulness of matter and a closeness of argument in his sermons, at that period, peculiarly grateful to inquiring and thinking minds; while the animating sight of so many youths leaning a while on him, evidently gave earnestness to his voice, his manner, and his whole feeling. If this aptitude for public preaching was not so conspicuous at other periods of his life, it is to be remembered that the gifts of God are very various; and even to the same individual a special measure of talent may for a season be imparted, which is at other times withheld, for reasons best known to Him who divideth to every man severally as He will.

"It may be some proof of the peculiar excellence of his sermons at that period, to remark how well some of his texts were remembered. I note down at this moment, without any difficulty, the following: Ps. cxlv. 18, 19; Lam. iii. 41 (this sermon he preached twice on the same day; and at the second hearing of it many of us valued it more than at the first); again, Ezek. xvii. 22—24; and Luke xviii. 8. Preaching on 1 Sam. xv. 9, he most impressively exhorted us to spare none of our lusts and sins; but to destroy them *utterly*, even as *Samuel hewed Agag in pieces, before the Lord in Gilgal.*

"More than twenty years after, I expressed to him the great sense which I entertained, in common with many others, of the spiritual benefit we then gained under his ministry; he received my testimony with tokens of a feeling of gratitude to God, but with such a total disclaiming of praise, that it was very evident how little there was of self about him."

While Mr. Jowett's letter is in our hands, we will transcribe a few additional remarks, which, though desultory, will serve to illustrate the opinions and character of our departed friend. He says:

"My recollections of him in later years are necessarily broken by long intervals; but, such as they are, they are freely given. Returning to England from a foreign country, in 1820, I asked him about the state of religion in the University and the nation at large: he observed—'We have now far more clergymen than formerly, preaching justification by faith only; but on regeneration and sanctification I cannot say so much.' And, alluding to an individual of

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who had just retired for a little rest; and after the family were assembled around her, the following striking and consoling scene took place: 'Thank God,' she exclaimed, 'He hath given me the victory: my Saviour hung on the cross six hours: he died partly for me; and not for me only, but'——with an energy and look, of which it is impossible to give any idea, but which can never be forgotten by those who were present—'for the whole world.' Clasping her hands together, and lifting her eyes to heaven, she exclaimed, 'All people shall see His glory, and all the heathen shall see His glory. Thank God——and my God——and my Christ,' interruptedly. 'Into Thy hands I commit my spirit; for thou hast redeemed me, thou God, thou God of truth.' Then, with a sweet simplicity, which was a bright part of her character, she said, 'Good bye;' instantly bowed her head; and died—without a sigh."

some distinction, he said—'I do not know that he is sound on the doctrine of the Holy Spirit: I would not have that doctrine blinked.' Of another, when I asked whether he was, as a person of religious character, taking a lead in his sphere, and obtaining influence, he said with great neatness—answering, in fact, two questions at once—'I do not think he *means* to obtain influence."

"The Professor was an ardent friend and a strenuous labourer in behalf of Bible and Missionary Societies. When travelling to advocate this cause, he called on a friend to join him; and finding him backward, and disinclined to exertion, he remonstrated with him—'What! do you not care for the millions of souls that are perishing for lack of knowledge?' He came at once to the best argument with which to cure slackness.

"He was much interested about Church building; and went to considerable trouble and expense in procuring the enlargement and improvement of his own church at Cambridge. He said one day, while relating the matter to me, 'We Protestants have got the right doctrine, Salvation by faith without works: but I wish that in works of this kind we were a little more like the Papists. The churches which they built put us to shame. We seem not to care for our religion.' This was before the formation, in later times, of extensive plans and societies for this important national object."

'We mentioned, in our obituary of Mr. Simeon, that Mr. Farish was present at the funeral of his venerable friend; after the death of whom he was, we believe, the last survivor of that band of Christian worthies who connected the Venns, and Milners, and Stillingfleets, of a former day, with those of a kindred spirit in the present age, who venerate their memory, and desire to follow them as they followed Christ. He appeared to be very infirm; and remarked more than once that he should be the next; "but he retained," observes a friend who was present, "the same placid, smiling countenance, for which he had always been remarkable, and no one who beheld him could doubt that in him could be fulfilled the inspired declaration, 'Mark the perfect man, and behold the upright, for the end of that man is peace!'" Mr. Jowett, who walked with him in the procession, has favoured us with the following recollections of his demeanour and conversation on that day.

"The last time," says Mr. Jowett, "I ever saw him, was on occasion of Mr. Simeon's funeral, not long before his own death. In the procession from the hall of King's College to the chapel, he leaned on my arm, on one side, and his curate's on the other side. When that immense procession had proceeded a certain length round the quadrangle, the Provost halted for a few minutes; and the hundreds who had already poured forth had leisure to observe the dense columns which still continued to proceed from the hall door. Mr. Farish, gazing at what was, probably, the most solemn and truly august scene he had ever witnessed in the university, observed to me, 'I never thought to see this sight.' In reply, I said, 'Who would have thought, fifty years ago, that the man, who was then so despised and persecuted, would have been so highly honoured in his death?' He answered quick, 'Ah! but I did not expect, six months ago, to see this! No, nor one month ago;'—evidently alluding to his inward feeling of weakness. He was senior also to Mr. Simeon by about a year; and might naturally have expected to be the first taken away. As we drew near the chapel door, he made some particular enquiries of me respecting some, for whose spiritual and temporal welfare he was concerned; and, on my answering unfavourably, he sighed deeply. During the solemn burial service, being next to him, I could not but observe how much he was absorbed in it; as who, indeed, was not, that day. After the service, we went up into one of the fellows' rooms, and sat for some time together by the fire. With his head resting on his hand, and his elbow on his knee—a favourite posture of his, as those who knew him will well remember—he began to say, 'I shall go next—I hope I shall find mercy!' laying emphasis on the words 'I hope;' and several times quietly repeating them. When he had ceased, I ventured to throw in a remark or two on the preciousness of the grace of faith—that if it were only as a grain of mustard-seed, it was not despised by our Lord—that our union to him is by faith; and as the branch connected to the stem of the vine by ever so small a fibre draws sap from it, so do believers receive life from Christ. Looking at this aged father in Christ, it seemed to me, though fitter to sit at his feet as a disciple, yet that he needed a simple cordial; and that a word or two, conveying the most obvious Scriptural thoughts, would not be ill-timed. He listened, and at length replied, referring to faith, 'Ah, true; but it is very little, very little indeed!' I answered, 'But it holds us to Christ, who is our All.' Once more he repeated, 'Yes; I hope—I hope He will have mercy on me.' Some friends presently came into the room, and I soon after took my leave.

"It might seem to others, and it sometimes has appeared to myself, that it would have been pleasant, in a last interview, to have witnessed something of a faith more bright and glowing than is manifested in the expressions I have recorded. But there are several circumstances to be taken into account here. The good old man was

feeble and ill: the day was chilly and wet: and we had just come from a scene at which most of us must have felt that it was 'a time to keep silence.' He may to others have been more communicative. Deep thinkers, moreover, are often more reserved in speaking of their religious experience than persons of a superficial cast of mind. But there was such a genuine sincerity and self-renouncing humility in what little he did say, that I cannot but suppose that, even at that very time, the God of hope was filling him, if not with a visible and expressive joy, yet with peace in believing; and that his soul was then really abounding in hope, through the power of the Holy Ghost."

Mr. Jowett seems to have considered him more depressed than the friend who noticed in him "the same placid, smiling countenance for which he had always been remarkable;" but the exact animal, or even mental, feelings at a particular moment, of a man ripe for heaven, and having a settled, solid hope of its enjoyment firmly grounded on the Rock of ages, are not of much importance. The Rev. T. Webster, who saw him shortly after upon occasion of the death of his son, states the following particulars of his frame of mind at that period.

"He dwelt on the removal of his dear George; and his whole conversation on this topic was that of a Christian parent, who felt and deplored the loss of his child: but was at the same time humbly resigned to the Divine will; and cheered with the hope of shortly seeing him again. He spoke much of his own weakness; and adopted very humble language with reference to himself; lamenting that he had done so little for God, and especially regretting that he had not been so active and zealous as a preacher as he might have been, and had been too fond of literary and scientific pursuits. At the same time he evinced a holy composure and quietness, and a spirit of simple and unreserved dependence on his heavenly Father's care, and his Redeemer's mercy. It was our last interview."

We have now mentioned such particulars as occurred to us, to which we know not that we need add any thing; except it were to furnish a few extracts from his letters, as further exhibiting his opinions and character. But upon looking over a few which happen to be in our hands, we find them chiefly letters of business, connected with religious and charitable institutions; for neither his time nor his habits of mind allowed of his penning epistolary dissertations; nor was he in the habit of writing down the state of his thoughts and affections as some Christians have been accustomed to do.

We mentioned in our last Number, that he wrote that part of the review on the Bible Society Question, in our volume for 1813 which related to Bishop Marsh's algebraical theorem and hypothesis respecting manuscripts. We have a letter before us upon the subject, addressed to the Editor of the Christian Observer, which, as the question has long gone by, it is not necessary to quote; but we allude to it for the sake of noticing his modesty and love of truth; for though he felt assured that his opinion was correct, he wishes, he says, to confer with Dean Milner before he expresses it.

The following passages are from three letters respecting the Bible Society.

"*Cambridge, Dec.* 4, 1811.

"After a sort of pause, which seemed to me marvellous, we have determined to go on with the meeting for the Bible Society, on the 12th instant, at eleven o'clock; and have ordered handbills to be sent out, and posted up for the purpose. By this time I hope they will be read in many colleges. The advertisement is to appear in the Cambridge paper next Friday. You will have heard that upwards of two hundred young men have subscribed their names as wishing it; this, no doubt, will act in some degree as a damper to their seniors. There is a backwardness and lukewarmness in many, who approve of the society, to come forward. I am in hopes we may be highly supported; but I have my fears too. For my own part, I have no doubt that the good which will be done is great; and, if this opportunity were lost, I am persuaded we should never have another. At present we have the consent of the Vice-Chancellor and the Mayor. I dare say you have seen Dr. Marsh's letter in opposition. I am happy to find the liberal Dean of Westminster has come forward to subscribe to the Bible Society, which he determined to do as soon as he found a party in the Society for Christian Knowledge representing the two institutions as inconsistent or hostile. I never could see a shadow of ground for thinking that they do not concur. Lord Hardwicke has expressed his intention of being at the meeting. I hope we need not despair of the Duke of Gloucester."

"*Cambridge, Nov.* 14, 1814.

"I don't know what you think on the subject of having anniversaries of the Bible Society at Cambridge. My own opinion is, that, if it be possible to keep them up, though there may be some objections on the whole, they are a great good; and especially as the young men of this place can hardly hear any thing of the subject in the university, if there be not an annual or biennial commemoration. I would therefore compound for the meeting being worse to have it oftener; and I think the example of omitting the meetings would be infectious and pernicious; yet so many of our friends seem to hold the opposite opinions strongly, and the

rest wavering, that I fear it will hardly be possible to go on in future."

"*Chesterton, Nov. 18th*, 1814.

"I beg your pardon for not giving you a line yesterday: we were so hurried, that it escaped me till too late. I am happy to tell you we had a very interesting meeting. Simeon exerted himself, and he had fine subjects, through the help of the King of Persia, and Mr. Martyn, and other persons who have gone from Cambridge on an errand similar to Mr. Martyn. Milner (of Comberton) was in the chair; Owen exceeded himself. Foster (of Chesterton) did us especial service; the subject he took was the same with your letter to me. He both amused and perfectly convinced every body of the propriety and utility of annual commemorations. Dr. Clarke himself, who totally declined all concern in the meeting—being persuaded that the interests of the society would be best kept up by quinquennial commemorations—was delighted, and told Foster and myself that he was completely converted to our sentiments. I had tried to let him see your letter previously, but had not been able; the subject was not discussed in the committee, so you must not give yourself too much credit. What you say is quite decisive; and I shewed it to Foster previous to the meeting, and was happy to find he was of the same opinion, as I felt I stood almost alone before. Every body was delighted. The other speakers were Simons of Paul's Cray, Webster, and Monsieur Martine. J. Brown, and myself, said a few words; and Messrs. Carver, Edmunds, and Webb, who are Dissenters, spoke pretty much at length. We kept the ball up till near four o'clock. A larger audience than ever before, and all delighted. I wish we had a Missionary Society; but our friends are timid, perhaps with reason; yet, if they were of the same sentiments with myself, I think we should venture."

The wish expressed in the last-quoted passage was fulfilled; and the following is an extract from a letter on the subject:

"*Cambridge, Nov. 5*, 1818.

"... But we have another iron in the fire. We had a meeting of a pretty large provisional committee of the Church Missionary Society, and have come to the resolution of having a public meeting on the 18th, for the purpose of establishing an association in its aid. We want to make that as respectable as possible. Lord Hardwicke has been written to, but the thing is only just determined, and therefore his ideas on that head are perfectly unknown; neither do we know whether the broaching this business will cause any ferment in the University. We thought it prudent, on the whole, to try the point, and trust it will produce good, and not harm. But what will really be the effect, in fact, will appear hereafter. I hope well, though not without trembling."

The following was written to a member of Trinity College, upon a subject in which Mr. Farish took an intense interest:

"Mr. Monk (the present Bishop of Gloucester) was to get Mr. Tatham to call on the Vice-Chancellor to get a petition from the University respecting the slave-trade. I called on Mr. Monk, who told me the Johnians were so much against it that he had no communication with the Vice-Chancellor. I had a great deal of conversation with your Bishop (Dr. Mansell, Master of Trinity College,) on the subject, who of course is very strong against the slave-trade, but he advised me to go to the Vice-Chancellor immediately and talk to him about it. Carr, of Trinity College, was very ready to accompany me, and all in your combination were strongly for a petition. Carr and I waited on the Vice-Chancellor, who said he certainly, whatever his own opinion was, would attend to the desire of members of the senate, though he did not seem for the thing, and wanted it to be put off till after Monday, which I think would be ruin. I waited again on the Bishop to tell him my success. I wished him to draw up something. He said, 'Why do not you, or Mr. Dealtry, who is used to the pen?' The bishop wished to have ten lines, moderate, not accusing any party."

We have not left ourselves space for some remarks which we had intended to add to these memorials of our departed friend; more especially in reference to the religious state of his beloved University, and of the Church of which he was an attached member. The topics are, however, so obvious, that our readers will supply our deficiency. This eminent servant of God has, through the merits of his Saviour, been received into those mansions which are prepared for those who "love his appearing:" may it be the prayer and endeavour of all who read this record of his holy life to follow him as he followed Christ.

VIEW OF PUBLIC AFFAIRS.

In opening the daily records of intelligence, the first heading we observe is, "The Queen." May our beloved monarch ever enjoy the enthusiastic loyalty and popularity which have been manifested at Brighton, and which await her in London. But would that she could be apprised of the real state of public affairs; would that she were shewn the perils which threaten the Protestant Constitution, which she has called God to witness she will *maintain*; would that she were duly reminded of that inspired command, "Take away the wicked from before the King, and his throne shall be established in righteousness;" would that

she were shown that she cannot expect the favour of God, or win the best suffrages of her people, by patronizing the theatre or the race-course, or allowing the Christian Sabbath to be desecrated by secular amusements—such as public promenades, musical bands, dinner-parties, and carriage-airings. The facetious Canon Residentiary, Sidney Smith, has expressed great fears lest the Queen should become too religious. She has more need to pray, and her subjects for her, that it may please God to enable her, in her very arduous station, to keep ever in mind the solemn stipulations of her baptismal vow, that she may live to the glory of God, the best welfare of her people, and her own salvation.

We exceedingly regret to state, that the cabinet have nominated the Rev. Mr. Spencer of Buxton, through the influence of his relative, Sir J. C. Hobhouse, to the bishopric of Madras. We fear that he is far from going out with a determination, by God's blessing, to tread in the steps of such men as the venerable Corrie; but, for the present, we will say little, and hope and pray for the best. The appointment is peculiarly inauspicious at this moment, when the East India Company is violating its solemn pledges respecting the idolatry tax, and has just negatived Mr. Poynder's motion upon the subject. We trust that many Christians will follow the excellent example of the Society for Promoting Christian Knowledge, in petitioning the Company and the Crown to abolish this national iniquity, and that the new bishop will see it to be his duty, in the face of opposition and scorn, to aid their efforts as his sainted predecessor did.

ANSWERS TO CORRESPONDENTS.

D. B. L; J. R.; H. S. W; J. M; AN OBSERVER; AN AGED OBSERVER; A CHURCHMAN; and A SARUM CLERGYMAN; are under consideration.

The REV. T. KELLY'S very interesting reply to the Rev. J. Hornby, upon the last days of Mr. Knox, shall appear in our next Number. We still cherish hopes that Mr. Knox, in his last days, renounced all dependence upon his own righteousness, and sought for pardon, as a penitent sinner, alone in the atonement of his Saviour. If this be calumnious "aspersion," it is aspersion which causes joy in heaven. A correspondent, in a former page of our present Number, speaks of Mr. Knox as declaring that the atonement had no place in his system. Will Mr. Hornby state distinctly what place it has in his? Is it merely to place men "in a salvable condition," to substitute "a remedial law" for strict justice, and "to afford due aid in working out their salvation?" If so, man is after all his own Saviour; and as to ultimate salvation, Christ died in vain, since no human being ever fulfilled the Divine requirements. We plainly tell Mr. Hornby that it is disgraceful to him, as an English clergyman, to publish, with approbation, Mr. Knox's unscriptural opinion that upon the doctrine of justification, and the other points in discussion, the church of Rome is more "sound," and 'rational," and "philosophical," than the Church of England, because the Church of England asserts (Article xi.) that we are "*accounted* righteous before God only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings;" whereas the church of Rome makes justification to depend upon sanctification—that is upon man's righteousness, not God's. If Mr. Knox held this notion to the last, he died "with a lie in his right hand." Why do not Mr. Hornby and the other members of the Oxford Tract sect leave the Anglican church for Rome? They most certainly are not Protestants.

The letter of the Rev. M. A. GATHERCOLE (L. S. E.) is not to our taste; but as he complains of being misrepresented about "curing dissent by the hangman," we will insert it.

We cannot trouble our readers with the pompous vagaries of the Southampton Book Club. Why do not Churchmen have book-societies of their own?

The St. Peter's College, Cambridge, ENGLISH CATHOLIC should send us his name; not only because he has addressed his letter to an individual by name, but in order that we may know that he is not some very intimate friend of the author whose "new book" he quotes seventeen times in three pages. He has not added one syllable of proof to his gratuitous assertion of last month, that the Church of England professes "to submit unreservedly in all matters of faith" to human authority.

In reply to a Birmingham friend, who thinks that J. M. H. has borrowed from Krummacher's "Elijah the Tishbite," J. M. H. informs us that the papers were addressed some years ago extemporaneously to a congregation, and were written out roughly immediately after; and were all but correctly transcribed for press before he saw the work alluded to, with which even now he has only a slight acquaintance, and he is not aware that he owes any acknowledgment to it. For the coincidences mentioned by our Birmingham correspondent, he says, he is indebted, not to Krummacher, but to Matthew Henry.

THE

CHRISTIAN OBSERVER.

No. 432.] *DECEMBER.* [1837.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

ON THE EPISTLE FOR ADVENT SUNDAY.

For the Christian Observer.

THE Epistle for the First Sunday in Advent has been judiciously selected for the occasion by our Church. It points out the tempers and conduct with which we should prepare to commemorate the first advent of Christ, "now in the time of this mortal life, in which He came to visit us in great humility;" and also with which we should daily expect "His second coming, in glorious majesty, to judge both the quick and dead." So, in that day of alarm to his enemies, when the unbelieving and ungodly shall call upon the mountains to fall upon them, and the hills to cover them, we may rise to the life immortal; and, amid those sights and sounds of terror which will usher in and encircle the judgment, may look up and lift up our heads, knowing that our redemption draweth nigh.

The Scripture before us contains a *precept* and a *motive*, which are condensed in the thirteenth verse, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." It is a portion of Scripture of a most practical character, eminently calculated to prove that the Gospel is indeed a doctrine according to godliness, and that the grace of God which bringeth salvation teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of our great God and Saviour Jesus Christ. It is, in fact, eminently calculated to prove that Christianity does not consist in an orthodox creed, in dry doctrines, nor in any speculative opinions irrespective of their practical effects on our tempers and daily conversation. The great truth is, and we here learn it, that neither religious rights nor moral duties can be of any esteem in the sight of a heart-seeing God, except as they proceed from the animating principle of love. It matters little to have changed our religious opinions, unless our religious opinions have changed us—made us better men and better Christians. Hence they wholly mistake the nature and object of Christianity, and awfully delude their own souls, who conceive that any religious creed, however divinely sanctioned, however conscientiously maintained, and diligently observed in its ceremonial obligations, and however zealously propagated, can exercise a beneficial influence upon our hopes and prospects for eternity, unless in so far as it has been operative upon our hearts and lives. It is not a justifying but a dead faith, unless it eradicates evil habits, mortifies evil passions, subdues wrong tempers, weans

our affections from things below, and fixes them on things above. Our profession is but as sounding brass and a tinkling cymbal, unless it has filled our souls with the fruits of the Spirit, softened our proud and selfish hearts, and in the mould of the Gospel recast them to the Divine image —meek humility, spotless purity, and holy love.

Accordingly we find the Apostles, and especially St. Paul, after they have stated in the former part of their epistles the leading doctrines of Christianity, proceed to develope, in plain and practical precepts, the fruits which grow upon this root—the end which these means contemplate. The epistle to the Romans is justly deemed a treasury of Christian doctrine: nor is it less a treasury of Christian precept. In the first eleven chapters the Apostle states the profound and peculiar doctrines of Christianity, unfathomable by the line of merely human intellect, and which even the angels desire to look into. In the remaining chapters he addresses himself to the work of fully stating its pure and perfect morality, and of bringing home that statement with an almost incredible minuteness of detail and closeness of application to the different relations in which man is placed.

In the seventh verse, which immediately precedes our subject, the Apostle teaches us to "render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." He then proceeds, in the epistle before us, "Owe no man any thing but to love one another,"—doubtless a most important practical duty, not less conducive to our present comfort than to our sanctification; and the neglect of which has brought ruin and misery upon thousands. Undoubtedly it is the duty of every man, and especially of the disciples of Christ, to meet every just demand not only with honesty but with punctuality: to interpose no litigious obstacles or needless delays; not to ask, What does the law compel me to? but, What does conscience suggest? What does God demand of me? What would *I* that, under similar circumstances, men should do unto me? Then to meet every such demand of justice, as we should those of charity, not as of constraint but willingly; not grudgingly or of necessity, but with a ready mind. In order to this, he should study to retrench all unnecessary expenses, and so to bring his daily expenditure within the limits of his means, as never to contract any debt which he has not a fair and reasonable prospect of being able speedily to discharge. Nor will the strictest economy avail, unless he carefully abstains from all hazardous and rash speculations; for they who haste to be rich fall into a snare, and often pierce themselves through with many sorrows—and also, unless he is careful not to entangle himself, by rash security, in the embarrassments of others, and thus put it out of his power, even by the most rigid personal economy and prudence, to owe no man any thing but love—a debt which we should ever pay, and which, it has been well said, never can be fully paid.

But it may be asked, Why does the Apostle sanction a running arrear of that debt, and of that alone, which is imminently man's first obligation to his neighbour, and which, in fact, as he himself proceeds to state, comprehends every other; so that without a full discharge of this it is impossible to render unto all their dues? It is true that each day brings with it a fresh demand; but if we love our neighbour as ourselves —and from this the Gospel nowhere gives, or can give, a dispensation— we have fairly met the claim, and left no out-standing arrear. This objection would lead us to a slight change of translation, which the original fully justifies. If, instead of reading it imperatively, as a command, "Owe no man any thing but love," we read it indicatively, as a declaration, "Ye owe no man any thing but love," the Apostle will

then speak in perfect harmony with the general voice of Scripture, and with the immediate context. It is as though he said, I have called upon you to "render unto all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour." But why need I dwell upon the details of duty? in fact "ye owe no man any thing but love:" pay this and you pay all: "for," as he proceeds, "all the law is briefly comprehended in one saying, namely this, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." He who loves his neighbour as himself will, assuredly, not seek to injure him in person or property, character or connections. Thus has he attained a short and easy method of keeping all the commandments of the second table. While, on the other hand, to attempt to regulate the external conduct without cultivating this principle which regulates the heart, were as vain and painful a task as to purify the stream, through all its meanderings, without sweetening the bitter waters of the fountain, or to make the branches fruitful without nourishing and strengthening the root. A pious writer has truly said, All man's duty is summed up in one word—and that a short and a sweet word—love: and another has boldly dared to say, Love, and do as you please. Holy love assimilates us to God, for God is love. It puts the same mind in us which was also in Christ Jesus; who loved us, and gave himself for us. It teaches us that, if God so loved us, we also ought to love one another. It makes our will one with God's. It imparts a new life, even the life of God, to the soul. It makes us partakers of the Divine nature; whose every instinct is obedience to the Divine will; whose every thought is in captivity to the constraining love of Christ; and consequently whose every act is "holiness unto the Lord."

The grace here inculcated is evidently not the "love of God;" nor yet is it that specific "love of the brethren" by which St. John tells us "we know that we have passed from death unto life." *That* love to the brethren for their resemblance to Christ is, in fact, a mode rather of the first than of the second great commandment—of the love of God, than of man. The love here spoken of is that more general love of our neighbour which should regulate our daily intercourse. It not only forbids the violent act and the overbearing and insulting expression, but it closes the lips and the *ears* against the slanderous report, the malicious and prejudiced insinuation. It not only excludes from social intercourse the coarse jest and taunting sarcasm, the more refined but cutting satire, or the still more polished and pointed shaft of ridicule, but also every thing which could unnecessarily wound delicate and sensitive feelings. It begets a spirit of mutual toleration and forbearance, of which all have but too much need, and which is not only one of the surest evidences and ripest fruits of love, but also one of its most pregnant sources. "Charity thinketh no evil"—is not sharp-sighted in discovering sinister and improper motives; and feels that groundless and unwarrantable suspicion is not only a positive and no light sin against our brother, but also that it casts a gloom over the mind of its subject, and freezes the flow of affection in its object: and thus, like every jealous passion, it creates the food upon which it nourishes itself, and supplies the fuel for its own heart-burnings.

Charity looketh not upon her own things, but also upon the things of others; and looks upon them, not with the miser's eye of selfish covetousness, but with the philanthropist's eye of unselfish, disinterested benevolence. Hard-hearted and unhappy selfishness places itself in the centre of its social circle, and looks sharply around with a single eye to

its own base interests; and in extracting what may minister to these, is cruelly reckless of the interests, the character, the feelings, the happiness of others. Selfishness has converted the paradise of earth into a wilderness, tenanted but by beasts of prey, ever on the watch to devour one another. Charity would convert it into a domestic sanctuary, where the happiness of each is derived from the well-being and happiness of the others. The selfish man can never be contented. Self is his idol, and man is not self-sufficing. In his indigence he watches with jealous eye the prosperous and happy, not to *share* by *sympathy* their enjoyments, but to see what he can grasp from them and appropriate. Like the reptile who spins from his famishing bowels the means of existence, he weaves a web of plots, and schemes, and devices, and lurks in the ambush of caution and deceit that he may catch men.

> "The spider's touch—how exquisitely fine—
> Feels at each thread, and lives along the line."

But the quicker sensibility of selfishness, always on the watch, darts forth, at every friendly approach, upon a prey. The man of charity, himself happy in God, and a partner by sympathy in the happiness of all around, like the material sun, or like "the Father of lights," of which that sun is an emblem, occupies *his* centre but to diffuse blessings more widely around; and from the overflowing fulness of a fountain within, beams forth, in every ray, light and life, genial warmth, cheerfulness, and joy.

Charity inspires an unselfish wish to please all men for their good unto edification—a wish which knows no limits but those which truth and principle furnish. And though hence it may often dissent from the conscientious scruples, the honest but mistaken principles, and the amiable, and even pious prejudices of others; still it ever touches them, not with rude but gentle hand; and, while it opposes, respects them for the holy seed of principle by which they are impregnated. Charity brings into daily intercourse, not merely a conventional, and often heartless suavity of manner, or an accommodating pliancy of principle, ever ready to sacrifice truth to courtesy or present expediency; but it produces a genuine tenderness of spirit, that sheds a mellowing light, and diffuses a mild atmosphere around those minor differences of opinion and sentiment, on which, if men cannot thoroughly agree, they should at least differ in a spirit of love. Thus it maintains the unity of the Spirit in the bond of peace; and by interposing a softening medium, it does effectually what courtesy without love in vain attempts—it prevents all harsh and grating collisions of mind and feeling, and heals, at *the first intention*, every accidental wound, by shewing that it sorrows him who gives, as him that takes. In a word, the Apostle's declaration, "Ye do owe no man any thing but love," does not assume to point out to us any particular course of action—indeed it abruptly cuts short, and is substituted for, a detail of duties—but it tells of a *spirit of love* which should animate every thought, and beam forth in every glance, word, and deed: evincing in all, that, if unrepelled by haughtiness, by harshness, or by unholiness, it would flow forth in a continuous stream of tenderness and affection upon every child of man.

But it were far easier to describe this grace, than to *teach* it, or to *practise* it. It is a frame of the soul, not to be understood but felt: not the product of human teaching, but of the indwelling of the Spirit of God. It is an exotic transplanted from paradise: of stunted growth indeed in the open air of this bleak world. It blossoms in the hot-bed of God's house alone, and under the culture of God's husbandry. Its ripe fruits are forced by prayer: and he who is the subject, in whatever degree, of

this blessed grace, may say of *it*, as did the apostle of the gospel, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—May God teach it to all.

The *motive* by which the apostle enforces his precept, is this, "knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." This present scene, wrapped as it is in moral and intellectual darkness, he compares to night, where those who are not enlightened by the word and spirit of God shining into their hearts, have not a single ray of truth to illuminate their dangerous course. They know not at what they stumble. While even those who walk by faith have but the dim and twinkling starlight, or rather the obscure dawn, which revelation draws aside the veil partially to let in upon them. Thus they "see as through a glass darkly," in comparison with that full, and all-revealing, and realising light, in which they shall see "face to face, and know even as they are known." Awake then, would the apostle say, from this sleep of delusion and danger—*now*—knowing the time, that the night is far spent, and the day is at hand.

And does this motive apply to the apostle's times only? or does it not equally, or even still more strongly, apply to present times and circumstances? May we not say, Awake *now*, for you are under *the dispensation of the Gospel?* Mercy is freely offered. This is your day of grace. Now is the accepted time: now is the day of salvation. Christ, in his word, exhorts you to repent that you perish not; to believe and be saved; to awake from sleep, and arise from the dead, that He may give you light and life. The ambassadors of Christ, in His stead, beseech you to be reconciled to God, who waiteth to be gracious. Christ himself, by his Spirit, stands at the door of your heart, and knocks; and if any man hear his voice, and open to Him, will enter in and dwell there. He will lead that man through ways of pleasantness and paths of peace, to glory, honour, and immortality. The invitation is not more free than universal: "The Spirit and the bride say, Come, and let him that is athirst come; and whosoever will, let him take of the water of life freely." But, remember that the day of grace will have an end: and that as *now* mercy is free and universal as heaven's light and air, so *then* judgment will be unmingled with mercy to those who have neglected so great salvation, and who know not, to any practical purpose, this day of their visitation. To-day, then, while it is called to-day, harden not your hearts.

The religious aspect of the present times also calls you to awake from this sleep of death. The present are, in a religious point of view, times at once of *great privilege* and *great temptation*. Now many are running to and fro, and knowledge is increased. The choicest means of grace are abundant. In the increased circulation of the sacred Scriptures, and the increased fidelity and efficiency of those whose office it is to bring the truths of Scripture home to the heart and conscience, we see, as it were, the angel fleeing in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Religion has now crept into neighbourhoods and families where but lately it would not have been tolerated: and now, no longer scouted, as formerly, with universal scorn, it dares to lift its head above the waves of profligacy, infidelity, and indifference, that but lately submerged it. Now there are many everywhere who seem not to be ashamed of the gospel of Christ: not ashamed to confess before men the God that created and the Saviour that redeemed them. If we would turn our faces to Zion, we have no longer to travel a solitary, uncleared, and deserted path, excluded from all human sympathy. There are many

to say, Come with us, and we will do thee good. We will advise and assist you: we will co-operate, and cheer, and sympathize with you.

But if these are times of peculiar privilege, they are also times of *peculiar temptation*. If Satan has not been able to pick up the good seed, he has sown tares among the wheat, and thus sets himself to mar and adulterate the work of God. The increase of religion, vast as it is, is certainly less in depth than in surface. Many who formerly would have been blasphemous, persecutors, and injurious, have now a name to live, but are dead, and taint the atmosphere around with their formality and worldliness. Humility is at no small risk in these days of forward-professing. The love of novelty too has heaped unto itself teachers unpledged to any principles, and who make full use of their liberty. Like Saul, converted yesterday, they preach publicly to day; but they do not, like Saul, wait, till through the ministry of some experienced and devout brother the scales have fallen from their eyes—or till they are furnished and commissioned of God. In the ardour of youthful zeal, they ramble through the whole field of theology, without any fear of error. One boldly plunges into that unfathomable abyss upon whose brink even a Leighton drew back with awe and veneration, and reads, with unfaultering voice, God's eternal decrees of election and reprobation. Another takes upon him to contradict the Spirit's word that "known unto God are all his works from the beginning of the world," by arguing that God's knowledge is contingent upon the free-will of man. One rends the body of Christ for some scrupled form: or, without ever having made the experiment as to what degree of holiness is attainable in the communion to which he providentially belongs, becomes a schismatic, and founds what he designs shall be a pure church. Another feeds his disciples—I will not say with the bread of life; but with an accurate and detailed interpretation of "the times and the seasons, which the Father hath put in his own power;" and will undertake to tell precisely "of that day and that hour" of which our Lord tells only this, that "no man knoweth it; no, not the angels of God, neither the Son," in his mediatorial capacity, "but the Father only."

But the attempt were vain, to enumerate the variously deviced banners which are substituted for the cross of Christ. With a zeal which, combined and concentrated upon its proper object, would evangelize the world, each moves in his own eccentric orbit, and to all his eccentricities makes converts. And when the Spirit of God, which I will not deny may have been with him throughout his wanderings—though often resisted and grieved—has taught him, experimentally, that sober-mindedness is not less important than doctrinal knowledge, charity than zeal: when he has done incalculable mischief, split the church of Christ into factions, diverted in many the flow of zeal and love, dried up the fountain of piety, and substituted eccentric strictnesses, or high doctrines, for holiness of heart and life, he perhaps writes a pamphlet; or, like the great apostle, takes another missionary tour to visit the churches which he has planted, and to see how they do; but not, like Him, to confirm the souls of the disciples, and exhort them to continue in the faith; but to preach the faith which once he destroyed, and to contradict the doctrines which but lately he preached. A most zealous ultra high churchman was father of the self-styled Christian brethren: he and some of his early disciples, I gladly acknowledge, men of simple piety, however warped and distorted by prejudice and fanaticism, but most of the school, even already, have become ultra-radicals in religious dissent—in sectarian bigotry and anti-church intolerance. Such are the perihelions and aphelions of the wandering stars of these eccentric days. Now, of all this I only say, that it

calls the disciple of Christ to frequent prayer for the guiding and constraining influences of his Holy Spirit. If you are no longer becalmed in the harbour, and anchored to the earth, but have actually entered upon your voyage for eternity, remember that the very breezes which have unmoored you from the shores of time have agitated the surface of the surrounding ocean, and that you sail upon a turbulent and treacherous sea. In such times, surely, each Christian should look often to his chart, and helm, and pilot, lest he make shipwreck of the faith once delivered to the saints.

But not to enter further, here, upon a subject so comprehensive as the temptations and dangers arising to the believer from the faults and imperfections of those *within* the church, and to speak only of those *without*, perhaps never did infidelity, profligacy, and impiety, stalk more openly abroad, without shame or remorse, than at the present moment. If you ask a symptom, or a proof, see how the Sabbath is profaned; not merely by the hand of business, but by those very deeds of darkness which the apostle here calls upon the Christian to put off; and which yet, in the face of high heaven, desecrate God's holy day—I mean rioting and drunkenness, chambering and wantonness, strife and envying. And because iniquity thus abounds, the love of many waxes cold. Many, who begin well, are seduced by evil example, by timid compliance, by strong temptation, and draw back unto perdition. Is it not high time then to awake out of sleep, when many are awaking around you, and inviting you to go with them heavenwards? Is it not high time to have done with indecision and compromise, when all around are choosing whom they will serve, and ranging themselves under the banners of God or Mammon? Is it not high time to awake from the sleep of indifference, when every way-mark which prophecy has set up to mark the course of time seems to indicate that we have arrived at the perilous times of the last days, which precede and usher in the second advent?—that this day of terror to God's enemies is rapidly approaching; and, as the apostle fearfully expresses it, "their damnation slumbereth not:" that the salvation of God's people is nearer than when they believed: that the night of this reign of darkness, misrule, and selfishness, is far spent: that the day of eternity—the reign of order, purity, and peace—is at hand.

And may I not add, that the *political* aspect of the present times loudly calls us to awake out of sleep? Are they not times of awful and universal unsettlement? Are not the very foundations of social order shaking, and society itself apparently tottering to its fall? Is there any solid security for property, for tranquillity, for life? If you sleep, is it not upon a heaving volcano, charged with the elements of havoc and devastation, and which a touch would explode? Is it not then high time, when earth is failing, to send the heart and the treasure heavenwards: to cast an anchor within the veil, and not go down with the wreck of this sinful and perishing world?

But if these motives cannot reach the slumbering soul, and awake it from this sleep of death, let me ask, in the words of Pharoah to the patriarch, "How old art thou?" How many years have already passed over you? How many, even were life protracted to those three score years and ten, beyond which all is but labour and sorrow, are interposed between you and the grave of death, and the bar of judgment? Look back upon the past: what a moment in the review! Look forward; and consider the continually accelerating rapidity with which you feel that you are rushing down this continually diminishing span of time. You are perhaps young; but do not the young die? You are perhaps in present health; and yet this night thy soul may be required of thee. Re-

member that no power under God can ensure to you a moment of life beyond the present. Remember that time is the only school for eternity; earth the only scene of probation for heaven. Remember that *now* or *never* is inscribed upon every offer of mercy; and that a time is coming when you would in vain implore a drop of water to cool your tongue, if tormented in the flames of vengeance.

But even if the stamp of immortality were affixed to this present life, such as it now is, what could this confer, but a perpetuity of constantly decreasing pleasures and hopes, and of increasing sorrows and disappointments? Is not man's life, as the apostle intimates, a troubled sleep, in which he hunts after the pleasures of a dreaming imagination; anxiously pursues some ideal good which eludes his eager grasp—or, if he comes up with it, proves unsubstantial and unsatisfying? Look back upon your own experience: have you found that rest to your soul; that solid contentment; that heart's ease and happiness, which you have been, all your life, indefatigably pursuing? Have you not often said, If this impending evil were averted—if this desired object were attained, all would be sunshine and happiness; life, henceforth, would be the summer voyage of an unruffled sea? And *has* that impending evil vanished but to give place to another? Has that desired object been attained; and has it but added *its* testimony, that all is vanity and vexation of spirit? Has disappointment succeeded to disappointment, and sorrow to sorrow, as, in the troubled ocean, wave towers above wave; or, in the stormy sky, one dark cloud chases another, and occupies, with threatening and portentous gloom, the place from which that other has just burst in fury, and emitted its angry thunders and flashed its vivid lightnings above your head?

Compare the present with the young hopes and feelings of early days. Look back upon the time when, in the morning of life, you first cast your eyes upon the novel charms of an untried world, and rejoiced to run your course; when buoyant spirits, and warm affections, and sanguine hopes, asked but liberty, and promised to bring back into a bosom, whose every pulse throbbed with anticipations of enjoyment, the fruits and flowers of paradise. And has the world kept its promise? Are you now what once you fondly hoped to be? Are you without hope and without God in the world; and are you solidly, substantially happy? But it were vain to ask this question: none would truly answer, unless you could surprise him amid the weariness and dissatisfaction of the domestic scene; or amid the desolation and wretchedness of that still deeper retirement, when solitude has thrown him upon the resources of his own bosom, and he finds that, like the prodigal, he has spent all, and there is a mighty famine in that land. I would appeal to the personal experience of each. I would ask, whether affected cheerfulness does not often veil a heavy heart? Does not the forced excitement, which vainly strives to extract pleasure from the dregs of amusements which have repeatedly deceived, recoil upon the heart in depression and disappointment? Does not the dearly purchased cup of expected pleasure often prove but a bitter draught; and then—ashamed to confess the weariness of being, the inward dissatisfaction, which drink up the spirits, and prey, like vultures, upon a heart which well knoweth its own bitterness, and afraid to betray the secret of your wretchedness to a selfish and hard-hearted world, which shuns the stricken deer, and flees from the wretched,—do you dress up your countenance in smiles, and rush again into the world; not to find pleasure—of that you have, now, not even the hope—but to drown the aspirations after happiness which reproach and torment you, amid heartless friends, and lying vanities, which

sad experience has taught you cannot profit; and whose brightest colours, and whose novel charms, time has already faded?

Awake then from this troubled sleep, and with manly effort burst the bonds of this wretched delusion. Open your eyes, and look around. Do you not see that you are in the meridian blaze of the Divine presence, and compassed about with a cloud of celestial witnesses? Walk then honestly, as in the day. Cast off the works of darkness—works which emanate from the prince of darkness, and conduct to the blackness of darkness for ever: and put upon you the armour of light—the habits and graces of Christianity. And do so *now*, for the night cometh when no man can work; and if this work, for which you were created, and for which this world exists, remain undone, your own reason, your own conscience tells you, that you must perish for ever.

And shall I now proceed to enumerate, in detail, the several parts of the Christian armour in which you should be arrayed, if you would successfully resist the wiles of the devil; and wrestle against flesh and blood, against principalities and powers, against the rules of the darkness of this world, against spiritual wickedness in high places; fight the good fight of faith, and lay hold on eternal life?—the girdle of truth, the breastplate of righteousness, the sandals of the gospel of peace; above all, the shield of faith, and for an helmet the hope of salvation: the sword of the Spirit, which is the word of God; the spirit, withal, of humble, earnest, persevering prayer. Shall I exhort you to cultivate the Christian virtues, the most opposed to those vices which the Apostle exhorts you to cast off—temperance and purity, meekness and humility, benevolence and love? Or shall I, with the Apostle, sum up all in one, and say, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Let Christ be made unto you, of God, wisdom, and righteousness, and sanctification, and redemption. Be clothed with his atoning righteousness for justification; with his Spirit for sanctification. Come in, as guilty rebels, at the proclamation of grace. Offer no plea but this—Christ died for the ungodly. Receive the proffered Spirit of grace and supplication, of adoption and holiness. Seek, daily, more and more, to be clothed with righteousness, and thus made meet to be partakers of the inheritance of the saints in light. Often contemplate in devout meditation the glories which shall be revealed. Anticipate the second coming in glorious majesty, when every knee shall bow before Him, of that God and Saviour who once visited us in great humility, and tabernacled among us, despised and rejected of men. Thus often send forth the affections to spy out the promised land. Thus look for, and hasten to, the coming of the day of God: and when this night of care and anxiety, sorrow and disappointment, has vanished away for ever, and been succeeded by the mild dawn of a cloudless and eternal day, you shall pass, through the grave and gate of death, to a joyful and happy resurrection: and an abundant entrance be ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

J. M. H.

OCCASIONAL OFFICES OF THE CHURCH.

To the Editor of the Christian Observer.

I HAVE observed, with much pleasure, that, at the last May meeting of the Prayer Book and Homily Society, the attention of its members was called, by some of the speakers, to the propriety of printing, in the future editions of the Common Prayer-Book published by that Society,

the office used at the coronation of our Sovereigns. The perusal of that office must throw light upon the nature of the happy alliance between our Church and the State, and upon the obligation of the chief magistrate to maintain "true religion." I have seen a form of prayer, which, as far as my recollection serves me, was drawn up or sanctioned by Archbishop Tenison. It was intended to be used upon the occasion of the admission of converts from the church of Rome. I know not upon what authority the office in question is grounded; but, if there be any adequate authority for the use of it, surely, in the present day, it might be proper that it should be more generally known than it is. I never saw but one copy, and have unfortunately mislaid that. I should much wish to see this valuable document published in the pages of the Christian Observer. I would further suggest the propriety of the general publication, in the prayer-books of the Society for promoting Christian Knowledge, and the Prayer-Book and Homily Society, of the offices used at the *Consecration of Churches* and *Burial Grounds*. I trust that there are few of the members of our Church now living, who may not be called to attend such services in their respective neighbourhoods; and that the supply of the proper form may consequently be considered acceptable. The American Book of Common Prayer contains a Form of Consecration of a Church or Chapel, as well as an Office of Institution of Ministers into Parishes or Churches.

PRESBYTER.

*** We agree with Presbyter that it is desirable that the Coronation service should be better known; and that the usual forms of consecration of churches and burial grounds should be cheaply accessible; but they are not among the "occasional offices of the church," not being duly sanctioned. The form of prayer on the reception of converts from Romanism, however suitable, is of no authority; and, in practice, it is perhaps better to allow persons to conform without any public ceremonial. It was found in Ireland that many persons came quietly, and it is hoped conscientiously, to our churches and to the holy communion, who would have been deterred by a public recantation.

It were much to be wished that all forms used in our national solemnities, including psalms and hymns for public worship, were duly appointed by ecclesiastical authority.

ON THE PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY.

To the Editor of the Christian Observer.

Some time ago you called the attention of your readers to the apparent partiality of some of the publications of the Religious Tract Society, as in omitting important passages in Henry, Scott, &c. in their "Commentary," and also in their "Church History," abridged from Milner. Now, although it seems to me hardly possible, under the present constitution of the Society, or constitution (if I may so call it) of neutrality, that the committee *could* insert many of the omitted passages; yet surely on the same principle they ought to be exceedingly careful not to violate this system of neutrality *in favour* of nonconformity. I am led to make this remark, in consequence of having latterly made use of "Barnes' Notes" in reading St. Matthew's Gospel with my pupils. On arriving at chapter xvii. v. 24, a passage which is often considered as involving a grand question between Churchmen and Dissenters, I was surprised to find, in a book sanctioned and published by a professedly neutral society, the following comment:—"They that received tribute" ..... "This tribute was paid to the Jewish collectors for the use of the temple service. It was permitted *(permitted!)* in the law of Moses, (see Ex. xxx. 11—16,)

that, in numbering the people, half a shekel should be *received* of each man for the services of religion," &c. &c. Again, "Doth not your master pay tribute?" "This tribute was *voluntary*."

Now, is not this a garbled statement? "*Permitted to be received!*" Was then a man at liberty to do as he pleased as to the payment? Let any one look at the passage, "The rich *shall not* give more, and the *poor shall not give less*." Have the committee seen this passage in Barnes? Do they approve it? Will they continue to sanction it? or will they excuse it by saying that Barnes shall interpret Barnes, by referring us to chap. xxi. v. 12 of the same Gospel, where the following is the comment:—Page 192: "The Jewish law *required* that every man should pay a yearly tribute to the service of the sanctuary of half a shekel." (Ex. xxx. 11—16.) "This was a Jewish coin, and it *must be paid* in that coin," &c. As a clergyman and secretary to a Branch Tract Society for some years, I am constrained to ask whether so complete a giving up of a principle as the *former* interpretation would be, is to be allowed in a *direct*, and *dis*-allowed with a bad grace in an *indirect*, passage? It is painful to be obliged to hazard a conjecture that either carelessness on the part of members of the Church of England in the committee, or wilfulness on the part of Dissenters, or perhaps ignorance in both, (not having sufficiently examined the work previously,) should subject a society doing much good to a suspicion of partiality. I could (and perhaps shall) point out *many* exceptionable passages in some of the Society's tracts, &c. I will only now state, that not long ago, wishing to circulate a number of tracts on the subject of the "Lord's Day," a committee of clergymen was formed to examine a considerable number; and that they were obliged to exclude *several*, because in their judgment they sanctioned principles or practices, which, as members of the Church of England, they were bound to condemn. I am aware of the difficulty of keeping *perfectly* clear of partialities; but this is only a reason for carefully attempting so to do; for in the publications of the Tract Society, I conceive as perfect a neutrality as it is possible to secure ought to be maintained.

May I refer you also to a comment in Barnes, on Matt. xviii. v. 2 and 3, on the word "*converted*."

D. B. L.

ANOTHER GOSPEL WHICH IS NOT ANOTHER.

To the Editor of the Christian Observer.

MANY thanks to Anglicanus, in your last Number, for his honest letter. It is too true that we have far too much of "another Gospel which is not another." I lately heard sermons, or rather harangues, from the lips of three clergymen, in different parts of the kingdom, who were once considered as faithful "ambassadors for God," and whose earnestness, ability, and eloquence have been the theme of many panegyrics; but, alas, how changed! Were we told of man's lost condition, his guilt and helplessness; of the redemption that is in Christ; of the need of being born again, and the nature of that change; of justification by faith; and of growth in grace, and in the knowledge of our Lord Jesus Christ, with its blessed fruits in the heart and life? Would that we had been! But instead of such solid evangelical topics as these, we were entertained with ambitious declamation, vain speculations, and frothy nothings; with much to make people wonder, and talk, and admire the preacher's powers of fancy, and his volubility of utterance; but with little to evince

that he was mainly anxious for the conversion and edification of his hearers. I must add that there was an evident sneer at truly "evangelical doctrines," as if they were too vulgar for the admirers of ecclesiastical learning; and too plebeian to deserve the notice of persons of high secular condition. I abominate the absurd phrase "the religious world;" but I never saw a person very anxious to shew that he does not belong to those who are thus currently denominated, without feeling convinced, from the whole tenour of his discourse and conduct, that he wishes to escape from the offence of the cross, and to ally himself with the aristocracy of nominal Christianity. To affect worldly fashion is not now, if ever it was, the way in which a clergyman can hope to gratify cupidity or ambition; but Satan will be equally satisfied if he can allure him, and ruin the souls of his hearers, by a more specious snare. Warn man of these his devices. The decent formalism which some are attempting to substitute for evangelical doctrine, is a most alluring refuge for those young clergymen who have no taste for "spiritual mindedness," but who wish to gratify personal importance by affecting pretensions which do not belong to a Protestant pastor. The world never persecutes Popery, as such. Superfluous bowings, crossings, and genuflexions; and the whole Romanist system of superstition, with its crucifixes and its penances; are not regarded with the contempt which is poured upon the humbling doctrines of the cross. There are many men who would forgive Popery, to be quit of what they call Methodism. The time has arrived in which it is peculiarly necessary that those who hold the truly scriptural doctrines of the Church of England, should "speak out." Let them not be ashamed at being taunted with the reproach that they are incessantly dwelling upon justification, regeneration, and the sanctifying influences of the Holy Spirit. Let them dwell on them yet more; let them seek to bring souls to Christ; let them not be seduced by the reply that they have come already in baptism; there must be a far other union before a man can become "a new creature," and be "meet to be partaker of the inheritance of the saints in light."

JACOBUS.

ELIJAH'S FLIGHT FROM JEZEBEL, WHETHER SINFUL.

To the Editor of the Christian Observer.

Your correspondent, J. M. H., in your Number for October, under the article Elijah, seems to consider it as quite certain that the act of Elijah's fleeing from Jezebel was sinful: but I doubt very much whether it was so; for, by referring to the context, there is rather reason to suppose that God directed and approved of his conduct. It is not always mentioned in Scripture what directions God gave to his servants. When, for example, Elijah denounced a famine on the land, we are not told what authority he had from God for it; and we might as well charge this as a passionate act of his own, according to the remark of St. James, v. 17, as that his fleeing from Jezebel was a desertion of his duty; or, as your correspondent writes, "being puffed up with pride, he fell into the snare of the devil," &c.

We read, "he arose and went for his life, and came to Beersheba." It is presumption not to avoid danger, except in the call of duty. Why did not St. Paul stand boldly, instead of being let down from the wall? (2 Cor. xi. 33.) Has not our Saviour taught us a lesson to avoid danger when we do not feel we have any duty to perform by remaining? (John xi. 53, 54.) When Elijah fled from Ahab he had the command

of God: may he not have had a command to flee from Jezebel, though it is not mentioned? It may be inferred so, by the angel being sent to him, and referring to his journey. When he came to Beersheba he was safe, for Jehoshaphat would not deliver up a prophet of the Lord; he left his servant there in security, and he went a long and painful journey through the wilderness. There appeared no necessity for it, he was out of danger; it looks more like going by God's appointment, considering where he went, and the important commission that was given him. The journey indeed was painful; yet, in the result, he was highly honoured. Probably under the weakness of human nature, exhausted in body and depressed in mind, seeing that the stupendous miracle he had been enabled to perform, and the judgment he had executed, cleansing the land of the priests of Baal, had wrought no good effect;—for in a few years they increased in number, notwithstanding the restraints of Jehoram (2 Kings iii. 2)—"he requested for himself that he might die," &c. But this is nearly the same language as was used by the prophet Jonah after he was converted. In both cases the prayer was met kindly by God, and answered favourably. After Elijah's prayer an angel is sent to sustain him: he alludes to the journey, not to his flight; *the* journey implies an appointed journey. And while means are used, he is supported miraculously to perform a long journey to meet God at an appointed place.

When he arrived at Horeb, he came unto a cave and *lodged* there, and then he seems to have waited God's directions. The question, "What doest thou here, Elijah?" does not appear to be one of reproof (for he had come there by no necessity of his own, but by God's sending his angel to him, and miraculously supporting him) but in order to elicit an answer, as our Saviour said, "What think ye of Christ?" "Whom do men say that I am?" &c.; and the reply is nothing but the honest truth. It implies strongly, that, notwithstanding the feeling of the people at Mount Carmel, they had inclined to Jezebel; as we read that "the children of Israel murmured against Moses and Aaron, saying, Ye have killed the people of the Lord." Elijah is directed to go from the cave and stand on the mount, and probably he there saw the glory of God, as Moses did. The question being here repeated, implies no reproof; and we can no more assign a reason for it, than we can for our Lord's repeating the same question to Peter. It elicits a confirmation of the honest reply he had before given, and God now honours him by making him the dispenser of his judgments, and comforts him with the assurance that *all* Israel had not fallen away.

From the whole of the narrative, it appears to me—

I. That when Jezebel uttered her threat, the people sided with her, which we may infer from Elijah's complaint, v. 10—14. We do not read that they, as might have been expected, or any of them, rose to defend Elijah, as the Israelites formerly did to defend Joshua. Most likely their disposition was similar to that of the Israelites, after the death of Korah and his followers.

II. That God directed the Prophet to avoid the wrath of Jezebel, as he had before directed him to avoid Ahab, and to go to Horeb, the mount of God. This appears, by his leaving Beersheba, where he was safe; by the angel being sent to him; and by his performing a journey which he could not have done had he not been supernaturally supported.

III. That God *verified* the complaint of Elijah, by declaring the heavy judgments that should fall upon the Israelites; and established the *fidelity* of the prophet, by making him the dispenser of his judgments.

IV. That God appointing Elisha to succeed Elijah, implied that, as

Elijah had been a faithful servant, he should direct another to do the laborious work; but that he should be taken to his rest. We read nothing more of Elijah; but that he denounced judgments against Ahab and Ahaziah, and was taken in chariot and horses of fire into heaven.

M.

ANOMALOUS CONDITION OF THE CHURCH.

To the Editor of the Christian Observer.

I THINK you fully justified in the assertion in your Number for October, p. 641, that to the standard of the atheist we must come at last, if we would consistently act out the dissenting principle. But to what does the opposite principle lead? Perhaps to nothing less than that the civil government should be subordinate to the ecclesiastical. How strikingly does Dr. Smith express our present anomalous situation when he asks, "Can a more monstrous—a more unchristian—thing be imagined, than that the political party that happens to be in the ascendancy should have the absolute command over the very life-power of the Church in its primary pastors? &c." In all your notes I think you have the entire advantage over the good Doctor; but I beg permission to say, that by omitting to notice this question I fear you have neutralized your labour. We cannot see the fore-determined future course of things towards the predicted great consummation, when He shall come whose right it is to bear the glory, to take the crown, and sit and rule as *a priest* upon his throne.

With regard to our present state, two things, I apprehend, are quite plain: first, that the Church ought not to be in its present condition of unholy dependance upon worldly politicians; but, second, that there is no present way of deliverance.

The Church and its ministers then are called upon for unceasing earnest prayer in this matter. Surely nothing should be done rashly in the case. Yet I beg to ask, Are not the advocates of the Church called upon *to acknowledge* what is wrong, and to press it upon the consideration of all its friends, in a spirit of holy submission and patient waiting upon the Divine providence? But if, instead of acting in this way, we tacitly renounce the rightful claims of the Church—discourage a spirit of holy free-inquiry, while supinely reposing ourselves upon the apostolical succession,—are we not acting upon the principle of unholy expediency? Is it reasonable to hope that in this way we shall ever convince our Dissenting brethren of their errors? The Church is at present suffering from the rod of dissent. But "let us hear the rod and who hath appointed it," and we shall find in the end that they have done us much more good than harm. I know not how these hints may be received; but I beg to assure you, sir, they are written under a very high estimate of the value of your labours, and in a spirit of Christian respect and affection.

AN AGED OBSERVER.

*** We are not sure that we fully comprehend the purport of our aged correspondent's remarks. We think, however, that we discern very clearly the line of duty; namely, that the church of Christ should regulate its concerns in a spiritual manner, and not through political agency; but at the same time that a State should provide for the public service of God, and the spiritual instruction of the people. Our correspondent's dilemma, as to whether "the civil government should be subordinate to the ecclesiastical," or the ecclesiastical to the civil, is satisfactorily replied to in the thirty-seventh Article, in connection with the foregoing Articles on the duties of the Church. Our reformers, in these Articles, equally reject the Erastianism which allows the civil magistrate to interfere with the spiritual functions of the church of Christ; and the Romanism which so sets up ecclesiastical power against civil, that the temporal ruler

is not, as he ought to be (see 55th Canon), "supreme governor over all persons, and in all causes, as well ecclesiastical as temporal." Why do not Sir Robert Peel and his fellow-conservatives urge upon parliament the duty of aiding the building and endowment of churches? there would be no profane Uzzah-like Erastianism in this; and the Church should, on its part, provide that the word and sacraments were duly administered in them. The two departments are very distinctly separable.

ON MR. M'GHEE'S WORK ON ROMAN CATHOLIC STATUTES.

To the Editor of the Christian Observer.

In your review, last month, of the Rev. R. M'Ghee on the diocesan statutes of the Roman Catholic prelates of Leinster, you allude to the conclusions which he deduces from comparing various documents; of which you cite a striking example in the case of Dens' theology, which Archbishop Murray thought it expedient to disown as "a conference book." It were, however, to be wished that you had examined a few more of Mr. M'Ghee's "dovetailings," in order to ascertain whether the joints are so well-fitted as to prove to a demonstration that the parts were made for each other; for in some of them this has appeared to many of his auditors and readers not quite certain. The following is an example.

After quoting from one of the statutes, in which a passage is adduced from "the commands of the fourth Lateran council: Canon xv." he thus clenches the proof:

"Very unequivocal contradiction is given in this passage, by Drs. Murray and Doyle, two of the Romish prelates engaged in the composition of these statutes, to their own evidence before the committee of the House of Commons, in 1826, when examined as to the third canon of the fourth Lateran Council, they both endeavoured, not only to explain away its meaning, but to deny that there had ever been such a canon. If they were sincere in their evidence, of course they must quote all the canons of the council, from the third on, as one less in numerical order. If, for example, that which we call the third had no existence, then the fourth would be the third, the fifth the fourth, and so on in order, and the fifteenth would be the fourteenth; but so far from this, they quote the fifteenth canon here in the same order in which it is found in Mansi's Concilia, including in its regular numerical order that very third canon, which these Romish bishops pretended had no existence; so that the very quotation of this fifteenth canon in these statutes proves their own conscious falsehood of that evidence, in which they denied the existence of the third."

If, as Mr. M'Ghee informs us, Archbishop Murray and Bishop Doyle denied that any such canon was ever in existence—that is, was ever made—they are firmly wedged in by this enumeration. Mr. M'Ghee should, however, have quoted the exact words of their denial, or, at least, have given a reference to them; especially as he elsewhere says that "Dr. Murray and Dr. Doyle swore in 1825 that it was not in force in Christendom;" which seems incompatible with their saying that it "was never in existence;" an assertion so open to refutation by just turning to the document, that they must have been as rash as false in making it. But if they only meant that it never existed *as a law in Christendom*, they might still admit it as enumerated among the canons of Lateran; and would not therefore alter the numbering. The proof, therefore, of direct falsehood does not come out clearly; though there is so much of equivocation and tergiversation throughout their evidence, that the presumption is strongly against them that they played fast and loose with this canon, as they did with Dens. But till Mr. M'Ghee quotes their exact words, the conclusion is not inevitable.

There is also another matter respecting this fourth Lateran council, which should not be passed over. The third canon of this council excommunicates and anathematises heretics, and consigns them to the secular power to be duly punished, their goods being first confiscated;

and if any temporal ruler, being required by the church, "shall neglect to cleanse his country of this heretical filth," he is himself "to be bound with the chain of excommunication." The dungeons of the Inquisition, and the flames of Smithfield, bear witness to the vigour with which this canon was formerly enforced; and Mr. M'Ghee undertakes to shew that it is still in full vigour. The argument is constructive, and the steps are somewhat confused; but I understand him to say, First, that Dr. Murray and Dr. Doyle, in 1825, affirmed upon oath that the above canon "was not in force in Christendom," and moreover that "there had never been such a canon;" two propositions, as before observed, so discrepant, that either the deponents affirmed deceitfully, or Mr. M'Ghee quotes loosely. Secondly, that Dr. Murray, to avoid being identified with the persecuting doctrines of Dens against heretics, asserted that they were merely the opinions of that author, and were obsolete. Thirdly, that the statutes of 1831, which are connected with Dr. Murray's diocesan statutes of 1832, embody the doctrine of Dens, and refer to the canon of Lateran, so that both Dens and the canon are fastened upon him. Mr. M'Ghee having thrown his matter into the declamatory shape of interrogation, instead of clearly laying down his propositions one by one in their order, unmixed with other matter, it is not easy distinctly to perceive the union of all the links of the chain; and there is an indefiniteness in several of the statements which is not Euclidian. I will, however, submit his argument to your readers:

"We perceive in chapter xv. of the Statutes, 1st. The importance of reserving certain cases; 2d. What those cases are; 3d. We see the sentence of excommunication denounced; 4th. We have the list of criminals excommunicated.

"In the first place, we see the crime of heresy among the reserved cases; and in the second, we perceive that heretics are among the excommunicated persons, and that they are put on a level with the worst and most odious criminals. This is all that is necessary to bring them within the penalty of the Church in all her decrees. Accordingly we find these bishops and priests, *in this standard theology*, which it is so important to keep ever in view, *discussing, in 1832, all the penalties of the Church* against heretics; we find them denying that there is any true faith in a heretic, Dens, vol. ii. p. 73; asserting that heresy is a greater crime than paganism or judaism, p. 78; that all heretics, being baptized, are to be compelled, by corporal punishments, to Popery, and this under the canons of their infallible Council of Trent, p. 80; that that is to be done whenever it is expedient for the church to use her privilege, p. 81; that the worship of heretics is not to be tolerated, but extirpated, unless prudential reasons induce the contrary, p. 83; that heretics are to be deprived of all benefices and dignities; that they are ipso facto infamous, and to be deprived of all Christian burial; that their temporal goods are ipso facto confiscated; that they are justly punished with exile, imprisonment, and death; which is confirmed,—

"1st. By the authority of Thomas Aquinas, the author of the greatest eminence, as a standard, in the college of Maynooth, and sworn to be so by the professor of moral theology, before the parliamentary commissioners of education.

"2d. By the authority of the passage in Deut. xvii. 12, in which it is stated that the priest has the power of life and death, which they assert in a note in every Popish Bible that has notes and comments in the empire.

"3d. By the authority of the perfidious Council of Constance, in putting Huss to death: all which authorities and doctrines of persecution are found in the same volume of Dens, ii. pp. 88, 89; and all which were discussed in these conferences in 1832, the year after Dens was set up by these statutes.

"Dr. Murray has endeavoured to excuse himself, on the pretence that these were obsolete opinions of Dens. How then does it happen that in the face of all his professed liberality, his own Diocesan Statutes, enacted in 1831, pronounce the sentence of excommunication against heretics, and reserve, like Dens, their pardon for the bishop or the pope? How does it happen that he has brought forward a code of canon law, which, by his own last pastoral to his priests, he proves was 'in much repute in his church?' How does it happen that he has published this to add to Dens, and that this canon law enacts principles still more persecuting and cruel than Dens? How has he happened to publish his papal bulls, that heretics are to be dragged, even from a church, when proofs sufficient to put them to the torture can be found against them, and so handed over by the tender mercies of the church to be put to death? In vol. 8th, Canon Law of Benedict XIV. supplemental to Dens, pp. 86, 87, are the

bulls he quotes: viz. Greg. XIV. "*Cum alias*"—Ben. XIII. "*Ex quo Divina*" —Clem. XII. "*In supremo*"—Ben. XIV. "*Officii Nostri*"—Ben. XIV. "*Elapso proxime*," reviving John XXII. "*Ex parte Vestrâ*." All which authorities he quotes, as above, for torture and persecution of heretics, and bandying them about for slaughter between Popish bishops and Popish inquisitors. Are these the private opinions of Dens? Let any man read Dr. Murray's Pastoral, Dr. Murray's Statutes, Dr. Murray's Standard, and Dr. Murray's Authorities, his Canon Law, his Bulls, and Councils, and then let him believe his declarations of charity and liberality, or one syllable he has written on the subject, &c., if he has so far given up his senses and his intellect as to do so." pp. xxvii. xxviii.

"It is clear, from the statutes, what the reserved cases are. We have seen that heresy is one of them. Again, we have seen what the censures are—we see the first on the list of the excommunicated are heretics.

"Now if we can find in the canon law, set up in the year after these statutes, a law to regulate the conduct of the bishop, in judging according to the sentence which is denounced in these statutes, it will be granted that a case is established as conclusive as can be made out from documentary evidence.

"Now what is the law laid down for the bishop, in this code of canon law, published in 1832, for punishing the heretics denounced in these statutes, in the year 1831? Here are the statutes commanding him to visit and punish the crimes in his diocese; and what is the punishment which the canon law, published the next year, denounces against the criminals? It is found, Dens, viii. p. 82.

"'*The bishop is bound, even in places where the office of the holy inquisition is in force, to take sedulous care to purge the diocese intrusted to him from heretics; and if he finds any, to visit him with the canonical punishments. But he ought to take care not to hinder the inquisitors from the discharge of their duty.*'

"This is the law of the pope's diocesan synod, set up by these bishops as the canon law for Ireland. And what is the authority again for this law—on what does the pope ground his decree? And what is the reference made in this law, which Dr. Murray and his bishops have published as the law of Ireland? It is the third canon of the fourth Lateran council, which Drs. Murray and Doyle both denied, in their evidence before the House of Commons, and which they published as 'in much repute in the church' in six years after." pp. xxix. xxx.

I have said that it is not easy distinctly to perceive the union of all the links in this chain of argument. I do not indeed doubt for one moment that the church of Rome ever has been, and will continue to be, cruel and intolerant; or that, if public opinion permitted, it would endeavour to extirpate what it calls heresy by penal measures. As little do I doubt that Dr. Murray and Dr. Doyle, if they are sincere in their professions of tolerance, are at war with the spirit of their church; and that Dr. Murray's canon law must necessarily invoke the doctrines of Dens, which are the doctrines of Lateran and of papal infallibility. But when we look at Mr. M'Ghee's proofs, they embody much of what is merely inference, and what the parties concerned do not admit to be legitimate inference; and this is laid down as a portion of the very premises from which a conclusion is to be drawn. For example, the discussion of Dens's tenets respecting heretics is construed into an approval of them, whereas Dr. Murray affirms again and again, that, though they discussed them, they did not approve of them, but considered them obsolete; and that they referred to Dens as an encyclopædia of opinions and arguments, but not as an authority. Yet Mr. M'Ghee says, "We find them *asserting*" "that all heretics being baptised are to be compelled by corporal punishments to popery;" that "their temporal goods are, ipso facto, confiscated; that they are justly punished with exile, imprisonment, and death," &c. Now where did they "assert" this? Dens, it is true, asserts it; and they use Dens; but they "assert" that they believe nothing of the sort; that they consider it obsolete; that they hold it in abhorrence. They assuredly *ought* to assert it, as good sons of an infallible church which teaches it; and they cannot shake off Dens who does assert it; but it is declamation, not argument, to say that they themselves "assert it," when they expressly deny it. If they had "asserted" it, Mr. M'Ghee's constructive argument would have been unnecessary; but it is

not fair to call that their own assertion, which is only urged on them against their will, as a matter of inference, in opposition to their most positive assertions.

And so again with regard to the reservation of certain cases, among which is placed heresy, for the decision of the bishop, Mr. M'Ghee's argument goes upon the supposition that the reservation is in order that the bishop may direct how heretics are to be punished—that is, by force; whereas the statute has reference to the penance to be inflicted upon, and voluntarily borne by him, when he wishes to return to the church of Rome. Every church that has any discipline expels heretics from its communion; but it is not just to confound the voluntarily-endured punishment of the confessional with the flames of Smithfield. The Romanist bishops say, that in the case of certain great crimes—such as murder, heresy, and so forth, to the number of eleven—they reserve to themselves the power of absolution; except the penitent is dying, in which emergency the priest may absolve him. This Mr. M'Ghee converts into a reservation to the bishop of a power of dealing with heretics generally, by which he is to persecute all whom he considers such, in the manner prescribed by Dens and the fourth council of Lateran. Surely this is not a fair inference.

The following is another of Mr. M'Ghee's constructive arguments, which appears to me conclusive; except that I do not think the compilers of the statute had in their mind so prominently one particular class of dangers connected with the confessional, as Mr. M'Ghee's juxta-position of passages implies. The statute speaks generally of the evils which arise from a careless or unskilful, a too severe or too lenient, discharge of what the compilers consider a most solemn duty; doubtless meaning in reference to every kind of transgression, and to the consciences of men as well as of women. I see no reason to doubt, that if the making of confessions were confined to men, the statute would still have urged with equal strength the danger to the soul of the confessor and the penitent from an unfaithful or unskilful administration of the (pretended) sacrament of penance. It is therefore invidious to construct the argument as if the bishops admitted that the confessional is the habitual resort of profligacy. They might reply, that it was their duty to warn the priesthood against every peril connected with their office, of which this is one among many; but that it is unjust to confine to one class of perils what they applied generally to all. Still, as this particular class is specifically mentioned, and as papal decrees, diocesan admonitions, historical facts, and the nature of the case itself, all prove that it is one of frequent occurrence—Mr. M'Ghee's reasoning is not inconclusive; and the conclusion is so awful, that it is astonishing that any virtuously-minded Roman Catholic can for one moment endure the continuance of such a tribunal as the confessional. The following are Mr. M'Ghee's quotations and remarks:

"We find, in the commencement of this chapter (chapter xvi.), the following melancholy testimony of men, whose evidence as to confessors is indisputable.

"'It must be considered how great is the burthen and danger of those who undertake so formidable an office, since experience proves that this remedy, so salutary to the fallen, is sometimes so perverted by the ignorance and negligence of confessors, that this fountain of grace is turned into an occasion of perdition. We fear that there is no time in which the melancholy saying of St. Thomas, of Villanova, is not fulfilled in some confessors, "that they send themselves and sinners down careless into hell."'

"Then in the list of reserved cases we have the following. 'The priest who shall attempt to absolve his accomplice in the foul sin against the sixth (seventh) commandment, incurs, ipso facto, the greater excommunication, reserved to the pope, and such absolution is altogether null and void, except in the article of death; and even

then, unless no other confessor can be had.' 'The priest who shall attempt to solicit or entice to the commission of dishonourable and base sins, either by words, or signs, or nods, or touch, or by writing, then, or afterwards to be read, any penitent, whatsoever person she be, either in the act of sacramental confession, or before, or immediately after confession, or by the occasion or pretext of confession, or even without the occasion of confession in the confessional, or in any other place destined or chosen to hear confessions, with the pretence of hearing confessions there, or who shall have held with presumptuous audacity any unlawful or dishonourable conversation or intercourse with them, is ordered in the bull of Benedict XIV., entitled *Sacramentum Pœnitentiæ*, to be suspended for ever; and the same Benedict XIV. decrees that priests so soliciting shall be for ever incapable of celebrating mass.'

"It will not seem wonderful, that statutes which make such confessions of the confessional, should be doomed, if possible, to a silence and a secrecy, as deep and dark as the tribunal which they so betray. Can a doubt rest on the mind of any man who reads this document, that this tribunal, which they presume to call holy, that it may overawe the consciences of blind and ignorant mortals, is actually a means of perdition in the hands of some confessors, by their own admission—and of how many, who can tell? Are St. Thomas, Dr. Murray, Dr. Doyle, Dr. Keating, and Dr. Kinsella, all mistaken, when they say it is a means of sending down persons into hell?" pp. xx. xxi.

"If there is no danger of these evils, why such a law to guard against them? If there is danger, and danger that calls for the specification of such a law, what are men made of, if they read this and do not rise like one man to denounce such a system of iniquity?" p. xxii.

"But when we go a little deeper into the system; when we take the very book that these statutes set up, and compel these priests to study, to examine the consciences of these penitents; when we take also the very ritual of these priests and see how, with the very book that they carry about, every man in his pocket, for the purpose of administering the sacraments, they are not only empowered, but commanded to exercise a tyranny, for which language has no name, over the heart and feelings and consciences of any female that is doomed to pass the ordeal of their tribunal; the man that can see and know these things, and would not prefer death to subjection to them, is not worthy to be called a husband or a father; he betrays the beings whom he ought to die to protect. But the truth is, the Roman Catholics are totally ignorant of the facts; they can hardly bear even to hear of, much less to investigate boldly and manfully, the system to which they are enslaved; but they shall, we trust, with the Divine blessing, yet be awakened to see it, and we shall all yet with one heart and voice protest against the tyranny, the iniquity, the superstition, the idolatry of the church of Rome.

"The crimes of the confessional brought forward in these statutes are the least of the evils attendant on it. The priest who is not liable to these penalties, is as bad as the man who is; for he uses the confessional as Rome intends it; not as a scene of licentiousness, but as an instrument of a tyranny the most cruel and intolerable that ever enslaved the human mind. The object is to bring the female mind into utter and abject slavery to the confessor, and the more pure and delicate that mind may be, the more is it bowed down by the despotism of the confessional. Inured from infancy to an examination, progressively and gradually suited to the age and circumstances—having thoughts and ideas suggested to the mind, in publications which seem devout and holy, and under this semblance conceal a system of cruel tyranny, which the priest is well trained how to exercise, and who, the farther he is removed from licentiousness, is the more master of himself and of his weapons—the young and innocent female is prepared in his hands for the inquisitorial investigation that awaits her as a wife; it is then that the real despotism of the confessional is brought into full operation on her heart and feelings. It is the policy of Rome to make her the mother of children who shall be enslaved to papal tyranny from the womb, and to effect this purpose she must be first, however unconsciously, enslaved herself. The Editor writes this, not to declaim, but to expose the facts; it will fall into the hands of Roman Catholics, and he conjures them not to count him as an enemy when he can call his God to witness that he feels and desires to testify to them that he is their faithful friend. Let them put it to the proof; let Roman Catholic gentlemen in every city and town in England and Ireland call upon their bishops and priests to translate, in their presence, those pages of Dens to which we refer, comparing them at the same time with the common books put into the hands of females, to prepare them for the confessional; and the Editor believes that every man who hears them will declare that wife or daughter, or even female servant, in his house shall never bow her knee at the foot of papal tyranny again. It is no wonder the Diocesan Statutes that so expose the deeds of the confessional should be kept from the unhallowed eyes of lay intrusion, and of free investigation." pp. xxii.—xxiv.

There is yet one passage more which I must quote, though still subducting something from the largeness of Mr. M'Ghee's conclusion. The

account of the exorbitant fees shews indeed the spirit of exaction which pervades popery; but it cannot be strictly urged against the "voluntary" who opposes an established church; for though these fees are called "dues," and are exacted by spiritual despotism, they are not legally recoverable, so that they are in that sense voluntary even though extorted by terror.

"The last quotation which the Editor will make, is on the subject of the priest's dues, which, as they are laid down in these statutes, may serve to illustrate the truth of the *voluntary* system of popery. As the subject is interesting to the public, and some *Voluntaries* who do not understand Latin may like to see the happy coincidence between principle and practice, they shall have the whole chapter." p. xxxv.

After quoting the chapter, Mr. M'Ghee adds:

"Here we have the full table of law laid down, by Dr. Murray and his provincial bishops, for the *voluntary* support of the Romish priests. Here then can be no mistake—all is plain and clear.

"We have ten distinct sources of revenue explicitly laid down by the highest authority:

	£	s.	d.
1. Baptism—shopkeepers and farmers	0	5	0
Do. poor labourers	0	2	6
2. Marriages—shopkeepers and farmers	2	0	0
3. Licences for do	0	10	0
Marriages for poor labourers	1	0	0
Licences for do	0	5	0
4. Masses for dead sung, to shopkeepers and farmers—parish priest	0	15	0
Every other priest	0	10	0
Any other priest present who does not officiate	0	5	0
5. Masses, not sung	0	10	0
Masses for dead—to poor labourers	0	5	0
6. Private masses	0	2	0

"7. Collections after marriages—these must be voluntary according to the stations of the parties; they may vary from £1 to £100, or more.

"8. Dues at stations—these Dr. Murray informs us are the chief support of the priests; they cannot be called voluntary, for custom makes them compulsory; they are contributed by every person who can give any thing, and vary from one shilling to five, as the editor is informed, say the lowest average from the population of Ireland who attend stations and confessions 0 1 6

"9. Fortuitous emoluments—of these, at least one great source of revenue is masses for delivering the souls from purgatory of those who are dead and buried, left either by will or given by relations of deceased, or, what is very common, given by the poor creatures themselves for masses before they die, and to benefit their souls when they are gone; of these it is impossible to calculate the amount.

"10. The collecting of corn from the people. This is sometimes commuted for money, and is valued at 1s. 6d. per house, or more.

"We come now to consider how far these dues are voluntary or compulsory. It is very true that Dr. Murray speaks most properly of charity and moderation in their exaction, but no one who ever reads these statutes can for a moment confound this with a voluntary system. What are the terms he uses?—'*The right of due compensation, which the clergy justly claim for themselves.*' '*Collecting just dues,*' providing for their just compensation. '*Let them be bound to pay (solvere teneantur) the dues which are marked below, on occasion of receiving the sacrament,*' and, '*Let them pay the dues which follow:*' 'We have gone so far in defining the sum of the dues *which may be* EXACTED' (*quæ exigi possunt*) *and* '*we appoint a rule to be equally observed by all.*'

"Here are the regulations for this *voluntary system*, as far as the poor and the middling classes of Ireland are concerned; there are, indeed, a set of voluntaries permitted; but who are they? They are the rich, to whom it is left as a matter of discretion what they are to pay; not that they are not expected and bound to pay sums equal to those exacted from the rest, but because it is thrown on their *munificence*, their *piety*, their *honour*, to pay a vast deal more, and they are deceived and blinded by the principle that in proportion to their contributions to the priests they may hope for rewards and salvation for their souls.

But now the question arises, what is the penalty under which these sums are exacted, and how are the people taught that they are to pay these dues to their priests. The chief instructor on this point and the chief enforcer of the laws laid down in these statutes is that *admirable* institution, THE NATIONAL BOARD OF EDUCATION! Under its fostering care, while the Scriptures are carefully excluded, the catechisms sanctioned by the Board convey instructions not to be mistaken by the people, and enforce these regulations of the priest's dues, with a power infinitely more efficacious than her majesty's Court of Exchequer.

"There are three simple principles in these catechisms which definitely settle the question:—1. That there are certain laws of the church, as obligatory as the laws of God. 2. That to violate these laws is mortal sin. 3. That those who die in mortal sin go to hell.

"One of these laws is to pay the priest, and these questions and answers following will speedily determine the case. They are taken from one of the three catechisms taught under the sanction of the National Board, and the same questions and answers are in them all.—Batter's Catechism, 26th edition.

"QUESTION. Say the six commands of the church.

"ANSWER. The fifth is—To contribute to the support of our pastors. p. 48.

"Q. Do the precepts of the church oblige under pain of mortal sin?

"A. Yes; he that will not hear the church, says Christ, let him be to thee as the heathen and the publican (Luke x. 16; Matt. xviii. 17). p. 51.

"Q. Where shall they go who die in mortal sin?

"A. To hell for all eternity. p. 34.

"These simple questions and answers, diligently taught the people of Ireland, leave the power of exacting the dues of which Dr. Murray speaks in his statutes, exactly co-extensive with the belief of the people in the authority of the Church of Rome, and the power of the priests to promote or prevent the salvation of their immortal souls." p. xl.—xliii.

This statement respecting the catechisms sanctioned by the National Board of Education is more appalling than any thing before cited. Is it really true that the National Board of Education sanctions these principles? The system under which that Board acts has been justly opposed upon the broad ground that it involves an unhallowed compromise for the mutilation of the word of God; but if Mr. M'Ghee has quoted honestly, the details of the offence require to be looked into as well as the abstract principle. Mr. M'Ghee specifies distinctly that the National Board of Education has "sanctioned the catechisms" which embody the the Popish and Oxford tract doctrine, that "there are certain laws of the church as obligatory as the laws of God." Is this so, Mr. Carlile? Is it so, Archbishop Whately? And was Mr. Baptist Noel aware that it was so when he wrote his recent volume in defence of the Irish "system" of education?

I have penned the above, in hopes that Mr. M'Ghee may be induced to supply the defective parts of his arguments. I am far from affirming that the several heads were not distinctly made out in his own mind; but I submit that they are not always clearly unfolded to others. The great majority of his readers, like myself, have not access to all the voluminous parliamentary documents respecting Ireland for twenty years past; and need very careful and well-verified extracts to prove such extraordinary discrepancies as those which he alleges. EUBULUS.

ON THE REGULATIONS FOR A THIRD SERVICE.

To the Editor of the Christian Observer.

A CORRESPONDENT in your number for November, p. 686, says, that where there is a third service, both the same afternoon lessons are read twice, "unless we substitute the first lesson from the calendar table of the day, for the first proper lesson of the Sunday." I trust your correspondent does not so substitute them; first, because to do so is an infraction of church order as much as if he substituted any other lesson; secondly, because if he does so he makes the service piebald, for he cannot alter the other parts, or the second lesson; thirdly, because the theory of a third service is, that it is a repetition of the afternoon service for those who could not be present the first time, and not for those who have already been to church twice. Two public services, added to the many inevitable demands of domestic life under

the best regulations, will not leave more time than most, Christians would desire for reading, devotion, meditation, religious conversation, and charity.

In point of fact, a small number only of persons attend both in the afternoon and evening; and it would not be well that either relay should be deprived of the regular services of the church. I admit, that the repetition may be sometimes fatiguing to the clergyman; but to prevent this, not one or two lessons, but the whole service must be altered, and thus those who wished for the ordinary office would be disappointed. The clergy sometimes repeat the baptismal, marriage, burial, or communion service, publicly or privately, on the same day; and why not the ordinary prayers and lessons? They act as public servants, not considering so much what befits their own spiritual necessities, as what is best for their flock; and endeavouring, by God's help, to be always in a right frame for sacred exercises, how often soever they may recur. There is, however, in this particular instance, seldom any necessity that the same clergyman should read the evening service twice, or even be twice present at it; for in churches and chapels where there are three full services there must be two ministers; and in one with which I am acquainted, the curate reads prayers in the morning, and the rector preaches; in the afternoon the curate takes the whole service, and the rector the whole in the evening; or *vice versâ*. Thus each attends only twice, and the benefit of the plan is found considerable both to the soul and the body; and there is no want of suitable employment, private, family, or parochial, for the time not devoted to a third service. If any rector, or minister of an episcopal chapel, think it beneath his dignity to read prayers as well as preach, I can only pity him and pray for him. If any say that the whole service is too much for his strength, I reply, that experience abundantly proves that there is less fatigue under this system than in attending and taking a part in three services. The afternoon's interval is a refreshment against the evening; and the afternoon's exertion is compensated by the evening's repose. But be these things as they may, we are not justified in changing any portion of the service till it is warranted by ecclesiastical authority.

G. M.

UPON THE NEED OF ADDITIONAL ENCOURAGEMENT IN BUILDING PARSONAGE HOUSES.

To the Editor of the Christian Observer.

HAVING a piece of ground in my occupation, of which there are about thirty years of the lease to run, I applied to a professional calculator to know if he considered it advisable for me to build upon it, the site being favourable for that purpose. He urged me not to think of so doing; fifty years' possession he thought not too much, and forty years scarcely enough, to warrant the outlay of capital.

Apply this illustration to the hardship inflicted upon the clergy under the present law for the building of parsonage houses, which requires the whole expense to be spread over only twenty years. A friend of mine has a benefice which brings him in somewhat less than 180*l.* per annum; though, being poor and populous, and widely spread, it subjects him to large expenses, the duties (I have no objection to the word) being extensive, and the demands for religious and benevolent objects very onerous. It had long been held with other preferments, the duties being discharged

by a curate who lived in a neighbouring parish; for which there was the apology that there was no parsonage house, or at least not one in which a clergyman with a family could reside. My friend was as anxious to reside as the bishop to urge it, and accordingly set about building a house. The cost for a respectable family dwelling, with the plot of ground it stands upon, and some heavy law charges, was nearly 1600*l.* My friend's life is not worth twenty years' purchase; but the law allows his executors to recover from his successor the yearly diminishing portion of principal and interest which will remain for the years which it shall fall short of that number; and, upon the whole, whether he lives or dies, and whether he used his own money (at the present rate of stocks) or borrowed under the parsonage-building acts, the pecuniary difference to himself and his family is not very material.

Suppose, then, that he borrowed: he is required to pay off the principal in twenty yearly instalments of 80*l.*, together with interest on the unpaid principal, at 3*l.* per cent., which, the first year, amounts to 48*l.* He thus pays 128*l.* the first year, the sum gradually diminishing till the twentieth year; when the property will be free; but, as most incumbents are middle-aged men, not one in many lives to see that day; and still fewer live so long after as to be fairly reimbursed for their outlay. The house for which my friend is paying 128*l.* at present, and is tied down to pay at the average of 64*l.* for the twenty years, would not let, in that unfavourable spot, for more than 25*l.* at the most;—and then only in case a farmer wanted one; and a better house might be had for that sum three or four miles off. Is this system just or reasonable; and can it be wondered at that the clergy are unwilling, or unable, to incur the heavy charge of building parsonage houses under such regulations?

Why does not some friend of the church bring in a bill to extend the period allowed for paying off the incumbrances to forty years? This would relieve the clergy and promote the object; and no person whatever would be injured by the measure; for the interest on the money lent would be paid, and an incumbent coming to the benefice twenty or thirty years hence could not justly complain of the diminishing burden, which would soon cease altogether.

Still, even the fortieth part of the original outlay, to say nothing of interest, is a very serious rent to clergymen in scanty benefices; and there are few cases which present a stronger claim upon the legislature for aid. A clergyman is often obliged to live, for the public benefit, in parishes the income from which is not sufficient to make it worth his while, in a pecuniary view, to build a house and reside in it, and to devote his life to the service of the place. In similar cases in other professions, the legislature affords aid. It does not expect admirals to build ships; or the commanders of garrisons, forts; or the coast-guard, station-houses; and why should a clergyman, whom the public service ties down to an unproductive spot, be expected to disburse his own property for the general benefit? The laity do well in demanding that their pastors shall be resident; but they do ill in not allowing them wherewithal to reside according to the station which they require them to occupy.

We have reason to bless God that so many labourers in his vineyard are, by His grace, willing "to spend and be spent in his service;" but still "the labourer is worthy of his hire," and they ought not be oppressed because they are willing agents. The anxieties of a majority of the clergy "to provide things honest in the sight of all men" are very great. They are properly restricted from manufacturing, agricultural, and commercial pursuits; and are expected to live hospitably and charitably, whereas a large number of their benefices do not yield the

return of an ordinary trade. They would be considered as acting unseemly if they rubbed down their own horse, sent their wives to milk the cow and their children to feed the pigs, and turned away the needy from their door; whereas perhaps their income, in many cases, is scarcely more decent than that of some of their neighbours who do these things. Those of our legislators who believe a national church to be a scriptural institution ought to consider, and endeavour to remedy, this injustice.

JOHANNES.

LETTER FROM THE REV. M. GATHERCOLE; WITH REMARKS.

To the Editor of the Christian Observer.

In looking over the Christian Observer for this month (October), I find you contending, in page 645, against, or rather perhaps with, an old falsehood set forth by a lying fellow of the name of Charles Lushington, now M.P. for Ashburton, Devon, and intimate of Josiah Conder, joint radical or republican editor of *The Patriot* with the notorious parodist William Hone. That falsehood is, that I "recommended the aid of the hangman to cure dissent" in the Letters of L. S. E., which I am sorry to find you condemning without having read them; at least this appears to me. I send you a copy of my reply to Lushington, wherein, in p. 41, I have treated the falsehood as it deserves. Lushington has never noticed the pamphlet, of course; for it is not the custom of Liberals and Dissenters to reply, or to attempt to reply, to what they feel they cannot well manage; but to go on repeating their falsehoods as though they had never been contradicted. I beg to call your attention to a part of the pamphlet beginning at the bottom of p. 37 also.

I do not by any means ask you to take my part in the slightest degree, but it is right that you should be in possession of the *truth*. I have always expressed my regret that the Bishop of London recommended or noticed my book at all. I expressed that regret to the clergyman who first told me that his lordship had done so. I wish no one to assist me in my duty faithfully and courageously to contend against that crew of hardened wretches who style themselves Dissenting teachers. There are exceptions, as I have always stated, but they are very few; and Pye Smith is, in my opinion, not one of them. The people are priest-ridden by those interested impostors, who are opposing the church of Christ to serve their own political and personal objects. I know dissent and Dissenters too, Mr. Editor; and the Dissenters know and feel this, and hence their keen hatred and abuse of me; but believe me I fear them not; they are enemies of truth and righteousness; and, as a servant of Christ, bound to use my utmost endeavours to banish and drive away all erroneous and strange doctrines contrary to God's word, I will fearlessly oppose them. I cannot, I dare not, do otherwise, without treachery to my beloved Master. I look for no reward here, nor do I want it. The servant of Christ has his reward hereafter, where his UNFAITHFUL friends, and enemies too, will be rightly judged and dealt with. Excuse the greatest haste, and believe me, Mr. Editor, Your most obedient and most humble Servant,

M. A. GATHERCOLE.

*** There are various styles of composition; one of which is sometimes called "the dray-horse style;" it is not to our taste, but we confess that Mr. L. S. E. Gathercole excels in it. But to the affair. Our readers may remember that in our number for October, p. 645, we were forced to notice a scurrilous letter to Mr. Pownall by a

Middlesex elector, apparently a Socinian dissenter, which Dr. Pye Smith so far forgot himself as to send us in his own vindication. In this letter the elector affirms that "the Bishop of London has sanctioned the Christian declaration that dissent ought to be cured by the hangman;" that this sentiment was "printed and published by a clergyman;" that it was "publicly recommended" by the Bishop; and that it has "never yet been repudiated by Pownall's friends and allies"—meaning, generally, by churchmen.

To this we replied, that though we had never met with this delectable "sentiment," and therefore could not repudiate it, we could not positively affirm the universal negative that it had never been penned; for it was not impossible, however improbable, that among twenty thousand clergymen one might be found so silly or intemperate as to have disgraced himself and his order by such a declaration; but still we doubted the fact, and quite sure we were that it was an atrocious calumny to affirm that the Bishop of London responded to such a doctrine. It occurred, however, to us that the accusation might be grounded on something in a volume of L. S. E. (Mr. Gathercole) which the Bishop had "publicly recommended," but from which he withdrew his recommendation on account of its "sharpness of invective against dissenters;" but even L. S. E., we added, if he used the words, "could never have meant seriously; he perhaps meant by burning dissenting books."

Our readers have now seen Mr. Gathercole's denial; and from the passage at page 41 of his letter to Mr. Lushington it appears, that though he used the words "dissent" and "hangman," he spoke only of the "abuses" of dissent, and adopted a Latin phrase to imply that the abuse could not be got rid of without the extirpation of the system; but never said, as Mr. Lushington asserts, that "the aid" of the hangman was to be called in. We will quote his explanation:

"You say, speaking of me, 'he recommends the aid of the hangman to cure dissent.' The flagrancy of this misrepresentation is at once exposed on quoting my own words, which were, 'the *abuses* of dissent naturally spring from the system itself, are inherent in it, and inseparably connected with it, and require, as *their* only remedy, "*curationem carnificis*"—the cure of the hangman—the destruction of the whole system.' Where is here a word about the '*aid* of the hangman?' Your base misrepresentation was evidently intended to have it believed that I wished all dissenters to be hung; whereas, I merely say that the *abuses* of dissent require as *their* only remedy the *cure*, not the *aid*, of the hangman. In truth, I believe there is many a hangman who would be ashamed of such falsification of another's words."

Now, little as we admire L. S. E.'s style, we must say that he has convicted Mr. Lushington of a misrepresentation of his words; and Dr. Smith will, we are sure, regret that he hastily sent us, in his own vindication, the Middlesex Elector's false charge, not only against Mr. Gathercole, but against the Bishop of London, as recommending a sentiment which actually was never penned, and the friends of the church for not repudiating what they never heard of, and what never existed.

Having thus done justice to Mr. Gathercole, we must seriously remonstrate with him upon the style which he has adopted. He does no honour to the new cause which he has espoused by his coarse invectives against that which he has discarded; and he may even lead his readers to suspect his own sincerity. He indeed offers a very singular apology for his style; for he says, in his letter to Mr. Lushington,—"At an annual meeting of the Ecclesiastical Knowledge Society, held in London, the Chairman cried out against the Church amidst a burst of applause,—'DOWN, DOWN, DOWN, WITH THE OLD HAG!' Was this 'blurted forth at a dissenting meeting in some obscure town?' Was this 'deeply reprobated by the leaders,' or highly applauded? If the 'leaders' are not connected with the Ecclesiastical Knowledge Society, where are they to be found? I cannot think that even you will attempt to say, that I have any where used language to equal the above; if I have it is unknown to me, and I presume likely to be so. That my language is strong and pungent, I admit, nor shall I endeavour altogether to justify it. But I must say, that being brought up a dissenter, my mode of thinking and of expression was sure to be widely different from that of a regularly educated churchman. I thought and wrote in the pure language of dissent. And this cannot be denied; every one will be convinced of its truth by reading the regular dissenting periodicals and pamphlets. I shall be very happy to alter my style for the better, as soon as I can, but this must be a work of time; I cannot change my manner of expression as readily as my dress. And besides, as I read at present a great number of dissenting publications, it will be much longer before I improve my style materially, than were I to read other works in their stead."

If the chairman of the Ecclesiastical Knowledge Society used the words asserted, he has the advantage over L. S. E. himself. But we advise Mr. Gathercole to proceed in his intended amendments with all reasonable speed, and to avoid writing books or pamphlets, till that admirable judge of composition, the Bishop of London, shall

give him a certificate that his style is sufficiently depurated. The world will lose nothing material by the delay; more especially if, while laying down his "sharpness of invective," he shall be guided into the "meekness of wisdom," and attain to something of that hallowed fervour which glows in the pages of a Fenelon or a Leighton. We do not think he is really an ill-natured man, but he often uses very ill-natured language, and the sooner he repents of it and reforms the better. Even a triumph in argument, gained at the expense of a Christian spirit, is a deadly loss. At a dame's school in Wiltshire, the terms of admission were, "Children taken care of at a penny a-week; if taught to read, twopence; if taught manners, threepence." It were to be wished that no person were taught to write without paying an additional penny to learn "manners." The "hangman" allusion, even when explained, might have been well spared.

Apropos of this offensive allusion; a dissenting minister who writes a violent anti-church pamphlet, with a deceptive title, under the signature of John Search, is pleased to intimate that the Christian Observer has adopted the style of the hangman, and of Newgate, and Botany Bay—more euphoniously, Sydney. We were at a loss to understand Mr. Search's meaning; as the passage which he refers to was only a statement to the effect, that when we shew the benefits of a church establishment, "Dissenters upon principle" always attempt to repel us by their "abstract principle," which is the hinge on which they make the whole controversy to turn—"they swing us off upon the hinge of an abstract principle." We have not one word to say for the propriety of this hasty expression, which was borrowed from assailants attacking a fortified place, and when they have mounted the drawbridge or the gate, being suddenly repulsed by the gate or bridge being swung back on its hinges; but we never dreamed of so repulsive, so horrible an image as that of a man under the hands of the executioner, which the imagination of the dissenting critic has suggested. How could he possibly suppose that his Christian brother could flippantly make such an allusion?

We will respectfully add one word of advice to such defenders of the church of England as Mr. Gathercole; that is, never to insult Dissenters in arguing with them. A portion of the present bitterness of some of the opponents of the Church of England may be traced to the contemptuous style of some of its advocates. Till all nonconformists will write as believing that the defenders of the church may be conscientious and disinterested; and all the defenders of the church will admit that their seceding antagonists may be scholars and gentlemen, there will be an artificial and unnecessary impediment in the way of arriving at a calm review of the important matters in discussion between them. It is not because dissent is esteemed non-aristocratic, any more than because Radicalism is accounted plebeian, that a Christian is to avoid the one or the other. Our spiritual enemy well knows how to employ our passions, to make us morally wrong even where we may be theoretically right. The church of Rome aided his devices by prostituting religion itself to ambitious purposes. It adroitly associated its unscriptural system with wealth, and pomp, and music, and painting, and gorgeous architecture, in order that pride might effect what sound argument could not. The Church of England disdains such artifices; it speaks calmly, respectfully, and scripturally to its opposers; it "honours all men;" and it owes no thanks to any intermeddler who employs invective, or contemptuous sarcasm, or a conceited air of academical superiority, in its defence.

SPIRITUAL DANGERS OF OUR BELOVED QUEEN.

To the Editor of the Christian Observer.

You seem to say in your last Number, that the Rev. Sidney Smith has expressed some alarm respecting the Queen, lest she should become too religious. The laughter-loving canon is an inveterate artist of jest and paradox, and he must have been indulging his accustomed vein of pleasantry when he intimated that this was the particular danger to which a youthful queen, presiding over a magnificent court, and placed by her age, sex, and station upon the most vertiginous pinnacle of earthly exaltation of any human being at this moment in the whole world; pressed upon by every appliance of worldly pomp and pleasure; and told, by those who ought to know better, that duty and patriotism require her to patronize and be present at the theatre and the opera—and this even on Saturday night within a few hours of appearing in the house of God

on the day of holy rest; in short, that she ought, as a queen, to countenance dissipations which Christians in humbler stations are taught to include among those "vanities of the world"—not to say worse—which they promise in their baptism to renounce; just as that scripturally minded lady, Queen Adelaide, against her own feelings, was led to believe that public spirit required her presence upon the race-course when her royal husband was dying:—it is, I say, a very far-fetched jest upon the part of the reverend canon, that the precise danger to our youthful Queen is upon the side of religion. I should rather dread—if forbode I must where at present there is no just ground to forbode evil—lest her ingenuous youthful mind should be poisoned with the daily and hourly incense of interested adulation. Her Majesty's conduct has indeed been so excellent, and her very first appearance in public on the day on which she ascended the throne was so remarkably characterised by good sense, good taste, and extraordinary dignity blended with the most perfect diffidence and modesty, that she was instantly surrounded by one wide out-burst of public acclamation, and her whole reign hitherto has been one incessant ovation. She is understood to have borne these intoxicating honours well and meekly; which is more than can be said of her illustrious predecessor, Queen Elizabeth, who, even when advanced in years, was carried away, not merely by official respect, but by the most egregious personal flatteries. The Queen's good conduct, amidst such arduous trials of character, is much to her honour; and I would hope that it has not been uninfluenced by religious considerations. She needs, in a very eminent degree, the grace of God to enable her to bear up against the peculiar dangers of her station; and her subjects should be very earnest in prayer on her behalf that she may be kept from youthful snares, and court snares, and every other snare. It has been said, that a nation is what its women are. How much more must this be the case, where their ruler, the fountain of public honour, the rewarder of national services, the pattern to the court and the people, is a Queen.

A LOYAL CHRISTIAN SUBJECT.

ON THE REV. J. NEWMAN'S LECTURES ON ROMANISM.

To the Editor of the Christian Observer.

I HAVE been lately reading the Rev. J. Newman's "Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and popular Protestantism;" a strange performance, being a mixture of what is good, bad, and indifferent; and remarkable for indistinctness, gratuitous assertion, and false reasoning.

When a man starts wrongly, he is not likely to proceed rightly or safely. This author, in his advertisement, though short, goes astray; and, in my view, he goes astray still more in some things throughout his book. First, his description of what he calls "popular Protestantism" is far from being correct. It is the following: "By popular Protestantism, he (the author) only wishes to designate that generalized idea of *religion* now in repute, which merges all differences of faith and principle between Protestants as minor matters, as if the larger denominations among us agreed with us in essentials, and differed only in the accidents of form, ritual, government, or usage." Now, instead of "as if," the correct statement would be, that the larger denominations—I mean those which are usually called evangelical—*do* agree with us in essentials, and differ only in the accidents of form, ritual, government, or usage. That any man

of any understanding or discernment should suggest that this is not the case, is an instance of a twisted mind that is not common.

The following avowal in the same advertisement is very singular: "He (the author) has endeavoured, in all important points of doctrine, to guide himself by our standard divines; and, had space admitted, would have selected passages from their writings in evidence of it. This is almost a duty on the part of every author, who professes, not to strike out new theories, but to build up and fortify what has been committed to us." Then, "in the absence of such a collection of testimonies," he quotes some passages from Bramhall, which he wishes to be viewed as expressing his own opinions. There is in the foregoing periods a want of specification, and also a false statement; or, at least, what is calculated to make a false impression. Who are "the standard divines?" We are left wholly in the dark respecting them. It appears from the only one he has quoted, that he does not refer to the Reformers,—the founders, as it may be said, of our church;—but to such as are comparatively modern. Like the Romanists, he prefers the later to the earlier fathers. Then there is a statement which is calculated to lead people astray: he does not "profess to strike out new theories, but to build and fortify what has been committed to us." Pray, by whom? By the founders of our church, who fixed its doctrines and established its forms and discipline? or by some of its members in after-times, who individually adopted opinions different from its founders, though they never changed its fixed doctrines and forms? It is evidently to the latter, and not to the former, that Mr. Newman alludes; and yet he seems to identify his own views and those of these "standard divines" with those of the Church of England. His object may appear to be, to a cursory reader, to bring us back to what the church really is, when in truth it is to bring us back to the opinions of certain of its members some hundred or hundred-and-fifty years ago, whose opinions the Church of England has never admitted as its own. The author should have told us plainly who his standard divines are. We might then have known whether they were the genuine sons of the church, or some innovators, who wished to *poperize* it, as the Oxford Tract writers are evidently anxious to do.

Mr. Newman "professes to strike out no new theories;" and he could, it seems, select passages from our standard divines in evidence of what he advances. But the allusion to the "standard divines" is rather suspicious. If he wanted to shew the genuine doctrines of our church, and "not to strike out new theories," he ought, as it appears to me, to refer to the *documents* of our church, to its articles, forms, and homilies, and to the written sentiments of our Reformers, who drew up its documents. This is the only fair and just way of proceeding. He maintains that Anglicanism and Protestantism are two different things. If by Anglicanism he means the Church of England as reformed, he is clearly mistaken; but if he means by it what I would call the heterodoxy of many of its members in the middle and latter part of the seventeenth century, he is perfectly right. But is it just, is it honest, to make a distinction of this kind without stating explicitly what is meant by it? Any one reading this book, unless he were well versed in the doctrines of our Church, would be led to suppose that what the author calls Anglicanism is the Church of England, when in truth it is no such thing, being only what he and his "standard divines" have endeavoured to annex to it without any right or authority.

I send you these remarks, Mr. Observer, having always thought that your object has uniformly been to revive and enforce the true doctrines of our Church; and on this account your labours have been much valued

by many; and I believe that you have been extensively successful, and I wish you still greater success. The foregoing strictures are confined to Mr. Newman's "advertisement," but I propose following them up by some observations upon what the lectures themselves contain.

ANTI-PAPIST.

ORIGINAL POETRY.

HEAVEN.

When Conqueror at last
I scale the heavenly height,
My toil and woe and danger past;
While floods of cloudless light
Reveal that new, that happy land,
Where safe my pilgrim feet may stand;

This spirit now so frail,
Th' eternal gates within,
No more shall faint,—no more shall fail,
Or sorrow, fear, or sin!
Oh who can tell the peace and power,
The sealed safety of that hour!

What pure reviving air
My new-born soul shall breathe;
Whose fragrant gales no taint shall bear
Of malady or death!
How drink of that immortal fount,
Which flows from the celestial mount.

Tasted that well of life,
A radiant form draws near,
Who watched me through this darksome strife,
An unseen minister;
His shouts my victory proclaim,
And tell my new—my heavenly name.

Oh joy! to hear the choirs,
Now bursting on the sight,
The countless voices,—countless lyres,
All turned to sound delight;
While seraph hosts, in long array,
Gleam sun-like in the distant way.

In circling glory stand
Apostles near their Lord;
And martyr'd sires,—a noble band,
To endless life restored;
And saint and seer, with raptured eye,
Gaze on One Peerless Majesty!

And there beatified
Full many a form I see,
Who once in patient love allied,
Earth's mazes trod with me;
And hail with love refined,—renewed,
Each glorified similitude.

I hail! but cannot pause,
Or bear a moment's stay,—
Him yet unseen, whose love still draws
My ravish'd soul away!
Ah! then, no mediate joys delight,
When faith is changing into sight!

O God! the Lamb! my all!
One glance o'erwhelms the soul!
Sustain me!—rather let me fall,
Now reach'd the extatic goal!
Oh, hush! ye Seraphs! silence give,
While Jesus bids the sinner live!

F. M. S.

THE DOUBLE-FACED CLOUD.

Could we but scale the azure height
To skies serene and clear,
Arrayed in gorgeous robes of light,
Our globe would thence appear.

The clouds that roll in darkness dun
As from below espied,
Would shew illumined by the sun
Upon their farther side.

And so the sorrow which appears
All dark to worldly eyes,
To faith which mounts above the spheres
Is tinged with brilliant dyes.

And why?—the earth-ward side alone
To worldly eyes is given,
While to the eye of faith is shown
The side that turns to heaven.

H. L. W.

A SUNDAY AT SEA.

How soft upon the lonely air
Breathed o'er the watery way,
The weekly voice of praise and prayer,
On God's well favoured day.

How sweet to see the Sabbath dove
The wings of morning gain,
And hovering on her plumes of love,
Perch on the distant main!

To meet the language of our home,
Clothed in its Sunday dress,
Far off upon the billow's foam,
On the blue wilderness.

The steering-sails now open wide,
To catch the favouring breeze—
The bark spontaneous seems to ride
Upon the willing seas.

Now mounts upon the shining deck
The Sabbath group to pray,
To Him whose wrath their bark can wreck,
Whose smile can cheer their way.

What though no spire may meet the eye
Embosomed in the tree,
Their only house of prayer, the sky
Supported by the sea.

Yet could my glance, methinks, behold
Some hearts now beating there,
'Twould many a rural scene unfold,
Crowned by the house of prayer.

For sure some eyes in secret stray
Far o'er the billows' foam,
Unto the village-temple's way,
Trod by the band of home.

How ravishing, methinks, the view,
If, by the painter's art,
Were, in one group developed true,
The pictures on each heart!

The peaceful galley for a while
Its every toil suspends;
'Neath sea and sky's stupendous pile
The voice of prayer ascends.

The welkin's soft cerulean dome,
Propped by a wave-built floor,
Behold the church, where far from home
The wanderers now adore.

Yet press they on:—though all is peace
Within the galley's bound,
To march the billows do not cease
In gathering pomp around.

The breezes through each canvass-fold
Still, still unwearied run;
To speed his course, as giant bold,
Rejoices still the sun.

Still wheels the albatross on high,
Or skims along the deep—
Still bounds the porpoise to the sky,
Or o'er the wave doth sweep.

Nor sun, nor breeze, nor billow blue,
Nor monsters of the main,
Nor fowls that rove the welkin through
From customed work refrain.

Yet think not they profane the day—
Though spurn they to be still—
'Twere well this day, if true as they,
Thou didst thy Maker's will.

Fond man! the idle to regale,
The Sabbath was not given.
Creation tells another tale;
It was to work for heaven!

But see amid the peaceful band
One hand is still employed—
The guide who at the helm doth stand,
His post can ne'er be void.

But well amid the praying crew,
May he the helm controul;
Since Jesus thus is emblemed true,
The Pilot of the soul!

The prayer is done—the freshening gales
Now ask the captain's tongue.
"Reef, sailors, reef the steering sails"—
Is through the galley rung.

H. L. W.

"SO THAT NONE SHALL SAY, THIS IS JEZEBEL."—2 *Kings* ix. 36.

Ambition, who would be thy thrall,
Whose heaven on earth is but a hell;
To earn a mouldering trophied pall—
A short-lived, This is Jezebel!

Thou bidst thy votaries crouch and slave—
Their wages but a louder knell,
A prouder hearse, a lordlier grave,
A costlier, This is Jezebel!

Nay, cheated oft of hoped-for fame,
While Pride is whispering, All is well,
Oblivion waits to blot their name,
None echoing, This is Jezebel.

Or, if it live, full oft in scorn;
Men breathe it but some jibe to tell;
Where haughty Jezebel was born,
Where lived, and—This is Jezebel!

But scant it recks in brighter day
The saintly bands in heaven who dwell,
Whether in praise or scorn men say,
Oft erring, This is Jezebel.

S. C. W.

REVIEW OF NEW PUBLICATIONS.

CHANCERY PROCEEDINGS OF THE ENGLISH DISSENTERS.

The third Act of the Controversy pending in the High Court of Chancery, in the Cause of the Attorney General v. Shore: being the Proceedings before the Master, to determine the proper Parties to be Trustees, in place of those removed. London: 1837.

Although a considerable portion of this volume is occupied with details in which members of the Church of England may not feel much interest,

yet it abounds in materials well deserving the attention of all who wish to obtain a thorough knowledge of the policy and proceedings of the modern Independents. Of those who conscientiously differ from us in their views of Church government, we have uniformly abstained from speaking disrespectfully;—nor do we intend, on the present occasion, to deviate from the course which we have hitherto pursued; but if half of what is solemnly stated in this volume, of the ratiocinations of some of the acknowledged heads of the Independents, be true, we should be justified in employing strong language upon the subject.

Into the details of the Hewley controversy it is not necessary to enter. The decree of the Vice-Chancellor (confirmed by a subsequent judgment of Lord Lyndhurst) went no further than to declare the late trustees—Shore and others—incapacitated to administer the Hewley charities, inasmuch as they had imbibed Unitarianism, and had ceased to hold the doctrinal sentiments of the venerable foundress. Such seems to have been the sole object of this important decision: and if so, nothing could be more preposterous than to suppose that, because the Independents were successful in ejecting the Unitarians *, the former had thereby established a title to monopolize the ulterior administration of these great Dissenting trusts.

This, however, the Independents seem most strangely to have taken for granted; and accordingly, when certain orthodox Presbyterians, in the north of England, petitioned the Lord Chancellor Cottenham to be permitted to take part in the nomination of trustees, their prayer appears to have been met, by the Independents, with the most determined opposition. The Presbyterian petitioners consisted of two classes; but they both declared their unqualified assent to the doctrinal confession of the Westminster assembly, and to its Presbyterian form of church government, which they strenuously contended they held in common with the old Presbyterians of the days of Lady Hewley. Under these circumstances, the Independent relators appear to have been seized with consternation, lest the orthodox Presbyterian prey, which they had made sure was their own, should, by the unexpected intervention of real representatives of Lady Hewley's Presbyterian principles, (we say of the principles, for it is not ours to decide the rival claims to the property,) be snatched from their grasp.

Lord Lyndhurst, in his judgment of February, 1835, gave it as his opinion that the fact of Lady Hewley's Presbyterianism was a point established beyond all contradiction. It consequently became a matter of enquiry in the office of Lord Henley, the Master in Chancery to whom the investigation was afterwards remitted, whether the Independents could, in any sense of the term, he deemed Presbyterians. In our simplicity, we had never imagined that either the term could be honestly applied to Independents, or that the Independents had ever thought of beginning to covet the ecclesiastical appellation of their Presbyterian rivals. We had always understood Independency to be a pure democracy, to which the order and the discipline of the Presbyterians exhibit no marks of resemblance. The Independents, however, seem all at once to have made a singular discovery upon this subject—a discovery which must have been not less novel to the Presbyterians of Scotland, and their English brethren of the Westminster confession, than it is to ourselves. We were not a little startled to find the Rev. Dr. J. Pye

* We use, for convenience, the popular terms; but they are not distinctive. Independents (or Congregationalists) may be what is called Unitarian, or anything else, in their doctrines:—though in practice the term is confined to Calvinistic Congregationalists: and Unitarians (so called) may be Congregational, and not Presbyterian.

Smith, one of the principal Independent authorities, making oath and saying, "that the term Presbyterian is, in a fair, just, and honourable sense, and in accordance with its proper signification, capable of being applied to the generality of English Congregationalists."

To this astonishing assumption, that a Presbyterian is an Independent, and that an Independent is a Presbyterian, the reply of the orthodox Presbyterian petitioners appears to us incontrovertible. They say:

"If, by the term Presbyterian, Dr. Smith means a person who holds the peculiarities of Presbyterianism as laid down in the Form of Presbyterian Church Government adopted by the Westminster assembly, then, in this sense, no Congregationalist can be called a Presbyterian, unless he renounce his own views of 'Church' order and become a Presbyterian. But if, in using the term 'Presbyterian,' Dr. Smith merely refers to the original import of the word Presbyter—signifying 'Elder', and means to say that the Independents consider their ministers as the Presbyters or elders of the New Testament, it is a mere play upon words unworthy of Dr. Smith's high character. With the same propriety, he may say that the term 'Episcopalian' may, in a fair, just, and honourable sense, be applied to Congregationalists, because Congregationalists regard their ministers as the Bishops of the New Testament. With the same propriety, may the name 'Baptists' be applied to Independents, because they all acknowledge baptism to be the appointment of Christ. With the same propriety—in the same fair, just, and honourable sense, may the term 'Catholic' be applied to Independents, since the Independents profess to belong to the Catholic Church. In the same fair, just, and honourable sense, may the term 'Unitarian' be given to Independents, because they believe in the existence of one God. Learned men may amuse themselves with these verbal equivocations, but it would be highly criminal were Independents, on the ground of this ambiguity in terms, to claim a right to the property of Episcopalians, Baptists, Catholics, or Unitarians. And, to these Petitioners, it appears equally immoral for Independents, on such frivolous pretexts, to claim Presbyterian property, or to attempt to transfer to themselves property left by a Presbyterian lady, and by her solemnly committed to Presbyterian trustees. If this be really Dr. Smith's meaning, it is deeply to be regretted that he has lent his respectable name to such an equivocation, and for such a purpose,—it is a melancholy instance of the influence of party spirit upon even the best of men. Hitherto, the Independents have disowned the name of 'Presbyterian,' and their 'ordination services' have abounded with declarations about what they call the tyranny of Presbyteries and Synods. But, now that Lady Hewley's property is in view, these very Independents, with incredible inconsistency, allow, for the first time, that the term Presbyterian is, in a fair, just, and honourable sense, applicable to themselves." p. 99.

We may remind our readers, that the decrees of the Vice-Chancellor and of Lord Lyndhurst removed the late Unitarian trustees from the management of the Hewley Charities, because they rejected the doctrines of the Holy Trinity, the Divinity of Christ, original sin, and the Atonement, as expressed in the Articles of the Church of England, or in the Confession and Catechisms of the Westminster Assembly. It became, therefore, naturally a subject of inquiry in the Master's office, whether the Independents *actually* give unexceptionable security for orthodoxy on these fundamental doctrines; and whether they *can*, consistently with the very latitudinarian principles of their "Declaration of Faith of 1833," guarantee a more satisfactory barrier against the encroachments of heresy than had been afforded by the free-thinking system of the Unitarians. This "Declaration" was unanimously adopted by the Congregational Union, of which Mr. Thomas Wilson and other Independent Relators were members; and it was compiled by a Dr. George Redford of Worcester, who has left a number of loop-holes, by which heretical consciences may readily escape. The following is a portion of the strictures of the orthodox Presbyterian petitioners on this modern Independent manifesto.

"Any person acquainted with the controversy on the subject of the Trinity, will discern at once that the third article of the 'Independent Declaration of 1833' is exceedingly vague and unsatisfactory, and that it may be adopted by persons who would not sign the orthodox doctrine, as stated in terms which admit of no evasion in the Westminster confession, and in the Articles of the Church of England. The dis-

tinct personality of the Father, of the Son, and of the Holy Spirit, is not asserted or professed, and the article may be signed by those Unitarians who regard these names as denoting merely the love, the wisdom, and the power of God respectively; to each of which, the same Divine perfections of eternity, infinity, and unchangeableness are attributed. This vagueness of expression, this reluctance to make a full and explicit declaration of faith, in words which admit of no evasion, in a document so important, can be accounted for only by the supposition, that many Independent ministers entertain incorrect or heretical views respecting the great doctrine of the Trinity; and the unavoidable consequence is, that persons connected with that body are altogether disqualified for being trustees of Lady Hewley's Charities.

"The same conclusion follows from the want of precision in the Article respecting the Divinity of Christ, the 9th Article of said 'Declaration.' It is not asserted that the Son is of the *same substance* with the Father, which is the doctrine of the Westminster Assembly, but that 'our Lord Jesus Christ is equal with the Father,' without specifying in what the equality consists. Now this is the very point upon which the Arians differ from the orthodox. Arians acknowledge that the Son is, in many respects, equal with the Father. The celebrated Arian, Samuel Clarke, would have had no objection to sign this Article of 'the Independent Declaration of Faith.' In addition to this, it must not be omitted that the terms, Divinity of Christ, atonement, and original sin, are not to be found in this Declaration of Faith; yet these are the terms in which Lord Lyndhurst expresses the doctrines which every trustee of Lady Hewley's Charities must believe and profess.

"This accusation of the body to which the Independent relators belong, as being not free from the taint of heresy, is confirmed by the sentiments of a respectable clergyman of the Church of England, the Rev. J. Kempthorne, B.D., Rector of St. Michael's, Gloucester. 'The chilling influence,' says Mr. K., 'of one or other of these delusions (Socinianism or Rationalism) appears to have damped, if not to have distorted, the Confession of Faith proposed to the Independents by the Congregational Union of June 1833, as may be seen in its studiously avoiding the word Trinity, and the word persons, when attempting to define the Scripture doctrine of the nature of God, and of Christ, and in other instances.'

"The charge of unsoundness in the faith against the Independents, is further confirmed by Robert Haldane, Esq., of Edinburgh, who accuses the Rev. Moses Stuart, an Independent Professor at Andover, U.S., of denying the orthodox doctrine of the imputation of the guilt of Adam's first sin to his posterity, in a work on the Epistle to the Romans, which has been recently introduced to the notice of the English Independents in highly recommendatory prefaces by Dr. J. Pye Smith, theological tutor at Homerton, and by Dr. E. Henderson, theological tutor in Mr. T. Wilson's college at Highbury.

"These are points of the first importance, since alleged unsoundness upon them was the very ground of the removal of the late (Unitarian) trustees.....None can pretend to claim the management of the charity, or benefit from it, who do not give satisfaction as to their orthodoxy upon the points stated by Lord Lyndhurst; and this cannot be done by those who give full liberty of conscience to receive or reject them at pleasure. But this liberty is secured to all the members of the Congregational Union, who, in the last clause of their '5th preliminary note,' declare, that they '*reserve to every one the most perfect liberty of conscience.*'" pp. 168, 169.

From the volume before us we learn, that the struggle of the orthodox Presbyterian petitioners to rescue the Hewley Charities from Independent monopoly has not been made in vain; for Lord Henley it appears has determined, that of the fourteen trustees required by the deeds of 1704 and 1707 the Presbyterians of the two orthodox classes shall have the privilege of nominating eight, and that the other six may be selected from the Independents. We know not whether these Chancery litigants are prepared to acquiesce in the above decision; but immediately before it was given, it would seem that the Independents were driven to their wit's end to suggest to his Lordship an expedient by which to escape the penalty of their theological latitudinarianism. It is evident, that upon the fundamental question of orthodox securities the Independents were afraid to grapple with the stubborn arguments of their orthodox Presbyterian antagonists; and accordingly it is added, that "the question of the orthodoxy of the Independent creed was evaded, the parties proposed by the (Independent) relators undertaking, if, and when, required so to do by the Master, to subscribe the Westminster Confession of Faith!"

In these eventful times, we have witnessed some extraordinary shift-

ings; but this sudden Independent tergiversation has struck us as perhaps the most extraordinary of all. We cannot forget that the very men who all at once were so ready to subscribe to the Westminster Confession, had, till the critical moment when their connexion with the Hewley endowments seemed to be endangered, zealously proclaimed their antipathy to the old Presbyterian doctrine of subscription. Nor can we forget that the Independent "Declaration of Faith" of 1833, is still unrepealed—a Declaration, in which these bright exemplars of consistency, and other Independent Unionists, most incongruously asseverate their "protestation against subscription to any human formularies;" their "jealousy of subscription to creeds and articles;" their "disapproval of the imposition of any human standard, whether of faith or discipline;" and that "human councils, canons, and creeds, possess no authority over the faith and practice of Christians."—See the "Declaration of the Faith, &c. of the Congregational or Independent Dissenters, as adopted at the Third General Meeting of the Congregational Union of England and Wales, May 7th, 8th, and 10th, 1833."—pp. 4 and 10.

We would not, however, wilfully do any class of men injustice; and we therefore explicitly state that we know of no evidence to prove that "many independent ministers entertain" "heretical" opinions upon the doctrine of the Holy Trinity. The vagueness of the Union Committee's "Declaration" we would impute to the anomaly of the attempt to draw up any declaration at all as the creed of a vast number of independent bodies; the compilers moreover being but as atoms of a rope of sand, and having no power to speak for their neighbours. We were well abused at the time, by Congregational newspapers and magazines, for what we said upon the subject of the usurped jurisdiction of a knot of delegates in London, who sit as a synod, and draw up rules, and issue pastoral letters, and subject their nominally "independent" brethren to a coercion, which is not the less galling for being moral, influential, and indirect, rather than avowed and authorised. We were accused of wishing to render Independents in the country jealous of their leaders in London who were fighting their battles; and the country friends were told that it was a sure sign that the Congregational Union was doing them service, since the Christian Observer was so ready to find fault with it. But we wrote soberly and honestly; and it is within our knowledge that some Independent ministers and their flocks are justly displeased with this spirit of usurpation upon the part of a portion of their body—if body that can be called which is but a collection of disunited units. If certain congregations see fit to choose delegates for a convocation in London, and to empower them to draw up doctrinal articles and codes of discipline, they have a good right to do so; but then let them not call themselves Independents; for in what do they essentially differ from the discipline of Presbyterians? The very title of the Declaration, "The faith of the Independent Dissenters," is absurd; for what right have the nine to prescribe what shall be the faith of the tenth; and what can be greater spiritual tyranny than for certain persons, calling themselves "the Congregational Union of England and Wales," to draw up articles of faith for their brethren? They object to regularly-convened church courts; they profess not to acknowledge any ecclesiastical system of rule; and yet they assume the most solemn offices of synods and convocations; thus seeking, in practice, to escape from some of the manifold evils which the system of Independency necessarily involves, and which they cannot avoid but by extra-judicial usurpation.

To the difficulties arising from this anomaly, and not to heretical notions respecting Holy Trinity upon the part of those who drew up the

Declaration, we would attribute its laxity. The usurpers of authority over their brethren felt that they had a difficult office to discharge; they must turn sharp corners as adroitly as possible, and avoid provoking open rebellion, by not asserting any thing that their brethren could rebel against, except upon general principle, or on account of its not going far enough to constitute a scriptural creed. In order to preserve the name of Independency, they were obliged to pare down their faith, so as to prevent collision. Their Declaration, many of themselves being judges, does not "*declare* the whole counsel of God."

The proceedings of the modern Independents in the Hewley affair and the Declaration, are analogous to those which have marked their conduct in other matters, where their pecuniary or political interests are concerned. Witness, for example, their recent endeavours to obtain the electoral suffrage under false pretences. No one article of their creed is so prominently set forth as their voluntaryism. They have boasted that their ministerial appointments are not tainted with the sin of permanent endowment; they rest upon "the will of the church," and may be rescinded at a moment's notice; a majority of votes is the only tenure by which they are held; and this only from day to day; and these things are set forth as the glory of a pure church, as opposed to national establishments, and to pastoral connexions not legally dissoluble by the flock, except upon the judicial substantiation of adequate cause. Yet when political dissenterism had rendered votes for members of parliament an object of desire, all this boasted voluntaryism was forgotten in the court of the returning barrister; the ministerial appointment was a solid life interest, which Mr. Aspland was modestly pleased to contend is as tangible and legal as a clergyman's occupancy of a benefice, into which he is publicly inducted with well-known ceremonials, and the tithes and other profits of which he legally claims and receives, as a perpetual corporation. The revising barrister, Mr. Coventry, of course thought otherwise, as must every man who is not blinded by party-spirit. Mr. Coventry said that there were three solid objections against the claim of Mr. Aspland, whose case rules that of all other Dissenting ministers similarly situated. First, the word "office," in the statute referred to, "meant one which admitted of some official promotion to, as that of a parson to his rector, by presentation, institution, and induction—it could never be meant to include an office which was only tolerated and not created by law." But, secondly, it admitted of considerable doubt whether private individuals could create an office acknowledged by law. "Was it competent," said the barrister, "for a few persons to assemble round a table and say, we will elect A to be our chaplain, and that by the mere force of such election A was promoted to a benefice within the meaning of this act of parliament? He could not accede to that proposition, and he was borne out in this view of the case by the judgment of Lord Denman." But, thirdly, supposing this to be an office within the meaning of the act, it had lately been held that every Dissenting minister was a tenant at will to the trustees, that he could be ejected without notice to quit, and that if he continued in possession after demand made of the key, he would be deemed a trespasser. The trusts usually were, to permit the chapel to be used as a place of worship for a congregation of Protestant Dissenters professing some peculiar and specific tenets; so that if the officiating minister should swerve in his opinions, and preach other doctrines in the chapel than those which had been agreed on, it would be a breach of trust in the trustees to permit him to go on." This we thought was the acknowledged doctrine of voluntaryism; and yet when votes are wanted in

Middlesex to help Mr. Hume, the dissenters are indignant at this very reasonable decision, and will not admit that a minister who is the tenant at will of a voluntary society is not as good a freeholder as the rector of an English parish. Mr. Aspland could not see why he was to be put to the inconvenience of producing his trust deeds, when a clergyman had only to prove that he was seized of his benefice. The result proved that the production of trust deeds was indeed highly inconvenient; especially as it disclosed the inconsistency of affecting voluntaryism as a purely spiritual institution, and yet endeavouring to make it subserve their worldly interests by giving to it an air of secular stability. If the doctrines of "dissent upon principle," as distinct from dissent from a church which the seceder considers corrupt and unscriptural, were fully carried out, they would lead to some conclusions very unwelcome to some of the parties who hold them. Upon what ground should an able-bodied gentleman, like Mr. Burnett, of Camberwell, be exempted upon his own principles from serving the Queen, if his aid were needed, in the militia? Legal and medical men are exempted by general consent, because the public require their services in another capacity; but the legislature has no right, upon the full-blown voluntary principle, to recognize religion as a public benefit; it is to do nothing for it but to protect its ministers in common with all other classes of the community, but not to offer them any peculiar encouragement or benefit. An atheist would think it very hard to pay in purse or person, that an Independent minister might not serve in the militia; and why is a philosopher, like Mr. R. D. Owen, to be exposed to a service from which a dissenting teacher is exempted? We defy any man to give a satisfactory answer to such questions, which does not involve in it principles which, duly carried out, go to the whole length of a national church establishment.

A very characteristic illustration of the manner in which dissent has of late been brought as a valuable consideration into the money market, occurs in the prospectus of a "Dissenters' Life Insurance Society." It is not easy to see what voluntaryism has to do with the rates of mortality; but it was too good a thing not to be made the most of, and therefore an institution is projected which is to ensure Dissenting lives at ten per cent. less than the usual charges for Churchmen, upon the ground that Dissenters are supereminently men of "calm, equable minds, temperate habits, and moral conduct!" We should pity the holder of a a policy dependent upon calculations grounded on the superior calmness and equability of certain modern political Dissenters. The document which contains this invidious assumption is signed by that very calm and equable Dissenting politician, Mr. Charles Pearson. There is an admirable institution, the Clergy Mutual Assurance Society, which is patronized by the whole of the bishops, and which, excellent as it was, has recently improved its constitution by discarding the well-meant but ill-judged and impracticable eleemosynary branch of its original design (see Christian Observer for 1833, p. 48)—but we never heard that this institution put forth its claims and lowered its premiums upon the ground that the clergy of the Church of England are ten per cent. more calm, equable, temperate, and moral than all other men, especially Independent ministers. Such an assumption would have been justly considered invidious; and, at most, we could only say hypothetically, that if the general moral and regular habits of the clergy conduce to health, this is a greater security to the Society.

We have touched upon these things because they indicate that "Dissent upon principle" is becoming a trade; and that even so laudable a proceeding as the effort to eject Socinians from the administration of the

Hewley estates, was connected with a design to get the property made over to the Independent Dissenters, who being Congregationalists have no greater right to it than had the Socinian Presbyterians. The great argument employed by the Voluntaries against established churches, is that Christ's kingdom is not of this world, which they most inconsequentially construe into an argument that kings are not, in their public capacity, to be nursing fathers, and queens nursing mothers, to the church. We regret to say that the conduct of too many of the Dissenters, of late, has proved that abstraction from worldly-mindedness is not the characteristic of modern non-conformity. Would that it were far more than it is of Anglican conformity! Let us learn a lesson in time from the misconduct of others; that we may not learn it too late by our own bitter experience.

HOUGH AND TURTON'S REPLIES TO DR. WISEMAN.

The Protestant Missions vindicated against the Aspersions of the Rev. N. Wiseman, D.D., involving the Protestant Religion. By the Rev. JAMES HOUGH, M.A., Perpetual Curate of Ham, Surrey, late Chaplain at Madras. London, 1837.

The Roman Catholic Doctrine of the Eucharist considered, in reply to Dr. Wiseman's Argument from Scripture. By THOMAS TURTON, D.D., Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. London: 1837.

IF men will write and print "aspersions" which are likely to sully a fair cause in the public estimation, it is important that some person should wipe them off; and we are much obliged to Mr. Hough for so well fulfilling this good office for Protestant Missions. Should any of our readers have met with Dr. Wiseman's calumnies, and be unable to answer them; or should they have occasion to converse with any person who thinks them worth retailing, to puzzle the unskilful; we recommend Mr. Hough's work as an unanswerable reply. For those who have no wish to enter into the details, a general notice of the subject, which we purpose furnishing, will be sufficient.

Dr. Wiseman delivered a course of controversial lectures at the Roman Catholic chapel, Moorfields, in the Lent of 1836, upon the doctrines and practices of the Church of Rome. These lectures were attended by some Protestants, and were afterwards perused in print by others; and as unhappily too many of the present generation of Englishmen are very ill read in the controversies which our learned and holy forefathers waged with Rome, Dr. Wiseman's oft-refuted arguments were represented as being very powerful, striking, and original. While superficial disputants were thus endangered by sophistries which nothing but their own ignorance rendered formidable; some members of the Oxford Tract sect were rendering good service to Rome, and causing injury to the Anglican communion, by replying to the Romanist upon principles not Protestant, and which being admitted give the Papist large scope for charging the Church of England with suicidal inconsistency. Mr. O'Connell's Quarterly Review, and the other organs of Popery, have triumphed loudly over such unwise opponents; who, not being contented to fight with "the sword of the Spirit which is the word of God," but opposing Romanism by arguments which involve its seminal principles, are not able to vanquish the well-skilled champions of the papal church.

Dr. Wiseman has also published a volume "On the real Presence of the Body and Blood of Christ in the blessed Eucharist." This work contains

lectures which have been several times read to the students in the English college at Rome, and is more systematic than the Moorfields' lectures. The publication has been learnedly replied to by Dr. Turton, Dean of Peterborough, Regius Professor of Divinity at Cambridge. The intended subject of our present review being to notice Dr. Wiseman's misrepresentations respecting Protestant missions, we cannot attempt an analysis of Dr. Turton's volume, which embraces a critical and argumentative commentary upon our Lord's discourse in the sixth chapter of St. John, and upon other passages adduced in the controversy upon transubstantiation; but we could not allow ourselves to notice Dr. Wiseman's misrepresentations respecting Protestant missions, without adding that he has also found an able replicant upon a yet more favourable and elaborate portion of his speculations—namely, those which refer to the Holy Communion. Dr. Turton has not made the vain attempt to find out a *via media*, as the Oxford tracts call it, between Protestantism and Popery; or endeavoured to conciliate Rome, by telling her that, after all, there is no such great difference between us, as bigots on each side suppose; nothing that forbids sacramental communion; and nothing that prevents perfect union in this matter, if Rome would indulgently refrain from pressing the peculiarities of transubstantiation as an essential article of faith. He considers the Eucharist, he says, "according the Protestant interpretation, as exhibiting the symbols of our Lord's body and blood;" whereas the notion by which the Oxford divines hope to find a half-way house between us and Romanism is, that we not only "exhibit the symbols of our Lord's body and blood," but that the body and blood of Christ are actually conveyed in the consecrated elements. The language of Dr. Wiseman is scarcely more anti-Protestant than many of the declarations which we have quoted during the last twelve months from divines who call themselves Anglican Catholics; and who assert that, in virtue of their apostolical succession, they have the body and blood of Christ, not "symbolically," but actually to give to the people. Some of these speculatists attempt to qualify the matter by teaching that it is not the whole quantity of the wine which becomes the blood of Christ, or the whole quantity of the bread which becomes the body of Christ; but only that, or a portion of that, which is received by the faithful; but when they speak freely, even this vain distinction is forgotten. Thus, on a late occasion, when Dr. Hook's churchwarden complained before the Archdeacon that he wasted the sacramental wine by pouring it out upon the pavement, the reply is stated to have been, "I cannot give you back the blood of Christ;" whereas our church expressly calls the elements, after consecration as much as before, bread and wine. To prevent the superstitions of Rome in treasuring up the consecrated symbols, the Anglican rubric directs that if any of the bread and wine remain they shall be eaten and drunk by the communicants; but it gives no direction what is to be done with them, if the surplus is larger than is convenient for that purpose; of course it being taken for granted that the administrator will take care, by consecrating twice, or oftener, if necessary, to prevent superfluity. We never heard of any practical difficulty occurring in this matter; and it is somewhat remarkable that it should have arisen in the ministrations of one of the Oxford Tract sect; whether by mistake, by carelessness, or by wilfulness, is not explained; all that we learn is, that the occurrence afforded Dr. Hook an opportunity for stating that he poured out the wine "upon the consecrated pavement," and that if there had been a fire he should have consumed it. In the dilemma caused by the mistake, if mistake it was, in judging of the quantity required, there might be no great impropriety in pouring the re-

sidue away in a quiet unostentatious manner; but the mention of the fire and "the consecrated pavement," especially in connexion with the remark about not giving back the blood of Christ, invests the whole proceeding with anti-Protestant and anti-scriptural mummery. When a building is consecrated—that is, set apart for the worship of God—there is a propriety, a decency, a solemnity, connected with it, which every devout mind reverently acknowledges; but to speak as if the material "pavement" were sanctified, so as to render it the more befitting to have the blood of Christ poured out upon it, is folly—nay, far worse than mere folly, since it tends to lead men from that which is "a reasonable service," from scriptural spiritual-mindedness and true devotion, to those dreams and dotings by which Rome has for so many ages deluded the souls of her unhappy votaries.

While alluding to this subject, we will quote an argument by which Dr. Turton shews that the very warnings of St. Paul against profaning the Lord's Supper incidentally prove that in his day there was no notion of the corporal presence. We think that the spirit of the argument applies to the construction of our own Anglican services.

"There is nothing, however sacred and momentous, which is not liable to be perverted from its original design; and we may generally perceive in what way a perversion is the most likely to ensue. Let us, in this point of view, consider the Eucharist—assuming that, from the period of its institution, a transubstantiation of its elements was understood to take place; so that our Lord became corporeally present—present in his entire human and divine nature. The consciousness of a Deity leads men to adoration, to acts of worship; and, in a case like this, may easily lead to superstitious rites and gross idolatry. Such is the danger to be apprehended on this assumption. ·····Let us now, in the same point of view, consider the Eucharist, according to the Protestant interpretation, as exhibiting the symbols of our Lord's body and blood. If, along with this doctrine, the notion of the Lord's Table—the Lord's Supper—be taken into account, we can imagine that the rite may insensibly acquire too much of an appearance of a social repast; and thus at length the religious character of the meeting be nearly lost in the convivial. On this side, the danger lies in the profanation of sacred things.... Idolatry, then, results from the perversion of the Roman Catholic system, and profaneness from that of the Protestant system; and so obviously do these consequences follow, that no reasonable person, I am persuaded, would hesitate to declare the causes, when the consequences were laid before him. Now, profaneness was the sin of the Corinthians in this matter. Here, therefore, we have what I take to be a clear proof that they had never heard of the doctrine of Transubstantiation." pp. 320, 321.

The Oxford Tract divines, in speaking of the variations of opinion among the Reformers upon the subject of the sacraments, appear to represent the tendency of the stream to be towards what they call ultra-Protestantism; as if they were nearest truth when they receded only a short distance from the notions in which they had been educated, but verged into error when they arrived at the symbolical and spiritual view of those holy mysteries. Professor Turton more justly shews that they were gradually unlearning their old prejudices.

"Dr. Wiseman dwells with much complacency upon 'the curious shades of difference observable in the doctrines of the separated Churches.' He mentions Luther, Melancthon, Zuinglius, Œcolampadius, and Calvin, among the foreign reformers,—and Cranmer and Ridley, among those of our own country; and describes their gradual changes of sentiment respecting our Lord's presence in the Eucharist: his object being to contrast the unity and certainty of the Roman Catholic faith, with the varying character of the Protestant belief on that point. Now it might easily be shewn that assertions of the uniformity of faith among Romanists, with respect to the Eucharist, must be received with no small abatements; and the preceding pages bear witness to as great discrepancies among them as among Protestants, on topics closely connected with that Sacrament. But the true answer to the learned author's remarks is, that *he* must have but little knowledge of human nature, who is not aware of the effects of long cherished opinions—and who does not allow for their effects—upon the minds of even the most learned, intelligent, and honest inquirers; and that the gradual changes of sentiment laid to the charge of the Reformers above mentioned, so far from pre-

senting any valid objections to their proceedings, afford the best security that they did not, without the most urgent reasons, relinquish doctrines, which they had been taught to regard as Gospel truths." pp. 334, 335.

We proceed to quote, with much satisfaction, Dr. Turton's concluding remarks. Dr. Wiseman had written in the style of the Oxford tracts respecting the evils which have arisen from the direct appeal of Protestants to Scripture, instead of appealing to it only mediately to confirm what church authority had already taught. Dr. Wiseman's language on this subject is not one whit stronger than that of the Oxford speculators; and Dean Turton's remarks are as applicable in their spirit to the one case as the other; indeed, in our view the cases are identical. We will quote his words; only premising that we are sure the learned Regius Professor at Cambridge does not undervalue the testimony of primitive antiquity as to facts; and one very important fact to be ascertained is, What was the generally received code of doctrine at that period? It is not indeed authoritative because it was generally-received;—its authority depends wholly upon its being scriptural—but its general reception at an early era of the Gospel history is an argument not to be lightly accounted of, where it can be clearly ascertained. The Church of England does not despise—on the contrary, it highly values—the records of the early councils and fathers; but it gives up no portion of the right of churches or individuals to search the Scriptures for themselves; and this, not just to ratify preconceived opinions, as Dr. Wiseman and the Oxford tracts teach, but to bring all opinions, new or old, to the test of inspired truth.

"Having observed upon the differences of creed among Protestants, Dr. Wiseman lays down those hermeneutical principles of which I have already made sufficient mention. Here, however, a difficulty occurs to him, as not unlikely to be felt by his brethren: 'Does not the hermeneutical method tend to diminish the Divine authority of the Church and of Tradition, by making the interpretation of Scripture depend upon human ingenuity and learning, rather than upon the authority of an infallible guide?' To this question he replies in the negative. He maintains, however, that 'this philological method of learning religion is one of the most pernicious evils we owe to the Reformation; and that far better would it have been, had the plain and only true rule of Church authority continued in its legitimate force:' acknowledging, at the same time, the error of the Roman Catholics, in allowing themselves to be led by Protestants into a war of detail, meeting them as they desired, in partial combats for particular dogmas, instead of steadily fixing them to one fundamental discussion, and resolving all compound inquiries into their one simple element—Church authority.' I suppose the learned author, in using language of this kind, to lament the natural effects of things, like a man in these regions grieving that heat should be the consequence of the sun's approaching the northern tropic. When Dr. Wiseman writes of 'the pernicious evils we owe to the Reformation,' he really means the inevitable results of learning and intelligence. Scripture is manifestly addressed to the understandings and the consciences of men; and in a Christian land and an enlightened age, the Sacred Volume will assuredly be read with all the aids which the records of the past can afford. Under such circumstances, it will be found rather difficult to adopt Dr. Wiseman's plan of 'resolving all compound inquiries into their one simple element—Church authority'—if the plan implies some proceeding independent of the interpretation of Scripture. In spite of all the subtilties which may be employed, Church authority will be judged of by the doctrines of Holy Writ; and thus will be established an indissoluble connection between religion and literature..... Condemning, however, in the manner we have seen, the explanation of Scripture by means of learning, how does Dr. Wiseman defend his own use of hermeneutical principles for that purpose? 'The Church,' he says, 'decides the dogma, and in some, though few, instances, has decided the meaning of texts; but, generally speaking, it leaves the discussion of individual passages to the care of theologians.' So far all looks remarkably well; but let the remainder of the sentence be distinctly observed: 'who are not at liberty to adopt any interpretation which is not strictly conformable to the dogmas defined.' The plain meaning of which is, display as much erudition as you please upon your texts of Scripture, but recollect that you have a certain doctrine to maintain, and that your erudition must finally, by some means or other, appear to establish it. Now I would ask any one, who feels the importance of religious truth, what kind of confidence can be placed in those who, on such principles,

engage in the interpretation of the word of God? Most justly did the learned author affirm, that his hermeneutical method of proceeding would not at all 'tend to diminish the Divine authority of the Church and of Tradition.' Diminish! Why, I defy the ingenuity of man to contrive another scheme so well calculated to make the Church and Tradition every thing, and the Written Word nothing···· Dr. Wiseman goes on to present similar opinions in other language. 'When,' he writes, 'I find the signification of a text definitively settled by the Church, upon the authority of Tradition, I am at once fully satisfied that the decision must be correct; but then I am so much the more fully satisfied in consequence, that the text will give the same result, after the strictest investigation.' With regard to a declaration like this I will only observe, that the learned author will be extremely fortunate if there should be a single reader, either Roman Catholic or Protestant, of such simplicity of mind, as to receive his notion of 'the strictest investigation' without a smile. After all, it must be fairly acknowledged, that, in the lectures on the Eucharist, we find the purposes to which hermeneutics were avowedly made subservient fully carried into effect. The suggestions of Scripture have been kept in perfect subordination to the decrees of the Infallible Church." pp. 335—338.

This is solid and scriptural argument; it is a full answer to all the subtleties of the Papist; and not less to those professedly Anglican—they justly decline being called Protestant—writers, who teach with Dr. Wiseman, Dr. Hook, and the Oxford tracts, that "the Church decides the dogma;" and that though we are to search the Scriptures, "we are not at liberty to adopt any interpretation which is not strictly conformable to the dogmas defined." Happily, in point of fact, in our own communion we need not wander from the church in coming nigh to the Scriptures, because that Church is founded upon Scripture; but this blessed fact, so full of consolation, does not preclude the right and the duty of free investigation as in the sight of God.

We now turn to Dr. Wiseman's misrepresentations respecting India. Professor Turton justly complains of his tortuous and unfair dealing with Scripture, so much so that he had not been able to find, in his whole volume, one solid, manly, scholar-like train of argument; and Mr. Hough shews that his facts, quotations, and reasonings respecting missions, are as sophistical, fallacious, and, to use the expressive epithet derived from his own order, as Jesuitical, as his biblical criticisms.

Dr. Wiseman lays down the following test:

"It must be an important criterion of the true Religion of Christ, or in other words, of the rule whereupon He intends the faith to be built, to see where the blessing or promise of successful assistance is annexed, and where, by its actually taking effect, it can be shown to be entailed by the words of our Blessed Redeemer. For if we can find that the Apostles, in virtue of this promise, went forth and not only preached to the nations, but actually converted them; and that it was in virtue of this same promise, that their successors, age after age, continued the same duties of announcing Christ and Him crucified to the nations that had never heard His name, there can be no doubt that their success was due to their having been in possession of the promise here given; and, consequently, to their having built the Gospel upon that foundation to which the promise was annexed. In other words, it must be a very important criterion of the true rule of faith delivered by our Blessed Redeemer to His Church, whether the preaching according to any given rule has received the success promised in this engagement on His part; or whether its total failure proves it not to have satisfied the conditions which He required. pp. 109, 110."

If Dr. Wiseman had quoted the former part of our Lord's words, commanding his disciples to go into all the world and to preach the Gospel to every creature, and had argued that Protestants cannot be his true disciples, since they have grievously neglected this solemn injunction, his argument would at least have conveyed a just rebuke and solemn admonition; though as between us and the church of Rome, it would not have warranted his conclusion; for without meaning to palliate the guilt of Protestant remissness, the balance when fairly struck is in our favour. In the first place, Rome has no right to claim honour for any of the primitive successes of the Gospel; for the Catholic Christianity of the early ages was Protestant as distinguished from Romanist;

that is, it was scriptural. In the next place, we ought in fairness to deduct from the credit side, so to speak, of Romanist missions in after ages down to the present day, all that is merely the natural result of secular ambition, spiritual pride, party confederacy, and personal selfishness. If a dying miser aids a mission to save his soul by posthumous merit; or Rome, in the plenitude of her power, made church extension an engine for temporal aggrandisement; we cannot call these, in any sense, a fulfilment of the Saviour's dying command. Now, after making just deductions on these grounds, and setting aside the effects produced by the interested mummery of pilgrimages, expiatory masses, and other unscriptural excitements; we do not believe that the church of Rome, in proportion to the number of its members, and its accumulations of wealth, power, and opportunity, during many ages, has put forth so much — little as it is — of pure missionary effort as Protestantism. For it must be remembered, that Protestantism extended nationally to only a few countries, in comparison with those which still remained in union with Rome; and a considerable portion of its members have been constantly struggling for three centuries to preserve their own ecclesiastical existence, amidst the machinations of Popery, so as scarcely to have considered the duty of making active incursions upon heathenism. The Roman Catholic orders, especially the Jesuits, could, by their discipline, their centralization, and their widely-collected resources, send out a band of ecclesiastics wherever the voice of authority commanded; whereas Protestants, coming out naked as it were from the corruptions of the Romish hierarchy, had no such facilities; and it is only gradually, and as a sense of the duty of missions has pressed itself upon them, that they have found a substitute in voluntary associations, which already are at work upon a scale of larger magnitude than those of the church of Rome, more especially as compared with the numbers of the two professions. In addition to this, our own church, which had greater opportunities of instituting Christian missions than perhaps any other Protestant communion, has for more than a century had two institutions of a missionary character; too long indeed only on a small scale, but still recognizing the duty; and our daughter church in America has recently identified missions with its very constitution, and appointed a missionary bishop.

We might mention many similar facts; which, though they do not prove us to be guiltless of great disobedience to our Lord's command, yet shew that Rome has no warrant to cast the first stone at us. If Protestants are not true disciples of Christ, because they have not done all that they ought, and might, towards fulfilling his injunction, Rome weighed in the same balance will also be found wanting. Much injustice has been done to Protestantism; first, by not fairly comparing numbers and facilities, and still more by not taking into the account those circumstances which either render a mission a genuine compliance with our Lord's command, or which reduce it to a selfish or superstitious institution, for which our Lord's command is the misused apology, not the injunction.

Had then Dr. Wiseman reproached us with our culpable neglect, (though we might justly have taken to ourselves shame, and prayed and laboured to discharge more faithfully in future this our bounden obligation, both to the heathen and to Him who claims them as his purchased heritage,) we might still have denied that, as between Rome and ourselves, there is any such discrepancy as proves that she has faithfully fulfilled the command which we acknowledge we have too much neglected, and thus proved herself to be Christ's true church, and Protestantism an im-

But this is not the argument used by Dr. Wiseman, though it would have been far more to his purpose than that which he employs; for had he quoted our Lord's dying command, and added to it his repeated declarations which make the keeping of his words a test of our being his disciples; and then attempted to shew that Rome has done this, and that Protestantism has not; we must have acknowledged our sin, though we might have justly shewn that upon the same footing Rome has no advantage over us. But the ground upon which Dr. Wiseman has placed the question, is not man's duty, but Christ's promise; so as to make the visible success of missions the test of their being according to the will of God.

This argument, however specious—nay, in one sense, however true—breaks down in every particular of its application to the case in question. For, first, what Dr. Wiseman may consider success, may not be success in a scriptural sense; for there is more success in the real spiritual conversion of one poor heathen of the lowest caste, than in the baptism of thousands of nominal converts by some of the Jesuit missionaries, who thought they saved the souls of Pagans by persuading them to bow down before a crucifix, and to cross themselves, and say, "Hail, Mary," without any scriptural knowledge, or true "repentance towards God, and faith in our Lord Jesus Christ." We cannot doubt that, according to a scriptural estimate of success, Protestant missions have been immeasurably more successful than those of the church of Rome. In the case of nations nominally embracing Christianity, no discrimination short of that Omniscience which alone can search the human heart, can discern what is the real measure of success. We apply this to Protestant equally with Romanist missions. We speak indeed with hope and joy of the missions in the South Seas, and, judging scripturally by their fruits, the success is great; but we are not to measure it by the roll of baptism, or even by the number of communicants; the last day only can determine it. It is therefore begging the question to assume that, wherever Popery has made more converts than Protestantism, it has brought more souls to Christ. Believing the one system scriptural and the other not, we boldly deny it.

Then, again, the argument breaks down by another equally gratuitous and unjust assumption—namely, that the success which attended the preaching of the Apostles and "their successors age after age," and which was undoubtedly in virtue of our Lord's promise, is to be ascribed to Popery; for that is the very question to be argued. We deny that those holy men were Papists; we assert that the blessing with which God was pleased to crown their labours was afforded, not to the doctrines of the church of Rome, but to the ministration of his own word; and that when the peculiar doctrines of Popery came to obtain sway, and in proportion as converts were brought over to them, and not to scriptural Christianity, what was claimed as success, was the success of evil and not of good, of error and not of truth.

We have offered these remarks, because Mr. Hough, if we understand him rightly, has argued with Dr. Wiseman upon his own hypothesis, whereas he was entitled to assert that it is not solid, and that even if it were it does not apply to the case. It is not solid; for though the promise of Christ, to be with his church to the end of the world, is immutable, yet neither the details nor the aggregate of his administration are within the range of human scrutiny. Many a faithful minister of Christ goes to his reward without seeing much fruit of his labours; and yet the promise is not thereby broken, "Lo! I am with you alway, even to the end of the world." That Dr. Wiseman's hypothesis is not solid, is

evident from the conclusion which it would lead to if used by an infidel; who might, upon the same principle, argue that Christianity itself is not true, because the whole world has not long ago been converted. Nay, we might turn it against Dr. Wiseman himself, and ask him why, after all the labours of Rome, from the crusades of the dark ages to modern days, Turkey is still Mohammedan? The visible success which he claims as "an important criterion of the true religion of Christ," has not here been afforded; will he therefore say that Popery is not Christianity?

The principle therefore is unsound; for duty is ours, events are God's; and the promise is not broken just because we ignorant mortals, seeing only a small part of a mighty machine, cannot always discern its fulfilment. It has been fulfilled already sufficiently to confirm our faith, and it remains upon record to enlarge our hopes and animate our endeavours; for fulfilled in all its extent it shall one day be.

When we say that the principle is unsound, we mean, of course, not the doctrine that Christ will be with his church, and that success will attend his Gospel, but Dr. Wiseman's hypothesis, that we can gather from our imperfect knowledge a criterion to judge by the history of the external propagation of Christianity what are its vital truths.

But granting that the principle were sound, it would still, as we have seen, be inapplicable, since we cannot, amidst nominal effects, judge accurately what is the exact amount of true religion in the world; and also because, in regard to what was really true religion, the very point in dispute is under what preaching it took place. We deny that God has set his seal to transubstantiation, or the worship of the Virgin Mary, or the invocation of saints, or the doctrine of human merit, or the other delusions of Popery. These were not the doctrines of the early church when the Gospel of Christ so signally triumphed. The successes of the Church of Rome in her days of prosperity were quite of another kind, and prove no more the truth of her doctrines than the successes of the false prophet prove the truth of Mohammedanism.

So much for Dr. Wiseman's hypothesis and its application, which Mr. Hough would have had a good right to dispute at the entrance, instead of merely contenting himself with shewing how unfairly Dr. Wiseman has dealt with facts and authorities, in order to reduce Protestant missions under his category. Your missions, says Dr. Wiseman, have not been successful—they have not had the promised blessing of God upon them; whereas those of the (Roman) Catholic Church have received this Divine attestation. To this Mr. Hough replies by grappling with his alleged facts, and exposing his falsifications; which is doing good service to the cause of truth, and is useful for the sake of those who may be puzzled or distressed with Dr. Wiseman's mistatements, and think that Protestantism has really failed as the learned Jesuit contends. But still we cannot concede the principle, or make apparent success the test of truth. If all Dr. Wiseman's falsehoods were truths, it would not follow that Protestantism is unscriptural. It is for the Lord of the harvest to give success, when, where, or how He pleases.

It happens somewhat remarkably that, whereas Dr. Wiseman assumes the alleged prodigious success of Romanist missions as a proof of the Divine favour, the Abbé Dubois, a few years since, recorded, as the result of his thirty years' reading and experience as a missionary in India—to which country Dr. Wiseman chiefly alludes, in urging the unsuccessfulness of Protestant missions—that both the Abbé himself and the other missionaries of his Church had altogether failed in their object; that India could not be evangelized; that the experiment had been tried during three hundred years without the least benefit; that so far from Christianity

increasing its numbers, its old converts were melting away; and that of one million two hundred thousand nominal Christians in India (chiefly, of course, Roman Catholics) he did not believe there was one sincere and consistent believer. If then Dr. Wiseman's argument were solid, the Church of Rome would be the first to fall under its condemnation.

The way in which Dr. Wiseman attempts to lead his readers to the conclusion that Protestant missions have been blasted by the breath of the Divine displeasure, is first by exaggerating their means, and then by diminishing their results. So much labour and expense to so little purpose proves, he says, that God does not vouchsafe his blessing.

Take the following examples of his powers of exaggeration. He says that the Bible Society in 1830 "in this country alone raised the almost incredible sum of £372,877; so that between the five Societies I have mentioned we have half a million in one year devoted to the work of conversion." Having thus astoundingly magnified the incomes of these Societies, he goes on to say that "a very scientific journal," which he does not name, estimated their agents a few years ago at *five thousand*; though he admits that this must have been "a considerable exaggeration." He also quotes Dr. Buchanan's description of the facilities of Great Britain for promoting missionary operations in India; but omits to add, that so far from their having been thus employed, Dr. Buchanan loudly complained that instead of all this power and influence being used to promote the extension of Christianity, it had been rather employed against it, and that bare toleration was the utmost that had been afforded.

After thus exaggerating the means, he proceeds to diminish the results; telling us that the whole of this magnificent apparatus had ended in nothing.

Here then Mr. Hough encounters him, and proves by numerous facts and testimonies, that, by means of Protestant missions, God has already done great things for India, whereof we are glad. He shews how unfairly Dr. Wiseman has dealt with garbled quotations from Henry Martyn and Mr. Townley; from Bishop Middleton and Bishop Heber; and how unjust are his statements respecting the transactions of the Protestant Missionary Societies; but the details are so desultory that we know not how to select a brief specimen; nor would the quotations be interesting or intelligible without the passages to which they reply. We will, however, give a few fragments.

"Dr. Wiseman's next reference is to Tanjore, where, he asserts, Bishop Heber was grievously disappointed. It would appear that the Bishop, like almost every person I have met with, reading, at a distance from the country, an account of the South-Indian Christians, and regarding Tanjore as the chief point of interest there, had associated in his mind the aggregate of converts in the South with the name of this station; just as the Jesuit Missionaries, more than a century ago, described their Madura Mission as containing about 40,000 converts; whereas it appears, from their own correspondence, that this Mission comprehended the same extent of country, merely substituting Madras for Pondicherry, as the space that contains the 40,000 converts that Bishop Heber had been led to expect. I have in my possession authentic documents to prove what I stated in evidence before a Committee of the House of Commons in 1832, that the native Protestants in South India, from Madras to Cape Comorin, *exceed* 40,000. If the Bishop had found 15,000 of these in the Missions established by Swartz, it would have been a large proportion." pp. 19, 20.

"But we have not yet done with Tanjore. Dr. Wiseman represents the late Henry Martyn as saying, that 'Swartz, with Kohlhoff and Jænické, kept a school for half-caste children, about a mile from Tanjore, but went every night to the Tanjore church, to meet about sixty or seventy of the King's regiment, who assembled for devotional purposes. Afterwards he officiated to their wives and children in Portuguese.'

"This, he would have us believe, is, according to Henry Martyn, all the fruit that has been reaped from the labours of Swartz and his colleagues; and to give point to his

conclusion, he affects to eulogize the devoted missionary to whose authority he appeals. But he has omitted to inform us that Henry Martyn *was never near Tanjore*, or to say in what part of that devout man's Journal he found this important testimony. Under these circumstances, we must regard the whole story as another invention of his own.

"The 'picture' he here attributes to Henry Martyn, he goes on to contrast with the accounts first sent over by Bishop Heber. As he has not favoured us with the account to which he alludes, I will supply the desideratum. One testimony from *such* an authority, will be as good as a dozen. I will select that given in his letter to the Rev. C. Shipley, March 21, 1826:

"'I am very closely and interestingly occupied in the visitation of the missions under the patronage of the Society for Promoting Christian Knowledge; the success of which, since the time of the excellent Swartz, has been far greater than is generally known or supposed in Europe. On Easter-day, I confirmed and administered the Sacrament to nearly 200 natives; and, in the evening, when the service was in Tamul, I pronounced the benediction in that language on above 1300. The difference of numbers will be easily accounted for; since, at the Sacrament, few attended but those who understood a little English, the rest having attended the ministry of one of the missionaries early in the morning. This, however, is only in the city of Tanjore. There are scattered congregations, to the number of many thousand Protestant Christians, in all the neighbouring cities and villages.'" pp. 28, 29.

Dr. Wiseman had as little cause to be pleased with Bishop Middleton as with Bishop Heber; for the following is Middleton's account of those Romish converts whom Dr. Wiseman adduces as pledges that the dying promise of the Saviour is fulfilled in the missions of the Papal Church:

"As to such converts as are made by the Church of Rome, I question whether they might not as well retain the name with the ignorance of Pagans. I have seen, in small buildings, which I supposed, at fifty yards' distance to be swamy-houses, the cross blackened and oiled like a swamy, and placed at the far end of a deep niche, with lamps on each side of it. The natives call it the *Christian's swamy;* and they are right, provided the persons who set up such things can be called Christians. In the country through which I have travelled, these things abound." pp. 22, 23.

Upon this passage, Mr. Le Bas, the biographer of Bishop Middleton, remarks:

"The Romish Missionaries found this tendency to heathenize the Gospel so strong, that they ceased to meet it with that uncompromising resistance which becomes the servants of the only true God; and to their want of simplicity and firmness in this matter, may, in a great measure, be ascribed such spectacles as the above." p. 23.

Mr. Hough adds:

"The farther this prelate went, the more was this favourable impression confirmed. At the period of his visit to South India, there were, in the district of Tinnevelly, between 3000 and 4000 native Protestants, inhabiting about sixty villages, and possessing nine-and-twenty churches." p. 23.

As Dr. Wiseman represents so unfairly the condition of the missions connected with the two older Church of England societies, the reader may wish to learn what he has to say respecting the Indian statistics of the Church Missionary Society, which are so circumstantially detailed in the annual reports, that it seemed impossible for him to distort them to his purpose. He has acted prudently in saying nothing about them.

He goes on to attack the Baptist Missionary Society, alleging that its labours have been absolutely fruitless. We ought, in justice to all the Protestantism institutions, to give a sample of the way in which he endeavours to draw the unwary reader into this unjust conclusion, though it is vexatious to have to read a long passage for such a purpose.

"His first and chief authority for his assertion—that all this labour has produced, not merely an inadequate result, but—*nothing*—is Mr. Townley, the Missionary of the London Society, the author of a Reply to the Abbé Dubois. After expressing his belief that Mr. T. was much distinguished as a zealous upholder of Missionary establishments; and stating, that in replying to the Abbé Dubois, who, he says, 'publicly stated that not a single convert had been made by Protestant Missionaries'—which, by the way, even the Abbé knew better than to assert;—

"'There was an opportunity,' says Dr. Wiseman, 'naturally of bringing forward any example in confutation of this strong and bold assertion; and this is in the first place the way in which he (Mr. Townley) meets it:—"But while I thus explain the means which Protestant Missionaries employ for the conversion of the Natives of

Hindoostan, and maintain in opposition to the Abbé Dubois' assertion to the contrary, that they are more likely to accomplish this end than any which the Jesuits have used; I nevertheless beg to state, that without God's blessing they do not depend upon any means for success.'"

"I have looked in vain for this extract in Mr. Townley's Reply: *but I find it in my own* (p. 183), a work that Dr. Wiseman has not once named. His reason for this silence may be conjectured, when we see the use he has made of the passage just quoted. 'And fully,' he says, 'do I concur in the opinion, as he states his position:—"Under existing circumstances there is no human possibility of converting the Hindoos."' This short sentence is one of the most shameless and complicated deceptions ever attempted to be practised upon the simple! What will the reader say, when he hears that this 'position' is not Mr. Townley's, as Dr. Wiseman pretends; nor is it mine? It is actually the Abbé Dubois' (Letter I. p. 2). Neither is *the concurrence* in it Dr. Wiseman's, as he would make it appear; nor is it Mr. Townley's; but *it is my own*. While admitting, in the Abbé's words, that 'there is no *human* possibility of converting the Hindoos to any sect of Christianity,' I yet maintained that it was possible with God, and proved that His blessing had been vouchsafed on the 'human means' used by Protestants to the conversion of thousands.—Why did not Dr. Wiseman attempt honestly to deal with this fact?

"But let us see *how* he has dealt with it; and what application he makes of his Jesuitical fabrication:—

"'Here is the experience then of a Missionary who had been among them:—"Under existing circumstances there is no human possibility of converting them. Had conversions taken place, he could not and would not have asserted that on such an occasion as this, when he was professedly replying to the assertion that they had made no converts. (p. 120.)

"Dr. Wiseman wrought up the whole of this disgraceful passage from the very chapter in which '*I actually proved the success of the means used by Protestants for the conversion of the Hindoos*, and show that the South Indian Missions alone contained, in 1822, at least *Twenty-three thousand Native Protestants*. Can it be believed, then, that he did not know that he was uttering what was untrue? No doubt he safely calculated upon the acquiescence of his auditors, in whatever he might state from the pulpit; but he must surely have thought us all asleep, when he ventured to send it forth, to the British public, from the press." pp. 34, 35.

Mr. Hough goes on to quote another passage from his own book, which Dr. Wiseman, "still carrying on the deception," also attributes to Mr. Townley; and he points out the unjust inferences to which this "deception" is made subservient. He adds:

"I describe three native converts, whose Christian piety and integrity were unquestionable. This was more than enough to confute the Abbé Dubois: it proved the *possibility* of success. But instead of leaving the opponent any ground to infer that these were all the conversions that had been made, much less to insinuate that I was conscious *none* had been effected, Dr. Wiseman knew very well that I had entered at some length into detail, enumerating the thousands that compose the Protestant congregrations in South India.

"In this way, then, under the mask of Mr. Townley's name, Dr. Wiseman has laboured to neutralise the effect of my statements, which he could not confute; and to which he durst not venture to refer his reader, by so much as mentioning the work from which he borrowed the extracts that he has so distorted to subserve his cause."

We have no wish to defend Dr. Wiseman against just censure; and the strange jumble which he has made, and from which he derives inferences favourable to his argument but utterly unfounded in fact, certainly looks like deception. But as we cannot suppose that he really "thought us all asleep," or would be so rash as knowingly to expose himself to certain detection and shame, we can scarcely believe that he could have been aware of his mistake in citing Hough for Townley. It seems to us, that under the pretence of quoting from original authorities he often picks up casual statements and extracts at second hand, making free with the disgraceful articles in the Quarterly Review and elsewhere in disparagement of Protestant Missionary labours in India; and that in this manner he may have blundered between Hough and Townley, and become entangled in the meshes of his own net. He was, we fear, bending facts to make out a case; but we scarcely think he would venture upon a "deception" so certain of being discovered as that which Mr.

Hough ascribes to him. But if he did not wilfully deceive, he was writing about what he did not understand, and with an evident determination to wrest whatever fell in his way to serve his hypothesis.

That Dr. Wiseman can mis-quote to serve a purpose is proved by the declaration of Mr. Lushington, the member for Ashburton, whose veracity is unimpeachable, notwithstanding Mr. Gathercole has insulted—we will not say him, but—our pages, by calling him "a lying fellow." Dr. Wiseman had written:

"'It is acknowledged,' says Dr. Wiseman, 'that the Indians have no objection whatsoever to go to the schools, and even to send their children, but they are not led in any instance to embrace Christianity. This has been proved. Mr. Lushington, in a work published in 1824, entitled "Charitable Institutions founded by the British in India," enters into full and lengthened remarks on the subject, and says, "It has been now proved that the Indians will allow their children to go to the schools, because they learn their reading and writing better than at others, but the result of it has not been one single case of conversion. Not only so, but actually Christianity is carefully excluded from the teaching of these schools, so frequented.' (p. 133.)"

Upon this alleged testimony Mr. Hough remarks:

"Mr. Lushington was twenty-two years in India; during the greater part of which time he acted as one of the Secretaries, and for two years as Chief Secretary, to the government of Bengal. He has stated, in his evidence before a Committee of the House of Commons in 1832, that he had not much intercourse with the natives himself in India, which is generally the case with gentlemen residing at the Presidencies. But I knew enough of Mr. Lushington to believe that he could not have written thus, to the disparagement of Christian missions; and wrote to him, to ascertain the truth of the matter. The answer with which he has favoured me will furnish a sufficient reply to Dr. Wiseman's representation of his sentiments. In reference to the work he has quoted, Mr. Lushington writes:—

"'*Edgeware, May* 14, 1837.

"'I do not discover any passage literally conforming to the quotation stated by you to have been taken from Dr. Wiseman's observations; and it certainly conveys an erroneous impression of the convictions which I entertained in the year 1824. It is very likely I may have said, in substance, that the natives preferred the schools of the missionaries, because the system of education was superior, and that it led to employment in the service of government, and of Europeans generally; and I certainly may have throughout declared, that the actual "*authoritative*" inculcation of Christianity in the schools was, and ought to be, discouraged by their patrons: but I never could have asserted that "the result of it has not been one single case of conversion," because in various places I quote instances of conversion. See pages 39, 47, 53,"—(he might have added, 32, 39, 47—55, 82, 83, 101, 102, &c.)—'and more especially page 226, where I adduce the testimony of a reluctant witness'—that of Mr. Adam just quoted—'that the number of native converts, probably so called, now living, and in full communion with one or other of the Protestant missionary churches, does not exceed 300."'

In conclusion, Mr. Lushington states, that he thought the exertions of missionaries 'in the cause of education had been eminently successful;' that he did not think that any considerable number of conversions 'from the existing generation of bigoted natives was to be expected, except under the influence of miraculous interposition;' and that, in the work referred to, he was conscious that he had 'not done that justice to the devotedness of missionaries which' he is 'now desirous to render and declare.'

"I shall leave this without further comment, for the reader to compare with Dr. Wiseman's representation of this gentleman's sentiments." pp. 42, 43.

This explanation does Mr. Lushington much honour; and we have great pleasure in recording his wish to do justice to the devotedness and valuable labours of the missionaries, with his regret that he had failed to do so before. Still, his former statements did not justify Dr. Wiseman's assertions. The reader may thus judge how far the learned Jesuit is warranted in saying:

"So much, therefore, for the propagation of Christianity in India. You have seen how it is acknowledged by the very persons who are interested in the success of these Missions, by persons who have all the means for arriving at correct information regarding them—and I have not quoted one single Catholic writer—you have seen from such authorities as these therefore, that hitherto, at least, nothing has been done which can be considered at all as demonstrative of the Divine Blessing upon the labours of those who have undertaken the task." p. 44.

Dr. Wiseman having done his worst for Protestant Missions, goes on to do his best for those of his own church; in order to prove that "the Divine blessing does appear to rest upon their efforts, and that they have succeeded in that very field where others have failed."

Here, as before, we might meet him upon the general principle, that ecclesiastical statistics are not godliness, and that numbers may be baptized into the visible church, where there is little or nothing of that spiritual "success" which betokens the Divine blessing. We might remind him of Bishop Middleton's story about the "swamy;" and of the proceedings of the Jesuits in China, and of the too generally lax conduct of the missionaries of the Church of Rome, in accepting for conversion some modification of heathenism, without scriptural knowledge, repentance, faith, or holiness. But, in addition to these general considerations, Mr. Hough attacks his array of authorities in detail, and shews how unfairly he has used them. The facts relate chiefly to India; but as Dr. Wiseman has told his English audience and readers that they themselves are indebted to Rome for the conversion of their forefathers to Christianity, Mr. Hough has noticed how unfounded is this pretension. The facts are related by Gildas and Bede; and may be seen in full in Bishop Stillingfleet's Origines Britannicæ, Bingham's Christian Antiquities, and Bishop Burgess on "The Origin and Independence of the Ancient British Church." See also Usher and Godwin. Whether St. Paul ever preached in our island or not, it seems quite certain that there was a flourishing Christian Church in it long before the mission of Austin from Rome. History informs us, not incredibly, that bishops from England were present at the council of Arles in 314, Sardica in 347, and Ariminium in 359. Austin experienced such difficulty in subjecting the English Church to Rome, that he was obliged to excite a sanguinary war to promote it, and twelve hundred British ecclesiastics are said to have been slain in the struggle. Rome might quell for a time the original Church of England, but she did not found it.

But to return to India: and first for the labours of Xavier and his pretended miracles, which are appealed to as indubitable proofs of the Divine favour.

"Our Lord and His Apostles wrought miracles, and thereby proved that their instruction was from Heaven: (John iii. 2, 9, 16, 33, x. 37, 38. Acts x. 38: &c. &c.) We cannot be surprised, therefore, that, in the absence of Scriptural authority for her pretensions, the Church of Rome should labour so hard to prove that her emissaries in different ages and countries were enabled by similar means to confirm their doctrines. Accordingly, this honour is claimed for Francis Xavier, the first Jesuit Missionary to India: and hence Dr. Wiseman infers, *in limine*, the truth of his cause. I have read the Life of F. Xavier with attention, and found it almost as full of miracles, attributed to him, as Levy's History of Rome is of prodigies: but I can nowhere find that he himself claims the honour of having wrought one miracle. The gift of tongues would have been a most valuable acquisition in his visits to the Continent of India and the Eastern Islands: yet we find him lamenting, even in some of his last letters, his inability to make himself understood by the Natives. Baldæus and others may have said, "that it was firmly believed, by all the Indians in the South of India, that St. Francis Xavier had performed such miracles as obliged them to become members of the Christian Religion:" I say the same of many of that ignorant and credulous people, in my time. But is that any proof that he did perform them? They will believe any thing that their priests tell them of this "Apostle of India." They actually pray and make *pooja*, that is, perform religious ceremonies, to him, as their tutelary saint; and go on pilgrimage to an altar dedicated to him in the South, just as the Heathen do to their most celebrated idols. The less Dr. Wiseman, or any other Romish advocate, says about these miracles, the better will he consult the interests of his *cause*, with all reasonable men." pp. 51, 52.

Dr. Wiseman appeals to the testimony of Bishop Heber to prove that the Romanist missionaries have succeeded where Protestants have failed. Let us hear Mr. Hough's reply; only premising that Bishop

Heber speaks in such strong terms of the bad character of the Roman Catholic Indian converts, that if quality as well as quantity is to be taken into the account, Dr. Wiseman would have acted more prudently in omitting all allusion to the bishop's testimony respecting them.

"After all, what does Dr. Wiseman prove from that prelate's Journal? Why, that the Romish Christians in India are more numerous than the Protestant. But who denies this? And who can be surprised at it, when we remember that their missionaries have been at work there for three centuries; and the Protestant, in South India, only *one* century, and in North India not half a century? Besides, had the period of their operations been more equal, such a *numerical* result would be easily accounted for, by reference to the system of accommodation which the Jesuits have pursued, and to their shameful compromise to the superstitions and debasing customs of the Hindoos: for this mode of proceeding was much more acceptable to that idolatrous and sensual people, than the self-denying precepts and Scriptural doctrines of Protestant missionaries." pp. 59, 60.

Henry Martyn is also quoted by Dr. Wiseman for the purpose of extolling the discipline of the Romish church above ours. This may be; for the confessional enables the priest to enforce discipline even to tyranny; but did Martyn therefore think that the blessing of God was upon the Popish missions in India? Hear his own words.

"'So much for this Mussulman Lord: now for Antichrist in another shape—the Popish Padre, Julius Cæsar. . . . . We got upon the additions made to the Commandments by the church of Rome: he said that *Christianity without councils was a city without walls*; and that Luther, Calvin, &c. had made additions: all which I denied, and showed him the last verses in the Revelation.

"'Who would think that we should have to combat Antichrist again at this day? I feel my spirit roused to preach against Popery, with all the zeal of Luther. How small and unimportant are the hair-splitting disputes of the blessed people at home, compared with the formidable agents of the devil with whom we have to combat here! There are four castes of people in India: the first, Heathen; the second, Mahomedans; the third, Papists; the fourth, Infidels. Now, I trust that you and I are sent to fight this four-faced devil;—and, by the help of the Lord Jesus, whom we serve, we will! I was rather apprehensive yesterday that my female hearers would have forsaken me; but they came as usual; and the words, "Search the Scriptures" occurring in the chapter of the day, I took occasion to point out to them the wickedness of the church of Rome, in forbidding the use of the Scriptures.'

"'Last Tuesday the Padre, Julius Cæsar, came and staid with me four hours. We argued with great vehemence: when I found that he had nothing to say in defence of the adoration of the Virgin Mary and the Saints, I solemnly charged him and his church with the sin of idolatry:—he started; and said, that if I had uttered such a sentiment in Italy, I should have been burned.'" p. 64.

"'The cause we undertake, is, if possible, more odious and contemptible in the eyes of the people of this country than it was in the primitive times; and that because of the misconduct of the Roman Catholic missionaries, in administering baptism to people without repentance. It is no more than natural that "Christian" should be a name of execration, to those who know no more of Christianity than what they have hitherto observed in this country.'" pp. 65, 66.

Such is Henry Martyn's testimony; let Dr. Wiseman make the most of it. It is true he commends good discipline, and is willing to learn a lesson of vigilance, even from Rome; but it is most unfair to quote him to leave an impression as if he believed that the blessing of God was with the missions of that corrupt hierarchy. Bonaparte kept good discipline; but were his usurpations thereby sanctified?

We will next refer to the Abbé Dubois, to discover whether his testimony goes to show that the Romanist missions in India are visibly crowned with the divine blessing. He says:

"During the long period I have lived in India, in the capacity of a Missionary, I have made, with the assistance of a native Missionary, in all, between two and three hundred converts, of both sexes. Of this number, two-thirds were pariahs, or beggars; and the rest were composed of *sudras*, vagrants, and out-casts of several tribes, who, being without resource, turned Christians, in order to form new connections, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some also who believed themselves to be possessed by the devil; and who turned Christians, after having been assured that on their receiving baptism the unclean spirits would leave them, never to return; and I will de-

clare it, with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts, many apostatized, and relapsed into Paganism, finding that the Christian Religion did not afford them the temporal advantages they had looked for in embracing it; and I am verily ashamed, that the resolution I have taken to declare the whole truth on this subject forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock. I know that my Brother-Missionaries in the other parts of the country, although more active, and more zealous, perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes." (*Letters*, pp. 134, 135.)

Dr. Wiseman grossly misrepresents the case of the Syrian Christians; as if God had so blessed the papal missions, that when the Portuguese arrived in India, forthwith, "upon the representations made to them by the Catholics, and upon coming to a conference with them, the consequence was, that one-half of these—perhaps they may be twenty, or thirty, or fifty, thousand—became Catholics, and have remained so ever since." The whole story is falsified. So far from the Syrian church blending thus rapidly and amicably with that of Rome, it was not till a century after the landing of the Portuguese that any portion of it yielded; and then only in consequence of a long succession of acts of intimidation, fraud, persecution, perjury, and at length military violence, which have left an indelible stain upon the history of Popish proselytism. The unhappy native priests being at length overborne by intrigue and tyranny, the usurping and perjured Prelate who conducted the nefarious enterprise—Don Alexio de Menezes, the Pope's Archbishop of Goa—introduced the ritual of his own apostate communion, and burned all the Syriac Bibles, Prayer-books, and every native historical record which he could find, in order that no vestige might be left of the ancient independence of this oppressed church. A succession of Jesuit Bishops ruled over the subjugated people for nearly sixty years, till their tyranny became so intolerable, that the Syrians, after many baffled efforts, at length succeeded in throwing off the yoke. The people being alarmed, and attributing the defection to the pride and intolerance of the Jesuits, sent out a band of barefooted Carmelites to bring back the unhappy natives to spiritual bondage. Hereupon new scenes of fraud and violence occurred; the Jesuits and Carmelites fiercely contending with each other, and with the Pope, and with the persecuted Syrians, for the mastery. The Carmelite Bishop recovered half the diocese; but upon the expulsion of the Portuguese ecclesiastics, upon the capture of Cochin by the Dutch, in 1663, the Carmelite Prelate consecrated a native, who continued to preside over the churches which had reverted to Rome. A great proportion however still maintained their independence of the Pope, and to this day they remain a separate community, amounting to about 70,000 souls, governed by two bishops of their own confession. When first discovered by Europeans, their church was opposed to Rome in every thing peculiar to that corrupt church; they knew nothing of the Pope's supremacy, of transubstantiation, the adoration of images, purgatory, chrism, auricular confession, extreme unction, the forced celibacy of the priesthood, or of more than two sacraments; but after their sixty years' subjugation under the Jesuits, their bibles, prayer-books, and records being destroyed; two generations having lived and died without being allowed to read or hear anything of the old faith; and the whole race of priests having been educated and ordained under the Jesuits; there seemed no alternative, in the oblivion of these vestiges of their former history, but that they should retain the Romish doctrines and ceremonies in which they had been educated. Yet these scenes of perfidy and despotism Dr. Wiseman accounts the hand of God displayed in honour of popery; or rather he keeps back the disgraceful

details of the history, and gives only the final result, as though upon the mere representation made to them by the Catholics, sweetly, peaceably, and forthwith, as by miracle, and through the power of the Holy Ghost, 50,000 souls were added to the papal church. He omitted to mention, among the instruments employed to further these triumphs, the cells, and whips, and racks, and other implements of torture of the inquisition at Goa.

Dr. Wiseman is a Jesuit, and we heartily wish that we had space to detail at length the proceedings of his wily order in India, in order that it might be seen whether such converts as they made, and the means by which they made them, are fairly quotable as proofs that the blessing of God rested upon their labours. We will, however, copy one passage from Mr. Hough upon the subject. Though long, it is well worth reading.

"Reference has been made in the foregoing pages to the labours of Francis Xavier, the first Jesuit Missionary in India. His converts were chiefly among the fishermen on the southern coast. After some time, indeed, he addressed himself to natives of the higher castes, but without succeeding in gaining their attention.....The Jesuit missionary so frequently referred to in these pages (the Abbé Dubois) has confessed, that Xavier considered his endeavours to convert the natives—to any thing worthy of the name of Christianity—a total failure.....He says,—'At last Francis Xavier, entirely disheartened by the invincible obstacles he every where met in his Apostolic career, and by the apparent impossibility of making real converts, left the country in disgust.'

"Let this be contrasted with the vauntings of other less candid writers of the same order, about what they call the unparalleled triumphs of the Gospel in India, through the preaching of this indefatigable missionary.

"The Abbé Dubois was not the first Jesuit that took this view of Xavier's career. The successors of this missionary, Robert de Nobili and his colleagues, who at the beginning of the seventeenth century founded the Madura Mission, determined to avoid his mistaken policy, as they deemed it, and to adopt the opposite course. They confined their attention to the Brahmins and other Hindoos of the highest castes: and, in order to obviate the prejudices of those haughty and self-sufficient men against the natives of Europe, these *Christian* missionaries denied that they were Europeans, and affirmed that they were Brahmins from the West, of a higher order than any in India. 'To stop the mouths of his opposers, and particularly of those who treated his character of *Brachman* as an imposture,' Robert de Nobili 'produced an old, dirty parchment, in which he had forged, in the ancient Indian characters, a deed, shewing that the Brachmans of Rome were of much older date than those of *India*, and that the *Jesuit* of *Rome* descended in a direct line from the god Bráma. Nay, Father Jovence, a learned Jesuit, tells us, in the history of his order, something yet more remarkable; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some Indian unbelievers, declared, upon oath, before the assembly of the Brachmans of Madura, that he, Robert de Nobili, derived really and truly his origin from the god Bráma.' Upon this the historian exclaims—'Is it not astonishing that this reverend Father should acknowledge, is it not monstrous that he should applaud, as a piece of pious ingenuity, this detestable instance of perjury and fraud!'

"To carry on this wicked deception, alias, pious fraud, it is necessary to adopt the Brahmins' mode of living, their costume, and even their idolatrous ceremonies. It also required them, in opposition to the example of Jesus Christ, His Apostles, and every faithful preacher of Christianity, to have respect of persons; and, instead of preaching the Gospel as freely to the poor as to the rich, they found it essential to their design to keep the lower caste at a distance; and even the proselytes from those grades which are not permitted to enter the Hindoo temples, these Christian missionaries actually excluded from their churches, when Brahmins were present or expected. In a word, they were accused of 'the most culpable indulgence in tolerating and winking at all kinds of idolatrous superstitions among their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, than making Indian converts to the Christian religion.' Even the Abbé Dubois concedes that these 'charges had some degree of foundation;' and he would find it very hard to prove, which was probably his reason for not attempting it, that they were 'not to the extent set forth by the accusers,' who were Romish friars of other orders.

"The writings of Robert de Nobili, Beschi, and others, for the edification of their disciples, were composed in the same flowery, hyperbolical, and unintelligible style,

as the Hindoo Vedas, poems, and other performances inculcating their superstitions. Of the Jesuit Missionaries' productions, I have given elsewhere several specimens; and I will here mention another of their works, which may be regarded as the apex of their series of impostures; I allude to their forged Veda. The Brahmins have four Vedas, which are their sacred books, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine. The Jesuits at Madura actually forged a fifth Veda, pretending that it was revealed to the chief Brahmin of the Pagoda of Cherengham, by the same authority as the other four; and so artfully did they imitate the style of the genuine Vedas, that their forgery imposed even on some Brahmins, and for many years it was received as an authentic work. Under this impression, M. Voltaire published a French translation of it; but the imposture was detected about twenty years ago by the late Mr. Ellis, a gentleman of the Civil Service at Madras, whose attention was directed to this, and some other manuscripts of a similar description, by Sir Alexander Johnson, late Chief Justice of Ceylon. Few European gentlemen have been better acquainted with the science and customs, the laws and theology of the Hindoos, than Mr. Ellis; and, after a careful comparison of this *Ezour-Védam* with the Hindoo Vedas, he pronounced it 'a literary forgery; or rather, as the object of the author or authors was not literary distinction, of religious imposition without parallel.'

"The object of the authors of this work was to make it appear that the Gospel received confirmation from the Brahminical Vedas. There is a sufficient sprinkling of the Bible on its leaves to enable them, when it should be once received as authentic, to argue for the truth of Christianity from the accordance of this Veda with the lessons of Holy Scripture. In the *Christian* mind, there can be but one opinion of this infamous transaction; but the Jesuits justify it, like Father Jouvenci, as a *pious fraud*—a name given to the grossest falsehoods that are deemed conducive to the interests of the Church. Such a pretence will, of course, be thought to sanction the series of misrepresentations that compose the lectures of Dr. Wiseman under review. Those who believe in the supremacy and infallibility of the Roman Church assert, that to maintain her cause is an end that sanctifies any and every means. But those who, with St. Paul, repudiate this abominable doctrine, will concur in that Apostle's condemnation of the men that say, *Let us do evil that good may come.*" pp. 90—94.

This is but a fragment of the story of the Jesuits in India. The discovery of their base artifices disparaged Christianity in the opinion of the natives; and when the Pope resolutely interfered to put a stop to some of their mal-practices, they lost much of their power over the people, and their missions, which had been sustained by fraud, and violence, and unchristian compromises with heathenism, dwindled away. The state of the Romish Church in India at this moment is very far indeed from justifying Dr. Wiseman's estimate, even if nominal conversions and careless baptisms were proofs of Divine favour.

But enough of these Jesuit lucubrations. It argues little for the deep reading and sound theology of these our enlightened days, that Dr. Wiseman's lectures, oral or printed, should have been so much vaunted of. The novelty of the circumstances under which they were delivered may in part account for the notice which they have attracted; but they will not do any evil to Protestantism, or any good to Popery, if only they lead each reader, seriously, and with prayer for the promised enlightening of the Holy Spirit, to search the Scriptures diligently for himself, in order to ascertain what is the will of God. We may not be able to unweave adroitly-entangled facts, like those respecting the missions in India; we may not be able to refute subtle sophisms like those respecting transubstantiation; but it is an unspeakable comfort that we may cast them aside, and, taking up our Bible as the inspired oracle of truth, inquire without wrath or doubting, upon all matters essential to our salvation, What saith the Lord?

JOURNALS AND LETTERS OF THE REV. HENRY MARTYN.

Journals and Letters of the Rev. Henry Martyn, late Fellow of St. John's College, Cambridge, and Chaplain to the East India Company. Edited by the Rev. S. Wilberforce, M.A., Rector of Brighstone. 2 vols. 8vo. 1837.

In the obituary of Henry Martyn, in our volume for 1813, p. 269, we expressed much gratification that the manuscripts of this eminent servant of God had been preserved, and that a biographical memoir of him was in preparation by one who was fully competent to the office. That lamented individual was the late Rev. J. Sargent, to whom Martyn's executors, the Rev. C. Simeon and Mr. J. Thornton, committed the grateful task. Mr. Sargent's narrative was not published till the year 1819, and in our review of it we gently reproached our good friend for having so long kept from his impatient readers a volume so eminently calculated to delight and benefit them. Having had the privilege of inspecting a considerable portion of Mr. Sargent's treasures, we were well aware that much remained unprinted which ought not to be consigned to oblivion; and we have impatiently awaited the time when a further portion, including all that was deserving of publication, and could with propriety be published, should be given to the world. Mr. Sargent had, indeed, with admirable skill sorted out many of the finest diamonds; but, amidst the heap of materials laid aside for a future search, there were jewels enough left of a size and lustre amply to repay a second sifting. Added to this, the just celebrity which the Memoir has attained, the great benefits which, through the blessing of God, have attended its circulation, and the love and reverence which attach to the name of Henry Martyn wherever the memory of the servants of God is cherished, justify a larger selection than it could be at first foreseen would be either demanded or tolerated. Still further, the hand of death has now removed some in whose life-time many very interesting and affecting passages of Martyn's letters and journals could not be made public; particularly in the case of a lady to whom he was tenderly attached, and who, in her last will, has bequeathed the letters which she had received from him, as a legacy to the world, if the publication of them should be thought desirable. With these valuable materials, new and old, in his possession, Mr. Sargent intended to set forth a volume of his beloved friend's hitherto inedited remains; but his own days were suddenly cut short, just as he had concluded his instructive memoir of another common friend and eminent servant of God, and spiritual benefactor to India, the Rev. T. Thomason; and the task has, in consequence, devolved upon his son-in-law, the Rev. S. Wilberforce, who however has modestly kept himself almost out of sight; taking for granted that his readers are acquainted with Mr. Sargent's memoir, and therefore presenting them with these additional documents from Martyn's own pen, without note or comment. At some future time, Mr. Sargent's memoir of Martyn will doubtless be enriched with various facts and extracts from these volumes, so as to form a consecutive history; in the mean while they should stand side by side upon the same shelf, wherever the possessor of the memoir can conveniently afford this addition to his treasures. It is not speedily that a consolidated biography of an eminent individual can be effected; many facts do not at first ooze out; scattered miscellaneous items cannot be at once collected; copy-rights may prevent the desired blending; and oftentimes one or more generations must pass away before the private affairs of individuals can with propriety be made public. It is only recently that

we have had a consolidated life of Dr. Johnson; and while we are writing, two consolidations of Cowper's life are on our table—Mr. Southey's and Mr. Grimshawe's—from which, when copy-right permits, some future compiler may make a third, which shall combine whatever is new and valuable in both. We have recently been perusing a consolidated Life of the Rev. J. Newton, in Mr. Bickersteth's Christian Family Library, which, though we had read various memoirs of him, we found more comprehensive and interesting than all the previous memorials. We might mention various similar instances.

In the memoir of Martyn, and still more in the present larger publication of his letters and journals, there are such frequent expressions of deep self-abasement and poignant mental anguish, that it is possible his language may be, by some persons, misconstrued; so as to lead to the inference, either that he must have been guilty of some gross misconduct; or that he was morbid in his spiritual sensations; or that the ways of heavenly wisdom are not, in truth, ways of pleasantness, nor her paths paths of peace. Some expressions may be perverted by the scoffer, or may cause dejection in the godly; and an occasional application of the pruning knife is usually desirable before publishing any man's most secret thoughts. But when we remember how even the inspired Apostle of the Gentiles speaks of himself as the chief of sinners, it cannot be affirmed that such memorials of self-abasement should not be kept upon record; and they may have the two-fold use, of causing salutary self-abasement in other Christians who are conscious how far their own feelings of penitence, faith, zeal, and devotion, fall short of those of such a man as Henry Martyn; and, at the same time, of encouraging the humble-minded and dejected, when they see that their most holy brethren are subject to the same doubts and trials as themselves.

A considerable portion of these volumes relates to the circumstances of Martyn's attachment to the friend whom he gave up as his hoped-for partner, in order that he might devote himself, as he considered—or, rather, as he was persuaded by others; not judiciously, we think—without entanglement to the service of his Divine Master, in heathen lands. Our intended quotations from his letters and journals will explain the facts; we will therefore only say, at present, that the struggle, though more prominently exhibited than perhaps was absolutely needful, shews, in a striking manner, his self-denying spirit, his devotedness to his Saviour, and his resolution, God being his helper, to allow nothing earthly to draw him aside from his stedfastness as an Apostle to the Gentiles. We do not think, that had he suitably married "in the Lord" any such evil was to be apprehended;—quite the contrary;—but we do not the less appreciate his motives and his resignation.

And now, perhaps, the reader is impatient for our intended series of extracts, and begins to wish that, like Mr. S. Wilberforce, we had let Martyn speak for himself, instead of speaking for him. This we will do; but we have first a debt to pay which we hasten to discharge.

We said in our review of Mr. Sargent's Life of Thomason (Christ. Ob. 1833, p. 352): "The valued friend who traced this narrative had scarcely seen it ushered into public notice, when he was himself summoned to that blessed world whither he had traced Martyn and Thomason; and where he has now joined that company which no man can number, who have washed their robes and made them white in the blood of the Lamb. It was but as yesterday that we were urging our friend to the speedy completion of his pleasing labours, lest the lapse of time should detract from their value: but scarcely had he informed us that they were concluded, when another hand than his own announced that

all his other labours were ended also; and that, having served his generation upon earth, he was summoned, in the full vigour of life and usefulness, to his eternal rest. We may have occasion to speak of him hereafter; and the name of the biographer of Martyn ought not to be forgotten."

Such were our wishes and intentions; but we could not at the moment procure such materials as we considered worthy of the subject; and time passed away till the period in which our obituary might have been seasonable had expired. We are, however, now able to supply the defect; for, though Mr. S. Wilberforce has not claimed to be a memorialist of Martyn, that duty having been already so well performed, he has prefixed to the present volumes a sketch of the life of his much-esteemed and lamented biographer, a portion of which we most gladly extract; and, though our debt will be large in quantity, it will be less than in quality; for the account is written with such simple, classical chastity and beauty of style, and such tenderness and devotion of spirit, that we should have rejoiced to transfer the whole of it to our pages. The following is the substance:

"John Sargent, the eldest son of John Sargent, Esq. of Lavington, in Sussex, and Charlotte his wife, was born on the 8th day of October, 1780. He was educated at Eton: and was there remarkable amongst his contemporaries, for uniting a decided superiority in the manly sports of the play-ground, with high classical attainments. From Eton he removed to King's College, Cambridge, where, through God's blessing, the Rev. C. Simeon was made the instrument of first leading him to serious views of religion. Under his guidance, and that of the late Rev. Thomas Lloyd, he was gradually nurtured and strengthened in the ways of God. For both of them he preserved, through life, a reverend affection: maintaining with the one an unbroken friendship; and cherishing a grateful veneration for the memory of the other. He quitted Cambridge in the year 1802, and entering at the Temple, set out in that path which appeared to be marked out for him by the providence of God.

"As the heir to the family estate and its future representative in his native county, it was the desire of those, to whose wishes he deemed it a duty to yield, that he should follow the profession of the law. His own heart longed for a more entire dedication of his powers to the Redeemer's work than was possible in a course of life mainly conversant with earthly things. Yet having judged upon mature reflection that such was at the time his duty, in the true spirit of Christian submission he set himself resolutely to its performance. It was not indeed without many painful struggles that he arrived at this conclusion.

"The bent of his soul towards the sacred profession was peculiarly strong. How far was he bound to listen in it for a "call from God?" How far to submit these holy desires to the wishes of parental authority? He weighed the apparently conflicting claims of duty, and acted without hesitation upon his matured conviction. In a letter written at this time to an intimate friend he thus describes what had been passing in his mind. 'I do not wonder at your wishing that I had chosen decidedly to enter the church. But what could I do? Could I indeed have been *assured* that it was God's will that I should serve him as a minister, were it to preach to the wild Indians, *nothing* should stand in the way. But I thought Mr. Simeon's observation just, "You are *certain* that you are acting according to your duty in obeying the wishes of your father." Whereas I could not say so in the other case. What painful fluctuations of mind I have suffered upon this occasion is not to be described: under pain of body or loss of friends we clearly see that resignation is our duty: but here I was tossed about for a long time without being able to satisfy myself, upon a point of such importance, what was my duty. Yet under this disquietude, I committed my way unto the Lord, and I have not a doubt but that he will be with me, and somehow or other make me in some little degree instrumental in promoting his glory. Indeed you have no idea of what I have felt. No one who has not been in a similar situation can form any notion of it.

"My decision will, I trust, be approved of by my heavenly Father. My one desire has been, if my heart has not deceived me, to do his will, and to devote myself entirely to his honour and glory. I shall be happy wherever I am, if I can assure myself that I am serving him in the way in which he ordained me to walk in. Do not forget, I beseech you, to pray for me, that the love of Jesus may attend me, and his right hand lead me through the perils of the profession I am entering. When I look at the corruption and weakness of my own heart I tremble; when I behold the power and willingness to save all to the uttermost who come to him, which is in Jesus, I rejoice.'

"Worldly business undertaken in this spirit, and conducted on these principles, was not likely to endanger the spirituality of his soul. The ungenial atmosphere which hangs over the seats of legal strife and the bustling scenes of earthly business could inflict little injury on him who had such a talisman within. The state of mind evinced by his letters at this time justifies a record of this date in the journal of Henry Martyn, 'Sargent seems to be outstripping us all.'

"At no very distant period, however, it pleased God, who had thus tried the submissive faith of his servant, by calling upon him to give up those desires which were the strongest in his soul, to open to him the path which he longed to tread. The objections of those to whose wishes he thought it a duty to yield, were removed by altered circumstances; he quitted that profession upon which in obedience to their desires he had entered, and prepared himself for undertaking that holy office to which his own inclinations had always been so strongly directed. In the years 1805 and 1806 he was successively ordained deacon and priest. He entered upon his ministry with the cure of Graffham, in Sussex; which, with the small contiguous parish of Lavington, formed to the end the scene of his ministerial labours. Here with patient perseverance he continued for years 'to do the work of an Evangelist,' amongst those whom God had committed to him. His whole heart was given up to that ministry wherewith he had been entrusted. To be made an instrument of usefulness in God's hands—to be "a fellow-worker with God" in promoting the eternal happiness of the souls committed to him, was, through the whole of his life, his single object. And it was this active principle, under the regulation of a well-instructed conscience, which animated him to unwearied exertions in an obscure, and in many respects unkindly, portion of his Lord's vineyard. There was in his charge nothing which ministered to the gratification of earthly motives. His lot was cast amongst the ignorant and unpolished. Amongst those who could not appreciate his classical elegance of mind, or enter into the exquisite sensibility of his affection; they were the "few sheep in the wilderness," but in them he recognized those for whom Christ shed his blood, and for them therefore he was content to labour, "to spend and to be spent," and yet neither be faint nor slothful. The spirit which breathes in a letter descriptive of his first entering upon his ministry amongst them was never abated by weariness or disappointment. 'I have already, as I told you, entered upon my ministerial labours. My parishes are small, but I find that a small parish will produce ample occupation for a minister, if he is inclined to seek for it. The generality of my parishoners, from what I have seen and from what I hear from the present curate, are very ignorant of the true foundation on which to build,' &c.

"Nor were there wanting peculiar ministerial trials in this secluded situation There was a false spirit of religion prevalent amongst his people, which was through the whole of his ministry a source of continual rebuke and suffering to his godly soul. Antinomian on principle and in practice, they withstood continually the word of life; perverted unstable souls, and with all the insolence of spiritual pride, continually wounded his naturally sensitive heart. He writes on this subject: 'God alone can enable me to be useful either to these deluded people or the other part of my flock. I am sensible that the grace of our Saviour can alone give that singleness of heart and spirituality of mind which characterizes his people at all times. I should wish to be more sensible of my weakness in myself, and of my strength in Jesus.'

"His discouragements were never intermitted; the careless sinfulness of some, and the delusive profession of others, were always a burden to his soul—still they were the object of his unwearied solicitude. The health of different members of his family took him often from home for a season, and led to the exercise of his ministry in more populous and instructed places. In these he was always courted and admired; and (which to him was a far severer trial than that applause which is the common food of vanity,) he found in them kindred minds able to return his warm affection, and 'esteem him very highly in love for his work's sake.' In them, above all, he was not seldom permitted to see the palpable effect of his 'work and labour of love.' And yet from these more inviting occupations he returned always readily and cheerfully to his own appointed task—neither envying the charge of others, nor slumbering in his own. . . . . The same sound and sober habit of mind was evinced in the whole complexion of his ministerial character." pp. 3—9.

Mr. Sargent was a zealous friend of the Bible Society; as were Martyn and Thomason; and, almost without exception, all the other men of kindred spirit of that day and standing, at Cambridge; together with their revered seniors, the Milners, and Jowetts, and Simeons, and Farishes, and a goodly company of their yet surviving friends. When a proposition was made, a few years since, for rejecting one class of persons from membership, Mr. Sargent strongly felt, what we so often expressed in our pages, that the Society must either do nothing, or do much more.

than was proposed; for while there is no scrutiny, there is no fraternization; but, if a test were adopted against one species of heresy, all others would thereby be legitimatised; so that in proscribing Socinians, we should be virtually embracing Papists, Irvingites, Southcottians, Infidels, and all other non-excluded sects. We could see no just medium between a general Society, restricted only by the object which it undertakes; and the narrow limits of the inner court of each division of the visible church; and to procure a really spiritual society, the separation must go further still even in each communion. But we allude to the question only for the sake of quoting, from Mr. S. Wilberforce's account of Mr. Sargent, a passage which follows a reference to the Bible Society; premising that we are sure Mr. Sargent did not intend to affirm that the Bible Society should be regarded as a mere "piece of mechanism," and that it is of no consequence whether it is a "devotional body" or not.

"On the second subject above mentioned, Mr. Sargent writes as follows, August 22, 1831: . . . 'I say to the Reformers, either do nothing, or do much more than you propose; either leave us as a piece of mechanism, a mighty engine to send Bibles to the four quarters of the earth; or if you will constitute us a devotional body, expel not merely Canaanites and Perizzites, but Hivites, Jebusites, and all the other ites from amongst us.'"

"This sobriety of judgment was seen in his whole system of practical divinity. Whilst, on the one hand, the eminent spirituality of his soul kept him at the greatest distance from a formal regard to the externals of religion, he was equally free from a slight or irreverend estimation of any of those outward observances which have been appointed or sanctioned as the means of good to Christ's church. Remembering continually that the communion of his own soul with his God, is the especial privilege of the believer in Jesus, he never suffered the individualities of the Christian character so to engross his attention, as to lose sight of his inestimable privileges as a member of the church. He did not seek to remove the sheep of Christ from that fold into which He had gathered them, that they might enjoy singly a separate communion with their God. The foundation of this habit of mind was laid in that deep humility which formed so striking a feature in his ministerial character. There was nothing great which he thought unjustly withheld from him; there was nothing common which he esteemed beneath his care. The ministrations of those, who in the judgment of others could not be compared with him, were in his eyes far more valuable than his own. He praised them with that hearty self-depreciating commendation which springs from a soul, to which the pantings of vanity, or the strugglings of envy, are altogether unknown. From true Christian charity 'in honour he preferred others.' Closely allied with this, was his patience as a minister of Christ. Day after day would he visit the sick-bed of his poorest cottager, and continue in spite of dullness of intellect and coldness of heart, to watch for any opening by which he might win souls to Christ. Year after year, with undiminished energy did he patiently preach to his little flock the glad tidings of salvation—and without ceasing were his prayers poured out to God for them," pp. 11, 12.

We do not distinctly understand what Mr. S. Wilberforce means, where he says in this passage, that Mr. Sargent "did not seek to remove the sheep of Christ from that fold into which he had gathered them, *that they might enjoy singly a separate communion with their God.*" No clergyman, we suppose, wishes to separate the members of his flock from the visible fold of Christ; but, in addition to external privileges, it is necessary that they should also "enjoy singly a separate communion with their God." We should not have noticed the expression, but that it might be so construed as to convey the deleterious doctrine of the Oxford Tracts, upon the subject of the sacraments and communion with God. Those writers teach that the sacraments of baptism and the Lord's supper become effectual to union and communion with Christ, through "the church;" and they speak with something like contempt of the Protestant doctrine of grace being received through "faith, prayer, active spiritual contemplations, and *what is called communion with God;*" and they expressly state that it is conveyed according to Cardinal Bellarmine's *opus operatum* doctrine; so that insensible persons may receive grace by *sacramental* bread and wine being administered to them;

and the most profligate and licentious persons, scorners, infidels, and atheists, says Mr. Dodsworth, are "spiritually, though not ostensibly or manifestly, new men;" "faithful brethren in Christ, quickened together with him, and sitting in heavenly places in him." Such is the communion with God, through the "church's sacraments," which we are told is about to burst the airy bubble of Protestant communion with God unconnected with sacramental influences, or only spiritually even when sacramentally. If Mr. S. Wilberforce means any thing of this kind by the statement that Mr. Sargent did not wish his people to "enjoy singly a separate communion with their God," he misapprehends his friend's doctrines, which were similar to those of Martyn and Thomason, and of his revered relative Mr. Wilberforce. We have considered it our duty to offer these remarks, especially as there are a few other seeming ambiguities in Mr. S. Wilberforce's observations, which we might not have noticed, had not some of the doctrines of the Oxford Tract divines been of late found running in under-currents where they do not much ruffle the surface. We could have wished that Mr. S. Wilberforce had distinctly stated what were the chief doctrinal opinions held by his much-esteemed friend. They were, we feel assured, those which are popularly described by the epithet "evangelical;" and in particular, Mr. Sargent firmly held, in the true Protestant, Scriptural sense, the doctrine of justification by faith; which the Church of Rome and the Oxford Tracts set aside by the notion of justification in baptism. Mr. Wilberforce's narrative, as we before said, is so beautiful, so devout, and so edifying, that we should regret to be obliged to construe in a manner inconsistent with Scriptural and Protestant doctrine, a few remarks which might be made to imply more than meets the ear. We will explain what we mean. In ascertaining the animus of an author, we naturally distinguish between his direct spontaneous statements, and what comes in only as a concession, or apologetically, or to avoid an objection, or at least not as the primary object of his address. Judged by this test, which is founded upon a law of the human mind, we should say that Mr. Wilberforce, by making his climax in the above passage commence with "eminent spirituality," and end with "outward observances," gives more prominence to the latter than to the former. We will take two of the above-quoted sentences; transposing the members of the first, and supplying what appears to us the proper sequel to the second; so as to bring out the conclusion which was most important to be drawn from the narrative. To say that though Mr. Sargent was spiritually-minded he did not neglect Church ordinances, is a comparatively jejune conclusion; and, what is worse, it seems to imply that spiritual-mindedness might be supposed to cause the neglect of Church ordinances. But to say that though he was diligent in the use of Church ordinances, he did not make these a substitute for spiritual-mindedness and communion with God, would bring out a conclusion of an awfully weighty and solemn character, since this is a delusion which is very common, and ruins many souls.

The Text.	*The Transposition.*
"Whilst on the one hand the eminent spirituality of his soul kept him at the greatest distance from a formal regard to the externals of religion, he was equally free from a slight or irreverent estimation of any of those outward observances which have been appointed or sanctioned as the means of good to Christ's church."	"Whilst on the one hand he was free (far) from a slight or irreverent estimation of any of those outward observances which have been appointed or sanctioned as the means of good to Christ's church; the eminent spirituality of his soul kept him at the greatest distance from a (merely) formal regard to the externals of religion."

The next sentence fails in a somewhat similar manner; the portion which we have placed in Italics not rising in the just order of spiritual

consecutiveness and climax. We have given by the side the conclusion which the reader might naturally expect.

"Remembering continually that the communion of his own soul with his God is the especial privilege of the believer in Jesus, *he never suffered the individualities of the Christian character so to engross his attention, as to lose sight of his inestimable privileges as a member of the church.*"

"Remembering continually that the communion of his own soul with his God is the especial privilege of the believer in Jesus, *he never suffered his inestimable privileges, as a member of the church, so to engross his attention, as to lose sight of the individualities of the Christian character*, and the blessedness of that spiritual communion."

Mr. S. Wilberforce must not be surprised that we endeavour clearly to ascertain what any writer in the present day really means by such expressions as "communion with God;" when it is remembered that the Oxford Tracts speak of "*what is called* communion with God;" meaning, says Mr. Newman, falsely so called; and this alleged false view is the view usually and justly denominated Protestant and Evangelical, in distinction to that view which makes "the church" the medium of grace in the sense of Bellarmine and the Oxford Tracts. There is nothing distinctly to shew, in the above quoted passage, that "the communion of his own soul with God" was not intended to be limited by the concluding clause of "his inestimable privileges *as a member of the church*;" meaning, in plain words, a communion confined to members of the episcopal pale in virtue of the apostolical succession. It will be very easy to obviate any ambiguity in another edition of the work.

These paragraphs we have written from duty, not pleasure; we will now proceed with our extracts from Mr. S. Wilberforce's account of Mr. Sargent, without further comment.

"Great too was his ministerial tenderness. His holy condemnation of sin was never mingled with any of the harshness of invective. When compelled to wield the sword of the Spirit for the conviction of sinners, it was 'even weeping' that he taught them what it was 'to be the enemies to the cross of Christ.' He could scarcely speak of the concerns of immortal souls without tears; often have I heard the voice which was telling of the return of some repentant prodigal falter with suppressed emotion, and seen the eye which by faith contemplated the realities of eternity, fill with the tear of grateful joy. None ever came to heal the wounds of souls, who possessed a softer touch, a more exquisite sensibility of spirit; he was the chosen comforter of sorrow, the 'son of consolation' to wounded hearts. Though he always spoke out in condemning sin; though he dared not hide the holiness of God under a meretricious representation of his mercy, yet it was his especial delight to be, in his Master's hands, the means of gently kindling to a flame the smoking flax, or raising tenderly the bruised reed. Indeed it might have been said, that this was the peculiar feature of his ministerial character, if there had not been another in which all the rest seemed to be merged. The grace of God had wrought in an unusual degree within his soul, that which was the distinguishing character of Herbert's 'Pastor.' 'Holiness to the Lord' was imprinted upon all his conduct. He could not bear sin; he viewed it with holy indignation. Its struggles in himself, and its frequent prevalence in his people, were the causes of his deepest sorrow. All attempts to make light of its defilement, to lower down the standard of God to the debased conceptions of fallen man, excited within him a vehement indignation, and a holy zeal for God, which might have been deemed by those who witnessed them alone, as almost incompatible with that deep and abiding tenderness which had been breathed over his soul. It was indeed the union of these two qualities, which distinguished his ministerial character.

"But let it not be supposed by any to whom he was unknown, that the habitual holiness of his soul was shown in gloom or moroseness. If it were possible to convey to these pages a true representation of what he was in social or domestic life, it would be alone abundantly sufficient to refute for ever such mistaken views of the character of true religion. If it were possible to transfer to the canvas the varied play of intellectual elegance; the kindly glow of every generous feeling; the healthy and vigorous actions of the affections, which were ever present in his domestic circle;—the picture of rational enjoyment would be complete.

"There was then in him a heartiness of affection, which ministered to the purest happiness. There was the gaiety of a mind too much refined to be ever boisterous; too manly to be ever frivolous; too entirely given up to God to be ever unseasonably

mirthful: a perpetual spring of holy guileless gaiety, gladdening and purifying the hearts of all those, to whom God in his mercy had given him as a companion in this world of sorrows. The character of his intellect, as well as the dispositions of his mind, tended to produce the same result. He combined a sound and discriminating judgment, with great warmth of imagination, and fervency of spirit. His mental constitution seemed to be incapable of receiving the taint of superstition; whilst to every word of Revelation he was docile as a child; his powers had been wisely cultivated, and the refining power of sterling piety had been exerted upon a mind which was deeply and lastingly imbued with the pervading spirit of classical elegance.

"There was, too, one remarkable effect of the unusual height of holiness, to which, through God's grace, he had attained. It was the mode in which his mind passed from ordinary to sacred subjects. It might be from mingling in the sports and merriment of childhood; it might be from the excitement of intellectual conversation; that he was called upon to turn his attention at once to holy things. The transition was effected in a moment. It was natural and reverend; free from any thing of sternness; and impressing upon every one the evident truth that his religion was no gloomy system of prohibitions and restraint. God had been honoured in his joy, and if he turned to graver objects, it was but to honour God still in a different method. It was the same wave, when it raised its sunlit crest towards the sky, or sunk again into the calm. The change could not be noted, but in the seriousness which overspread his mind, and in the increased satisfaction with which he turned from the innocent mirth of childhood, to the severer joys of an immortal being.

"Like most others of quick feelings, his temper was naturally hasty. Every succeeding year brought it under more entire control. By God's grace it was kept entirely free from asperity, while it possessed in a large measure the frank and sparkling quality which was its appropriate charm. The largest liberality was the natural overflow of his generous soul. He had *nothing* for himself. He seemed scarcely able to comprehend the pleasure of owning any thing unless he could give it to another. This was a frame of mind which insured the happiness of its possessor.

"It must not, however, be supposed that this child of God passed through life without receiving at his Father's hands those "loving corrections" of which all are partakers. The same temper which ministered in ordinary seasons to unusual happiness, rendered him also peculiarly alive to the bitterness of the cup of affliction. He knew indeed too well, the hand which smote him, to yield to hopeless and repining sorrow. But while he justified God for all his dealings, the iron entered oftentimes into his soul. 'A pilgrim,' he says in a letter to a friend in 1805, 'will always long most for his journey's end when the inns and road are bad and uncomfortable. Besides, even temporal good is much endeared to us by a short suspension of it, so that God by his providence makes us enjoy it the more, and at the same time be less riveted to it. Such a paradox is the Christian life! Affliction comes not from the dust, but from His hand, who would not send it were it not necessary; but chastens us in mercy." In this spirit did he always receive the chastening of the Lord. He came out of the furnace evidently refined by its fires. Affliction lent wings to the strong desires of his soul, with which they soared to greater heights of communion with God. Some extracts from a letter to a friend, written in November 1829, a time of the deepest sorrow, will suffice to illustrate the workings of his holy soul at such a season. It pleased God to take from him his eldest son—a son endeared to his heart by every peculiarity of character, and every circumstance of education. He had never exchanged a father's care for the instruction of any other teacher; and between such a pupil and such a preceptor, the task had grown insensibly into a delight. He had entered upon life at the university of Cambridge: withstood the strong temptations of opening manhood, and the ensnaring seductions of early independence: and had given intimation of no inconsiderable intellectual acquirements: when from watching with delight this course of promise, his parents were called upon by a sudden attack of pulmonary disease to see the object of their hope and affection waste upon a bed of sickness; and at last to yield him up again into the hands of the God who had given him to them for a while. That bed of unseasonable decay was cheered by the calm and holy light of Christian hope; it was surrounded by hearts deeply wounded, but entirely submissive to the will of God; and supported therefore by his presence. The spirit which breathes so evidently in the following letter, was the expression of his father's habitual feelings.

"*Checkendon, Nov. 4, 1829.*

"My dear friend, your love is sent to one on whom the grave closed last Sunday week. At two o'clock in the morning of the preceding Tuesday, having been carried on Monday evening by his mother and myself from his bed to his couch and his couch to his bed, he was carried by better hands to a better rest than this poor world affords. You may conceive what our grief is: but we are looking unto Jesus, the author and finisher of our faith, not doubting but that he who enabled our beloved child in the tenderness of youth and feebleness of mortal nature to hurl the stone into the head

of the giant death, who stalked out before him daily for so many weeks, will enable us to deal as faithfully by murmuring discontent. We trust we can say, It is well, it is all right, and good, and merciful, and faithful. Blessed be the Lord, he has not permitted the enemy of my soul to assail it for one moment that I am aware of, with the thought, 'This is a hard and severe dispensation.' In one sense, of course, it is unutterably so, and I am conscious of needing it; but experience tells me what this life is, and faith tells me what the other is; and I know the name of the Lord of heaven and earth, that it is love, and I know that he doeth what he pleaseth in all parts of his dominions, and doth nothing but what is perfect. To alter it for the better is impossible—nay, the very notion is an abomination. 'The Lord gave, the Lord hath taken away;' taken away 'from the miseries of this sinful world,' taken away to himself, to 'enormous bliss,' my dearest child; shall I not, then, in the midst of my sorrow, add, 'Blessed be the name of the Lord.'"

"To estimate aright the powerful workings of God's grace in bringing him to that state of dependent quietness, let it be remembered that his natural affections were pre-eminently warm. I can safely affirm, after a long and most intimate acquaintance with him, that I never knew any one in whom they were so strong. There was a depth of tenderness in his soul, 'passing the love of woman,' sublimed into the most elevated tone of manly vigour. Yet such he always was, whenever, as was often the case in the later stages of his journey, the hand of the Lord was heavy upon him. Thus when, in 1831, he lost his aged father, he wrote in the same strain to one who had addressed him in the language of Christian consolation.

"Very shortly before his own most unexpected summons into the presence of his Master, he was again called upon to endure extreme affliction. His remaining son, who had inherited, besides his own peculiar share, the love which had been his brother's portion, was seized with dangerous sickness. His father's anguish was intense. But in his bitterest struggles not a thought but of the holiness and love of his God ever entered into his mind. The dispensation was dark to all who witnessed it. So entirely was the heart which was stricken in accordance with the will of God, that it was a sore trial of faith to believe that it was needed. It was remarked by one who knew him intimately—by one whose deep piety and matured judgment added unusual weight to such an expression—my late father—'I can hardly conceive how the mind of an angel in glory can be more perfectly in accordance with the will of God than his.' For days together did I witness at this time an entire submission to God's severest appointments, which would amply justify such a declaration.

"Such was the habit of his soul, when as he said, 'I have not the shadow of a doubt that within six weeks we shall have laid that dear boy in yonder church-yard.' Within six weeks the ground was broken up, and the earth received her dead into her keeping until the great day; but it was the father who was taken, and the child who wept over his grave: for 'His ways are past finding out.' On the 26th of April, he had engaged to visit the Isle of Wight. He did not arrive, but we heard that he was detained at home by a slight indisposition. Saturday the 27th, his illness increased. Medical assistance was called in. It was supposed to be a relapse of the influenza, and no sort of danger was apprehended. Such was the course of each succeeding day; there were some distressing symptoms, but none which spoke of immediate alarm. On Thursday, May 2, an eminent surgeon well acquainted with his constitution, was summoned from London, and pronounced him free from any symptoms of immediate danger, yet that very night was the work of death begun; and on the next morning, peacefully, and without a struggle, he resigned his spirit into the hands of God who gave it. During the course of his illness it was necessary to administer repeated opiates. In the feverish slumber which resulted from them, his mind wandered, until recalled by the voice of another; and his lips spoke without the exact rein of reason. Yet even then his expressions were of the same holy nature as those which he uttered in more collected moments. From his full soul there poured forth unceasingly the pure streams of a renewed spirit. 'I have the greatest fear,' he said, 'of saying something in delirium which may dishonour my God. I have heard of some good people who have been permitted to do so, and I have a horror of it.' This was his fear; but so far from its accomplishment, when his reason wandered his mouth was filled with praises. He was reasoning with sinners, or speaking with unusual clearness and beauty of the deep things of God. When he was first laid upon that bed from which he never rose, he said to one near him, 'Now, from this bed to glory, or else to live more than I have ever lived to the glory of my God.' His humility of soul was strikingly exhibited in the course of this last struggle. 'Look at me,' he said to those around him, 'look at me, the vilest of sinners, but saved by grace! Amazing, that I can be saved.' And this was heard to be his continual language—exalting the grace of God which was able to save even him. He thought, too, at this time, of the welfare of those around him. He desired that an especial message might be delivered from him to all his people. 'I would have you,' he said, 'seek out every drunkard, swearer, and sinner, in this place, and warn them of God's wrath against their sins. Tell them that all I have said to them is true. That on a bed of death I more than ever felt its truth—that a death-bed is no place for repentance.' 'Tell,'

said he, 'the children of this place from me, to hate sin, to strive against it, and above all things to beware of putting off the time of beginning to serve God.' Throughout the whole of this time his soul appeared to be eminently 'athirst for God.'

"'Wrestle for me,' said he, in broken accents, but with deep earnestness, to a Christian friend who stood by his bed, 'wrestle for me, that I may go hence to glory, or else live more like the saints in glory;' and at another time, when speaking of his earnest affection to his family, and his great happiness in them, he added with emphasis, 'but to be *holy*—to be perfectly holy—how gladly would I leave all of you, to be holy.' Nor were there wanting in his case some of those unusual supports with which the Lord at times upholds the goings of his servants when they enter upon the dark valley of the shadow of death. His exceeding self-suspicion, and his habitual sobriety of feeling, might not unnaturally have prevented the expression of any lively emotions of assured joy at the apprehension of the near approach of eternity. He had moreover a nervous shrinking from the act of dying, yet it pleased God to pour at this season a flood of heavenly light upon his soul; he passed the streams well nigh dry-shod. 'I am safe,' was his rejoicing testimony, 'though a miserable sinner—saved by grace, I have not a doubt;' and calling to him one eminently beloved, he said, 'You know that I have always had a horror of superstition; I believe that I inherited it; but I wished to tell you of the extraordinary revelation of himself which it pleased God to make to my soul;' and then—'do not misunderstand me; I do not mean by any vision, but by unusual spiritual communion with himself.' The words, 'glory, glory,' were heard breaking from his lips, as his countenance kindled into holy fervour; and his lips spoke of 'that bright light,' which, when asked, 'what light?' he explained to be 'the bright light of the Sun of Righteousness.'

"No less than four times during the last night which he spent upon earth was he heard repeating to himself, in solemn ascriptions of praise to God, 'Glory be to the Father, and to the Son, and to the Holy Ghost. Amen.' And when, just before the last struggle, one said to him, 'the everlasting arms are under you,' he answered with eager joy—'I know they are—I feel them—that is enough." pp. 12—23.

Thus lived and died this holy man: Mr. S. Wilberforce adds:

"It was 'enough' for him. He had been found faithful. His Lord, on whom he relied, was able to deliver him; he forsook not his servant who trusted in him; but even as he passed through the waters which separate this world from the next, he put a new song into his mouth, and filled his tongue with the praises of his Lord. And now he rests with him. That pure soul has attained the sinless state for which he panted; he is with that Saviour whom he loved; he has tried the promise of the Lord, and found his word true: 'Be thou faithful unto death, and I will give thee a crown of life.'" pp. 23, 24.

Mr. S. Wilberforce, doubtless, means by the expression "that pure soul," what is intended in Scripture by "the pure in heart" who shall see God; those "who have charity out of a pure heart;" those who "love one another with a pure heart fervently;" who "serve God with a pure conscience;" who have the "wisdom which is from above," which is "first pure;" whom Christ hath "purified to himself, a peculiar people," "purifying their hearts by faith;" for, in another sense, "Who can say I am pure from sin?" and that Mr. Sargent was not of this self-justifying "generation that are pure in their own eyes," is expressively shewn by his own emphatic words, "Look at me, the vilest of sinners, but saved by grace;"—yes, in his own estimation, even to his dying hour, "the vilest of sinners," and, from first to last, "saved by grace;" and feeling it "Amazing that I can be saved."

Having discharged this just debt of gratitude to the memory of our valued friend and correspondent, the biographer of Henry Martyn, we proceed to cite a few pages of the new stores before us of Martyn's journals and correspondence.

The journal commences at January, 1803, when Martyn had recently obtained his high academical honours, and was residing at Cambridge as a fellow of St. John's College, working diligently with his pupils, and in preparing for Holy Orders, which he received October 22, of that year. Our first series of extracts shall be selected from his journal during this period.

"Rose with a violent cold and cough. Some difficulties about Algebra which I thought it my duty to examine for the sake of my pupil, occupied the early part of

the morning; and the 16th chap. of St. Matthew the rest. Spoke to T. about some things which I thought wrong in him; and though not conscious of using any particular harshness at the time, felt great pain at my having done it without love. Oh why should I take upon myself to be a reprover, with so much to blame even in my outward conduct. Resolved not to reprove any more except I experience at the time a peculiar contrition of spirit, in all cases where I can conscientiously be silent.... I passed the greater part of the evening in self-examination and prayer; and reading the Psalms and Revelations as far as my illness permitted me. Though I could discover no allowed sin, yet my soul was agitated with alternate hopes and fears. The promises were clear—as free, as full as the dying sinner could wish; yet, alas! I sought in vain for that sweetness of meditation on death which I ought and wished to feel. Oh! for a more realizing faith, and the encouragements of hope and love. Oh that I could love indeed. I think I can say that I have no other desire to live, but to live to his glory—but with fear and trembling should I say it, as I have a heart deceitful above all things. Do thou, my Saviour, support me through life and death, and I will fear no evil."

"Found that the omission of my journal has been attended with bad effects. For the last week I have had great want of spirituality,—carelessness, levity, and vanity of mind. It is a mercy that God, instead of giving me up to a reprobate mind, convinces me of the dreadful corruption of my heart. Last night I could not but tremble at the review of the thoughts that had successively passed through my mind in the course of the day, which could not have been there if I had been diligent to walk with God. My present ground of complaint is my extreme ignorance of God and myself. His service, if any self-denial is required, is often a burden to me; and every consideration I can propose to myself, every prayer for a willing heart, are often ineffectual to make me love to do his will.

"Was able to believe God's word to my own comfort, more than for many days past. Blessed be his name for not forsaking me entirely."

"Was ashamed to confess to —— that I was to be Mr. Simeon's curate, a despicable fear of man from which I vainly thought myself free. He, however, asked me if I was not to be, and so I was obliged to tell him."

"Some days in this week my faith has been strong. I have rejoiced to go forth and to brave the world. It was accompanied with more simplicity of heart than I usually feel."

"Passed in tolerable comfort upon the whole; though I could on no day say my walk had been close with God. Read Sir G. Staunton's embassy to China, and was convinced of the propriety of being sent thither. But I have still the spirit of worldly men when I read worldly books. I felt more curiosity about the manners of this people than love and pity towards their souls. Wrote some letters to Christian friends and received some. Sargent warns me to self-examination. His lively devotion in the midst of such snares may well shame me. May the Lord make him to be an example to us all."

"A religious young man of seventeen wants to come to college, but has only 20*l.* a year. He is very clever, and from the perusal of some poems which he has published, I am much interested about him. His name is H. K. White."

"Rose at half past five, and walked a little before chapel in a happy frame of mind; but the sunshine was presently overcast by my carelessly neglecting to speak for the good of two men, when I had an opportunity. The pain was moreover increased by the prospect of the incessant watchfulness for opportunities I should use; nevertheless resolved that I would do so through grace. The dreadful act of disobeying God, and the baseness of being unwilling to incur the contempt of men, for the sake of the Lord Jesus, who had done so much for me, and the cruelty of not longing to save souls, were the considerations that pressed on my mind."

"Time taken up from half-past ten till two in drilling (for the volunteer corps) the fellows and pupils. In the afternoon, remembered in prayer the reasons I had yesterday seen for activity in the work of the ministry, so far as it belonged to me. But though one's reason cannot but see how good it must be to be employed about that church which he hath purchased with his own blood, yet how perverse is the will. It appeared to-day, when it was even in a better frame than commonly, to be very far removed from that pleasure and cheerfulness with which the children of God do their works of love. No, instead of having my will swallowed up in God's, instead of hearkening to the voice of his word, instead of placing the happiness and joy of my soul in a constant imitating of the Lord Jesus Christ, in going about doing good, it is my will rather to sit down, to please myself with reading, and let the world perish. I see a great work before me now, namely, the subduing and mortifying of my perverted will. What am I that I should dare to do my own will, even if I were not a sinner; but now how plain, how reasonable to have the love of Christ constraining me to be his faithful, willing servant, cheerfully taking up the cross that he shall appoint me."

(*To be continued in the Appendix.*)

APPENDIX

TO THE

CHRISTIAN OBSERVER FOR 1837,

BEING THE THIRTY-SEVENTH VOLUME.

RELIGIOUS & MISCELLANEOUS COMMUNICATIONS.

THE REV. T. KELLY ON THE REV. J. HORNBY'S PREFACE RESPECTING MR. KNOX.

To the Editor of the Christian Observer.

I BEG leave to transmit to you the substance of what I have to say upon the Rev. J. Hornby's Preface. If I am asked, whether it has altered my opinion as to the nature of those interviews which I had with Mr. Knox, as described in my letter of August, 1836, to "The Christian Observer," I answer, without hesitation, that it has not. Indeed it would be impossible for me to answer in any other way, without admitting that the very foundations of my confidence, as to the reality of all past events, are shaken: and this I am certainly not disposed to do.

But I shall be required, no doubt, to reconcile the justness of my impressions, with the disclaimers on the part of Mr. Knox, made subsequently to my last visits to him; and I freely confess that such a demand is a very reasonable one; nor do I expect that I shall be able to satisfy others on the subject, in the same way that I am satisfied myself, because, to most people, Mr. Hornby's solution of the problem in question will appear simpler, and perhaps more natural, than mine; seeing I cannot place others in the same circumstances, with regard to my interviews with Mr. Knox, in which I am placed myself. Mr. Hornby's hypothesis (admitting my honesty) of misapprehension at the time, and confused recollection afterwards, will seem to explain all the difficulties of the case; and I may be considered as a well-meaning man, easily imposed upon by appearances, and too ready to commit myself before the public in a dubious affair. This would be the case, if the matter were to rest in the position in which Mr. Hornby has placed it in his Preface; but I cannot leave it in that position, without injustice to myself, and, what is far more important, without injustice to what I deem to be the interests of Divine truth. Mr. Hornby assuming Mr. Knox's disclaimers as the basis of his conclusions, and admitting my honesty as an element in his calculations, had to deal with my statement so as to make it harmonize with his assumptions. I adopt my facts as the basis of my conclusions, and my business is to reconcile Mr. Knox's disclaimers with what I consider as unquestionably true.

Mr. Hornby has failed in the accomplishment of his object: nor could it have been otherwise; because he undertook what I do not think any

man could accomplish. Assuming that Mr. Knox's disclaimers are to be considered as evidence that his mind had undergone *no change* on the subject in question, it was impossible for Mr. Hornby to admit my honesty, without supposing me to be in a state of mental imbecility approaching to childishness. If Mr. Hornby had nothing to do but to shew that Mr. Knox had disclaimed, in his last illness, a renunciation of his religious creed, his task would have been easy, and the testimonies he has produced would have borne him out in his opinion on the subject: but he had to do with my statement: and his kind feeling towards me, together with his conviction of my uprightness in the matter, involved him in the performance of a task in the execution of which he has indeed discovered much ingenuity and a large measure of courtesy; but in the accomplishment of which he has, as he must have done, failed.

In order to reconcile my statement with his assumed fact, namely, that *no change* had taken place in Mr. Knox's mind, Mr. Hornby supposes, first, that I must have misunderstood Mr. Knox; and, secondly, that I must have had an imperfect or confused recollection of what he said. Mr. Hornby admits that Mr. Knox might have used the term "evangelical," and that he might even have complained that "his religion was not sufficiently evangelical;" but he contends, that in using that term he meant to be understood as applying it in accordance with his own definition of it, and not in the sense which I supposed. As to the use of the term, I am able to prove, from a singular incident, that Mr. Knox *did* use this term on the occasion referred to; but the proof depends upon the evidence of a person who does not wish to be brought forward in the matter. He was an intimate friend of Mr. Knox, and happened to visit him within a few hours after my interview. He is also a person to whose evidence I know Mr. Hornby could make no objection. That Mr. Knox, therefore, did employ the term as denoting something in which he considered himself deficient, may be regarded as admitted by all sides.

The question then is, In what sense the term was employed? If it be more probable that Mr. Knox used the term in the sense which expressed a view of things different from his own, than in one which he claimed a right to use it in, then it must be acknowledged that it is more probable that I am right in my impressions on the subject than Mr. Hornby. Now, there can be no doubt that the term "evangelical" is commonly employed to designate the religious doctrines from which Mr. Knox was in the habit of dissenting; and Mr. Knox himself, in his general conversation, used to employ the term for the purpose of designating that doctrine. It was only when he felt disposed to resist what he considered an unjust monopoly, that he claimed a right to use the term in his own sense. But the very language in which he asserts his right is evidence of the truth of my position. The monopoly is admitted by him, but the injustice of it indignantly protested against. May I not then ask, Is it probable that Mr. Knox would use the very term in question, at such a time, and under such circumstances, as those of my interview with him, in any sense but that which belongs to it in ordinary discourse? Or, rather, might I not ask, Is the thing morally possible? I am convinced it is not. Mr. Knox was not in a state of mind, on the occasion referred to, either directly or indirectly to assert his right to rescue a favourite term from what he might have considered a misapplication of it. But, while I am willing to reason the subject in this way, I entirely deny that the justness of my conclusions depends upon a probability of this kind. My interviews with Mr. Knox lasted for some time, and I assert with confidence, that what took place on the occasion

was quite inconsistent with the notion that Mr. Knox's communications to me were of the nature supposed by Mr. Hornby.

So much as to misunderstanding. I now come to the point of confused or imperfect recollection. On this subject Mr. Hornby is mistaken as to a matter of fact. He supposes there was an interval of two years and two months between Mr. Knox's death and my having mentioned the matter in question to the two ladies of whom he speaks at page lx. This is decidedly a mistake. It was above a year nearer to the death of Mr. Knox than Mr. Hornby supposes. But if it were otherwise, Mr. Hornby will find, I am confident, that, in my letter to him from which he quotes, I said, that they were, *as well as I could recollect*, the persons to whom I first mentioned it, with the exception of my own family. My having, however, mentioned it to these was quite sufficient to keep the matter in my memory; and, as they were present when I spoke of it to those two ladies, they would have perceived any discrepancy, if there had been any, between the two accounts.

But Mr. Hornby thinks that my wish to have the thing true had disposed me to admit defective evidence; and from an expression in one of my letters to himself, he collects that I am of a temperament "excitable and highly impressible." Mr. Hornby mistook what I said—at least what I meant to say. I spoke of the circumstances in which I was placed, and not at all of the character of my own mind, when I said, in my letter to him, that I was aware of being liable to an excitement upon the occasion. The consciousness of this made me fastidious, both as to the nature and the amount of the evidence which I required to satisfy me, that my first impressions as to Mr. Knox's meaning were just; and my keeping the whole matter to myself for some months seems to shew, that, whatever excitement I might have felt upon the occasion, it was such as was compatible with the sane exercise of my judgment. The whole of Mr. Hornby's description in page lx. of the supposed process by which I arrived at my conclusion, I can assure him is without a shadow of foundation. I received my impressions *at once* from the interviews I had with Mr. Knox. Those impressions were distinct, from the beginning; and, when I formed my resolution to keep them to myself during the lifetime of Mr. Knox, I thought, also, with pleasure of being able after his death to communicate to a few of his friends what I was persuaded would yield them sincere satisfaction. Such is the history of the matter, without the least variation from fact, that I am aware of.

But the question still remains, How can I retain my opinion in defiance of the disclaimers which Mr. Hornby has produced on the part of Mr. Knox? This question I will endeavour to answer; but before I do so I wish to say a few words on one or two preliminary points. I observe that Mr. Hornby and some other friends of Mr. Knox seem to think that his "evangelical" friends have been endeavouring to fix a stigma upon his character. Such expressions as the following are found in "the Preface:" "Mr. Knox is charged with depression," &c.: again, "willing aspersion:" again, "the clamour raised against Mr. Knox:" again, "gross attacks." This, I confess, is to me quite incomprehensible. The idea of "charges" or any thing of the kind never, I believe, once entered into the thoughts of those who have expressed their opinion that Mr. Knox's mind had undergone a change before his death on some points of his religious creed. And I believe they would all be ready to express the same surprise that I do at seeing such a construction put upon their statements. I, for one, disclaim any such intention; and, at the same

time, declare my inability to understand how any thing I have said or done can admit of any such interpretation.

The next point relates to the nature of the question at issue between Mr. Knox and his "evangelical" friends. From various passages of the Preface I collect that Mr. Hornby supposes the question to have been, "whether a *speculative* or a *practical* system of religion be the safest and best?" Thus, in the following passage, Mr. Knox contrasts "*thinking*" and "actual experience:" "This night we had a long talk on this subject: Is it the thinking on the atonement or death of Christ, or is it the actual experience of the saving power of Christ, by which our hearts are to be excited to love and gratitude?" p. xcvii. No judicious "evangelical" friend would have entered into a discussion upon such a question. He would have at once protested against the idea of separating what God had joined together. We must of necessity *think* about the thing that is to exert a moral influence upon our hearts. Barren speculation there may be about doctrine; but I am quite sure Mr. Knox's "evangelical" friends would have been as ready to pronounce sentence of condemnation upon such a fearful evil as he himself could be.

Again, I find at page c. the following passage:—"Could he (i. e. Mr. Knox) by any unheard-of self-deception (is it within the bounds of moral probability that he could?) declare that doctrinal 'views' were what he stood more in need of?" As I certainly never said—at least never meant to say—that Mr. Knox did so declare himself to me, I need not enter into the question here proposed. Had my friend told me that what he had occasion for was "doctrinal views" as contrasted with "actual experience," I hope that I should have had faithfulness enough to point out to him the dangerous nature of such a sentiment. But this only shews me that Mr. Hornby is under a mistake as to the real matter at issue between Mr. Knox and his "evangelical" friends—such, at least, as I am acquainted with; I find a confirmation of this at page lxviii: "Even the bodily strength and animal spirits were unequal (and we may well believe indisposed) to arguments implying conflicts *on thorny points of theology.*" Oh, how little is Mr. Hornby aware of what passed between Mr. Knox and me during the interviews in question, when he could write such a passage as this! No! Mr. Hornby may assure himself that the great objection to Mr. Knox's views, on the part of his "evangelical" friends, was, that they were *not*, in the true sense, "practical;" in other words, that, as distinguished from theirs, his views were as little calculated to promote genuine godliness as they were to administer consolation. Whether this opinion was or was not well-founded is not the present question. I am speaking only of its existence; and I do so because I am anxious to remove any ground for an impression which various passages of the Preface are calculated to make; a very false impression certainly, though not so intended, I am quite sure, by Mr. Hornby.

But admitting Mr. Hornby to be under a mistake on this point, has he not produced disclaimers on the part of Mr. Knox sufficient to prove that no change such as I have described had passed upon his mind? Were I to admit this, I must, with my knowledge of what passed between Mr. Knox and myself, admit that there was a want of sincerity in his dealings with me; an admission which I am not at all disposed to make. I affirm with confidence, that if *no* change on the subject in question had taken place in Mr. Knox's mind, what passed between him and me could not have passed. But the question is, How can such an opinion be reconciled with the fact of his having made such disclaimer? I admit the difficulty on which the question is founded, but I do not think it so great as at first

sight it appears. To me it is quite evident that, to come at the true state of Mr. Knox's mind, the way was not to ask him whether he had abandoned his principles? Had I asked him if he had adopted the *forensic* system, I think he would have answered me in the negative. This was not the kind of change I ever said or thought had passed upon his mind. The case I believe to be this: his "increased exigences" made it necessary for him to think more of what Christ had, according to Mr. Knox's own expression, done *for* us, than what he does *in* us; and, as this involved the real ground of the difference between him and his "evangelical" friends in the matter of justification (not, of course, slighting sanctification), so I conceive that a substantial, but slowly progressive, change had taken place in his mind upon the subject; but not such a one as to require, or even to justify, any formal retraction such as might have been looked for by those. Mr. Hornby has furnished me with some corroborative matter in relation to this point. When I wrote my letter to the Christian Observer, I was not aware that any person, except one, had taken notice of the change in Mr. Knox's mind. This person was the late Dr. Cheyne, spoken of at page 125 of the Preface. *He* had told me that he had observed what he looked upon as an evidence that Mr. Knox's views had become more "evangelical." But I know nothing of either Mr. Scott's or Mr. Cleaver's opinions on the subject. These are men whose impressions are entitled to every consideration. I wish, I confess, that Mr. Hornby had published their letters entire: first, because I think it would have given the public more adequate information as to the reason of their opinion, than extracts, however fairly selected, can furnish; and secondly, because another name, *of no little value*, would, I have reason to believe, have been added to the list of persons who, I now find, were under the same impression as myself on the subject of Mr. Knox's change of mind. To these I may also add a lady who does not choose to appear before the public as a witness, but one who, if my word will be taken, has no small title to consideration on such a question as this. I may also mention the name of Mr. Tims, a respectable bookseller, and a person much regarded by Mr. Knox. His impressions go to strengthen the evidence I have produced on the subject. If I received a false impression I was not the only one who was mistaken. In another way Mr. Hornby has furnished us with one or two interesting documents connected with this matter, on which I shall make a remark or two.

The following interesting extract appears at p. lxx.: "My increased exigences"—(it is thus he writes in the distressing period of 1829)—"made me more alive to the value of the power of religion, and of those communications of Divine grace, of which they (that is, the professors of what are commonly called evangelical sentiments), with the exception of John Wesley, &c., had been hitherto the most zealous maintainers. I seemed to myself also to feel, that whatever errors might be mingled with the views of the grace of our Lord Jesus Christ, when really devout (as Doddridge for instance), they had a cordial, and as it were vital, apprehension of our blessed Saviour, which gave them an advantage over me in the day of trial, and the attainment of which, in a strictly scriptural way, (I might say, as to the substance of it, in George Herbert's way,) would be to me an unspeakable happiness in sickness and health, in life and in death." That the writer of this should not think very unfavourably of the sentiments to which he refers in a time of severe pressure, seems to me no very unreasonable presumption. It is, I must say, just what I should expect.

Mr. Knox's last prayer is, indeed, an interesting document; but I

think it will not, upon examination, be found to sustain Mr. Hornby in the use he makes of it. Its general resemblance to the former prayer referred to by Mr. Hornby, I admit; but one or two points of difference I feel myself called upon to notice. In the last prayer I find petitions to which there is nothing corresponding in the former one: "Open my understanding, that I may understand the Scriptures;" and again, "Bless me with that knowledge, and that homage of the heart"—a petition repeated verbatim toward the close of the prayer, and well calculated to throw light upon his remarkable words in his conversation with Mr. Scott, inserted at p. xlviii. "My dear Mr. Scott, how gladly would I sit at the feet of that dear child, now to learn the lessons of Divine truth, which he could teach me!"—language, as it appears to me, more suited to a person not fully assured of his principles, than to one who would try the communication of "an angel from Heaven," by the Divine testimony, and if it was not according to that word reject it without hesitation.

Another petition in the last prayer, for which I find nothing corresponding in the former, is, "Forgive all my sins *for the sake of the Redeemer.*" Taking these words in the sense in which an ordinary reader would understand them, I have only to say, that I have no view of the forensic system of justification that does not allow me to recognize its substance in this petition. The same Spirit who ascribes blessedness to the man "to whom God imputeth righteousness without works," has said, "Blessed are they whose iniquities are forgiven." If this was, as I believe it was, what Mr. Knox meant, I certainly was not mistaken as to the state of his mind; and if Mr. Hornby says, that he never was otherwise minded, I have only to say, that he and I did not understand one another.

The argument founded upon the fact, that Mr. Knox sent for Mr. I. D. La Touche to administer the sacrament to him—"a gentleman who had not the slightest tinge of Calvinism in his religious views"—loses its force, when we consider that Mr. La Touche was Mr. Knox's intimate friend, and "the assistant Minister of Mr. Knox's parish." Besides, it is not just to call the doctrines of grace "Calvinism."

In order to bring my letter within reasonable bounds, I have been obliged to omit remarks upon some parts of Mr. Hornby's Preface that I should like to have noticed: but I have endeavoured to do justice to the argument to the best of my ability. I admit, with Mr. Hornby, that the question of Mr. Knox's change of mind does not affect the inquiry "What is truth;" but I cannot admit, that it is not a subject of reasonable interest, whether the author of a religious book which, according to the opinion of a critic quoted by Mr. Hornby, has produced a greater effect upon the public mind than any other book of his time, found in the principles of that book his support in the hour of death.

I cannot conclude without acknowledging the courtesy and the kindness with which Mr. Hornby has treated me personally. His "Preface" is written in an excellent spirit: and I have only to express my hope, that I have not in this letter said one word calculated to give him any just reason to accuse me of having failed to imitate his example.

Should any of your readers wish for a further explanation on any point relating to this question, I shall be happy to give it as far as I am able.—I am, dear Sir, &c.

THOMAS KELLY.

ON THE PERIOD OF DR. JOHNSON'S "CONVERSION."

To the Editor of the Christian Observer.

THE letter of your correspondent ZENAS (in your Number of the present month, p. 683) which has just met my eye, reminds me of an intention, which I had formed two years ago, to address you on the subject of the *assumed* period of Dr. Johnson's conversion.* My attention was called to this point, by reading Cowper's letter to Mr. Newton, 10th May, 1784, on which ZENAS so justly comments, as unquestionably proving that *Dr. Johnson's change of views took place "full seven months" before his death*, instead of almost in his last moments, as has been too easily taken for granted. It is surprising that the evidence which that letter affords, has so long been overlooked; it is still more remarkable that several passages in the correspondence, and various memoirs of Dr. Johnson, which have long been before the public, confirmatory of the same fact, should have escaped special observation. These I will now adduce, in connexion with the passages in Cowper's letter, to which ZENAS has directed the attention of your readers.

Nearly a year and a half before Dr. Johnson's decease, he was attacked by illness which, under the blessing of God, seems to have gradually brought his mind to a more serious consideration of the only means by which his dread of death might be effectually resisted, than he had ever previously bestowed on that important subject. In the summer of 1783, he had a stroke of palsy; in the winter he was seized with spasmodic asthma; and very early in 1784, dropsy gained ground on his constitution most alarmingly. His biographers were by no means qualified to enter into the feelings which, at that period, were working out the happiest effects in his heart; nor can we implicitly trust, on so delicate a subject, every shade of expression in the few details they have given us of his religious conversations. Unhappily, therefore, a veil has been thrown over this interesting portion of his life, which it is now impossible to remove *entirely;* nevertheless there are a *few chinks* through which we may satisfactorily discern what was passing behind the curtain.

I. That his views of himself as a sinner, at the beginning of the year 1784, (*eleven months* before his death), were different from those which he had hitherto entertained, is a fact which rests on his own testimony. About a fortnight before his decease (Nov. 28th) he made this pointed retrospective declaration, in a conversation with Sir John Hawkins:—"I have at times entertained a loathing of sin and of myself, *particularly at the beginning of this year*, when I had the prospect of death before me; and *this has not abated when my fears of death have been less;* and, at these times, I have had such rays of hope shot into my soul, as have almost persuaded one that I am in a state of reconciliation with God."*

II. So early as February 23rd, 1784, he wrote in the following serious strain to Mrs. Lucy Porter:—"I have been extremely ill of an asthma and dropsy; but received, by the mercy of God, sudden and unexpected relief last Thursday..... Pray for me. Death, my dear, is very dreadful; let us think nothing worth our care but *how to prepare for it:* what

* Boswell's Johnson, ix. 158. I quote Murray's edition, 1835. To obviate the charge of unfair quotation, I observe that I do *not* include in my citation some accompanying expressions of an ambiguous character,—which may be ascribed, partly to a cloudiness of religious views which, perhaps, hung over Dr. Johnson's mind to the last,—partly to the force of habit, in using an inaccurate phraseology which it was difficult to discard,—but most of all, to the misapprehension of those who reported his remarks on a subject which they themselves did not understand.

we know amiss in ourselves let us make haste to amend, and put our trust in the mercy of God and the intercession of the Saviour."* This passage, were it an insulated one, might have been considered as very indecisive as to his change of views; but when taken in connexion with the preceding, and with that which I am about to adduce, clearly shews that a work of grace was going on in his heart.

III. About this time his worldly-minded friend, Mrs. Thrale (afterwards Piozzi), wrote to him on the alarming "accounts she had had of his danger and distress." The letter is not extant, but it contained a shocking allusion to his fear of death, or rather, perhaps, to the *removal* of that dread, on which she ventured to jest with bad taste, and, what is worse, impiety. The rebuke he gave in his reply (March 20, 1784), was worthy of the great moralist, who had *now* learnt wisdom in a better school than that of human ethics. "God has, in his mercy, granted me a reprieve, for how much time his mercy must determine. . . . . Write to me no more about *dying with a grace.*† When you feel what I have felt in approaching eternity—in fear of soon hearing the sentence of which there is no revocation—you will know the folly: my wish is that you may know it sooner, The distance between the grave and the remotest part of human longevity is but a very little; and of that little no path is certain. You know all this, and *I thought that I knew it too; but I know it* NOW *with* A NEW CONVICTION. May that NEW CONVICTION not be in vain! I am now cheerful. I hope this approach to recovery is a token of the Divine mercy."‡ This solemn admonition seems to have produced no better effect upon his light-minded correspondent than to procure for it an admission among her "anecdotes" (!) of her afflicted friend.§ It affords, however, most valuable and decisive testimony of the state of mind of Dr. Johnson, at least *nine* months before his death; it proves, beyond controversy, and in spite of the sneers of "Quarterly," or any other critics, that a saving change had taken place in the writer's heart; such being *the fact*, it matters little whether that change be denominated "Conversion," the term (his own term) which has given so much offence, or "a new conviction," the phrase by which he also thought it befitting to intimate the inward workings of his soul.

IV. A few weeks later, in a letter to Dr. Taylor of Ashbourne (April 12, 1784,) he expressed himself as follows: "I could not have the consent of the physicians to go to church yesterday [Easter-Sunday]; I therefore received the Holy Sacrament at home, in the room where I communicated with dear Mrs. Williams, a little before her death. O my friend, the approach of death is very dreadful! I am afraid to think on that which I know I cannot avoid. It is in vain to look round and round for that help which cannot be had. Yet we hope and hope, and fancy that he who has lived to-day may live to-morrow. But *let us learn to derive our hope only from God.*"‖

And a few days days later, to Mrs. Thrale (April 15): "A sick man's thoughts soon turn back upon himself. I am still very weak . . . . there are *other* things—*how different!*—which ought to predominate in the mind of such a man as I; but in this world the body will have its part; and my hope is, that it shall have no more—my *hope*, but not my confidence. I have only the timidity of a Christian to determine, not the wisdom of a stoic to determine me."¶

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* Murray's Boswell, viii. 255.
† These words are marked emphatically by Dr. Johnson himself.
‡ Murray's Boswell, x. 272.
§ Piozzi's Anecdotes, No. 191, in Murray's Boswell, ix. 124.
‖ Murray's Boswell, viii. 266. ¶ Ibid. x. 273.

These passages, though not so clearly expressive of the "hope which maketh not ashamed," as might have been wished, are still consistent with, and illustrative of, that "new conviction" which he avowed to have been wrought in his mind.

V. It is to this period that we must refer the communication, made by Mr. Newton to Cowper, of the news of Dr. Johnson's "conversion." The *exact* date of Mr. Newton's letter is of little importance; but it was certainly written between April 26 and May 10, on each of which days Cowper addressed replies to his ministerial friend; we cannot, therefore, greatly err in assigning to it the date of May 1st. The hope expressed by ZENAS, that this letter may still be in existence, is likely to be fruitless, for Cowper destroyed *all* the letters of his friends. We must be content, therefore, with knowing that, in April 1784, Mr. Newton had been well informed of the happy change in Dr. Johnson's views; and that in all probability the intelligence reached him (as ZENAS has observed) through Mr. La Trobe, who appears to have been the proximate link of communication between Cowper and the Doctor, through the intermediate influence of Mr. Newton.* To complete my series of proofs, both of the fact itself, and of its having occurred nearly a year before Dr. Johnson's death, I will recite, from Cowper's Letter to Mr. Newton, the passage already quoted by ZENAS—at least that part of it which is important—"May 10, 1784. We rejoice in the account you give us of Dr. Johnson. His conversion will, indeed, be a singular proof of the omnipotence of Grace; and the more singular, the more decided. The world will set his age against his wisdom, and comfort itself with the thought that he may be superannuated†." Upon this letter Mr. Grimshawe has made the following observation: "We think that there must be an error of date in this letter, because the period of time generally ascribed to the fact recorded in the former part of it, occurred in the last illness of Dr. Johnson, which was in December, 1784." A more *un*-critical conjecture, or more curious instance of the *non-sequitur*, cannot easily be conceived. It needed not Mr. Southey's examination of the autograph, to confirm (as it has done) the accuracy of this date, which carried with it every mark of probability, independently of collateral evidence. The pious editor, misled by an unwary conjecture, lost the opportunity (which he

* Cowper's Letter to Newton, May 22, 1784.

† Grimshawe's Cowper, ii. 269; Southey's Cowper, xv. 150. Your remark, that this letter "is inserted in Mr. Grimshawe's edition of Cowper, but not in Mr. Southey's," was perhaps correct at the time you penned your note, but not so at the date of its publication, since Mr Southey's fifteenth volume, *containing this letter*, was published in September last. The rival editions have each their respective merits, into which it is not my present business to inquire; but it may be well to obviate a mistaken opinion, that "the letters about which there was a controversy" are Mr. Grimshawe's "*copy-right*." They were merely *lent* for publication to Cowper's relative, without the slightest intention of conveying a right in perpetuity to the editor of the "Private Correspondence." The writer of this note has some title to speak positively on this point; because, ten years ago, he had occasion to correspond with Dr. John Johnson on this very subject, and then received from him upwards of thirty of Cowper's letters, which had been intrusted to him for publication by a relative of the person to whom they were addressed, without any idea, on either part, that there had been a resignation of "copy-right" in such valuable papers. To avoid litigation, Mr. Southey, in the first instance, availed himself of mere *extracts* of letters so circumstanced, to the injury of his edition; but, in the progress of his labours, *all* the original collections of Cowper's correspondence having been intrusted to him, *every* letter which appears in Mr. Grimshawe's edition at length found a place, though somewhat disjointed, in Mr. Southey's, together with numerous paragraphs and whole letters never before published. This editorial rivalship is to be regretted on many accounts; it has deprived the public, in the one case, of a *complete*, and in the other of a chronologically *consecutive*, collection of Cowper's matchless correspondence.

will doubtless embrace in another edition) of directing his readers to this *new and independent* evidence of the interesting fact, that Dr. Johnson found, many months before the close of his life, the only sure ground of acceptance with God.

The documents which I have brought together in this paper, when placed in connexion with those which were some time since so diligently and ably collected in the Christian Observer (see the list 1834, pp. 60—62,) form an irrefragable series of proofs of the following facts: that Dr. Johnson's serious illness, in the summer of 1783, and in the subsequent winter, was, under the Divine blessing, the means of leading him to serious consideration of the only refuge for sinners; that, very early in the year 1784, he had deeper views of sin than he had previously entertained; that such views were connected with "a new conviction" of the vanity of man in his best estate, which led him, in the month of March, to reject the flattering counsel of a worldly friend, as to the best mode of meeting the last enemy; that about Easter in the same year, some individual, well informed of the case, (probably the pious Mr. La Trobe, who had opportunities of intercourse with him,) did not scruple to announce to Mr. Newton that Dr. Johnson was a converted man; that his sense of sin, and his hope of reconciliation, "did not abate when his fears of death were less;" and that, towards the close of the year, when his final summons came, he manifested an increased earnestness to be in the right way, which induced him to seek the spiritual counsel of Mr. La Trobe and Mr. Winstanley. It requires no special pleading, *on such facts*, to come to the gratifying conclusion, that the greatest of English moralists was brought, at the close of life, like a little child, into the school of Christ; and there learned that the atonement of the Redeemer could effect that which philosophy could never accomplish; could take away the fear of death, and bring peace at the last!

It is much to be regretted that the few but decisive facts which bear upon the religious experience of Dr. Johnson, in the last year of his life, and at his closing scene, should not be embodied in a more permanent and tangible form, than in detached papers in a monthly publication, however widely circulated. I would therefore recommend that some reader who has the ability and leisure, should connect the various documents, with which the Christian Observer will now furnish him, in a *concise* account of this interesting event. I would further suggest that it should be printed in a size and style corresponding with the beautiful edition of Johnson's Boswell, published by Murray, so as to form a supplemental article of what is there called the "*Johnsoniana*," or of the "*General Appendix*," which might be bound with that edition, or kept separate, at pleasure. The attention of the public might thus be called to an occurrence of the deepest importance; and, through the blessing of God, it might awaken serious inquiry in the breasts of some literary men (haply of others), and produce "new convictions" of truths hitherto slightly regarded.

Maidenhead. G. C. G.

THE REV. T. KELLY, IN REPLY TO FONTILAUTUS.

To the Editor of the Christian Observer.

Dear Sir,—Having read the following words, in an interesting letter signed "Fontilautus," in your last Number, I feel myself under the necessity of troubling you with a few lines on the subject of them. The words are, "I shall rejoice if Mr. Kelly is able to shew, as he promises,

that Mr. Knox did really die in the full belief of evangelical truth." If I have made such a promise I have acted inconsiderately. I do not, however, think that I have done so; though I am quite satisfied that your correspondent did not mean to require me to redeem any pledge that he did not believe I had given. My letter, which you have announced your intention of inserting in your next Number, will speak for itself. It will disappoint any one who expects me to accomplish what your interesting correspondent "Fontilautus" considers me to have undertaken; but there is nothing in it to discourage the hope expressed by yourself in your Number for November, p. 742, "that Mr. Knox, in his last days, renounced all dependence upon his own righteousness, and sought for pardon, as a penitent sinner, alone in the atonement of his Saviour." This is, perhaps, as much as I have a right to expect from any one, weighing the evidence on both sides, as it appears before the public. But I am differently circumstanced with regard to that evidence; and I feel myself authorized to say, that what is with others a matter of hope, may be with me a matter of opinion; nor can I hesitate to re-assert my conviction that the fact is so. Yours, &c.

THOMAS KELLY.

ON UNHALLOWED ECCLESIASTICAL UNIONS.

To the Editor of the Christian Observer.

You lately animadverted, in replying to Dr. Pye Smith, on the union of Trinitarians with Unitarians, and also on the alternation of services at the Orphan Working School. Although the former was merely a union for civil purposes, I unite with you in regretting that these unions have existed, and I rejoice that they are now matters of history.

But, sir, allow me to ask you seriously, do not unions of the same incompatible nature occur in your own church? Is it impossible for a person to hear, within the same walls, men—episcopally ordained—brother clergymen—preach doctrines totally different in spirit and aim? May he not hear, in the morning, one man preach Christ the only hope of salvation; and may he not hear, in the afternoon, good works praised as a means of salvation, or baptismal regeneration, or some other error? May he not—nay, will he not—almost inevitably hear these different doctrines preached next Sabbath, by going to different churches? Nay, more, will he not probably hear clergymen, who hold evangelical sentiments, called Methodists, or enthusiasts, or some other term of reproach? More still, will he not probably hear, from the mouths of some of the dignitaries of the church, doctrines which you would call, and have called, ensnaring and dangerous? Will not, I say, some of these doctrines be almost inevitably preached next Sabbath, in many of the pulpits of this land, by regularly ordained clergymen? Are not these notions, erroneous, dangerous, insidious, propounded by the Oxford Tract divines and by the Christian Knowledge Society in regular treatises written purposely to uphold and propagate them? Which, think you, is most dangerous, the occasional union of men of distinct names and sects, or the combination in one sect—one fraternal bond—of men holding such widely differing opinions? And, sir, can it be denied that some doctrines held by men in the church are, practically, almost as dangerous, because more insidious than the Socinian heresy? Are not these things so? How is a plain man to judge here? When I have been in the country, I have seen (and this is the point which I wish to bring under your serious consideration) something of clergymen of these two classes. I have seen them united in the

parlour, on the platform, in procession to meet the diocesan. I have seen them exchanging pulpits—nay, I have seen the rector non-evangelical, the curate evangelical, and the reverse; and I have seen the two curates of a large living holding opposite opinions and *practices* on this point. Are then these differences slight and unessential? I have seen these things frequently, and with great pain; for they have really tended to lower my impression as to the standard of piety among the evangelical clergy, which was previously very favourable. When I have seen an evangelical clergyman agreeing to preach for another whom he has afterwards mentioned to me as "very dark," I have been rather in doubt as to the propriety even of this; but when I heard him say, "if I do, you must do duty for me," this has astonished me indeed. How constantly will you see, in London, evangelical and non-evangelical clergymen advertised on the same placard to preach sermons for the same charity, on the same day, and in the same place? Are their differences then slight?

Sir, what is the effect of these things on the minds of Dissenters?—*they* are not used to this constant combining, and it puzzles them. I will say it grieves them, for they feel a community of interest with the evangelical clergyman—they feel for him when he has put on him their brand of enthusiast and Methodist; but his conduct in this point they cannot comprehend. What then must be the effect on churchmen, on the public, on the ignorant? Are these things to be explained in the language of Mr. Melvil, that "when every thing seems against the true followers of Christ, so that on a carnal calculation you would suppose the services of the church stripped of all efficacy; then, by acting faith on the head of the ministry, they are instructed and nourished, though, in the main, the *given lesson be falsehood, and the professed sustenance little better than poison.*"

This is the reason, I suppose, why pious laymen can sit, day by day and year by year, under a ministry which they cannot call a ministry of Christ. This Dissenters cannot comprehend. Would the Apostles have allowed it? What inference do the unlearned derive from it?

AN OBSERVER.

*** The above remonstrance is written in a temperate and Christian spirit; but it presents an incorrect view of facts.

The question which our correspondent puts to us is, "Do not unions of the same incompatible nature occur in your own church?"—that is, "the union of Trinitarians with Unitarians" (why do orthodox Dissenters concede the unjustly usurped title of Unitarian?) and "the alternation of services" between them? Now supposing they did, two blacks do not make a white: and we therefore did well in objecting to Mr. J. Clayton's anxious labours to foist an Arian into the London school, and in blaming unhallowed coalitions, even though some churchmen had been guilty of similar offences. When our correspondent asks, "which is most dangerous," our reply is, that we never attempt to make such calculations; for what is bad is not to be passed over because something else may be bad also. The laws of God are positive, not comparative.

But we deny the charge; we deny that "unions of the same incompatible nature" occur in the Church of England. There is the widest possible distinction between the two cases. If an Arian or Socinian winds his way into holy orders in the Anglican communion, he does it through hypocrisies and perjuries, which it is impossible for human vigilance to guard against. He comes with the strongest testimonials, signed by his superiors at college, or by at least three beneficed clergymen, vouching, to the best of their knowledge, for his soundness of doctrine and personal piety; and he also himself attests his faith in various ways and the most public manner, and subscribes the most stringent formularies of an orthodox and scriptural church. He is admitted into holy orders, not as a heretic, but under the disguise of a believer, as Judas was enrolled among the Apostles; and whatever he may be secretly, his profession is such that the church is not involved in countenancing the charge of his heterodox opinions, which, if he ventured to avow them, would cause his rejection from his desecrated office. There is not the slightest analogy between such a case as this, and an "al-

ternation of services" between evangelical Dissenters and "Unitarians." Does our correspondent know of a single instance of a clergyman of avowed "Unitarian" principles being permitted to continue in the church? If he does, and can shew that there is proof to bring the charge home to him, we can answer for it that a remedy will not be wanting.

But our correspondent, we observe, does not charge our clergy with this particular union of "Trinitarians with Unitarians;" but only with other unions "of the same incompatible nature." Now this changes the whole complexion of the matter. He admits that we do not amalgamate with Unitarians, but we do something, it seems, of the same sort. This shifting the ground is not equitable; for the case which we specified was one plain and palpable; whereas it is a large question what cases are "of the same incompatible nature." A Pædo-baptist Dissenting minister admits an anti-Pædo-baptist, and an anti-Pædo-baptist a Pædo-baptist. An Arminian admits a Calvinist, and a Calvinist an Arminian. In like manner it may happen in the Church of England that one clergyman may conscientiously admit another to his pulpit in a case which our correspondent would think "incompatible;" but which the parties concerned think not so. For instance, our correspondent mentions "baptismal regeneration" as one of the incompatible things; but can it be denied that some truly "evangelical men" hold the opinion that wherever there is spiritual regeneration, the germ of it—even though it lay long dormant—was implanted in baptism; and though this doctrine appears to us contrary both to Scripture and fact, yet does our correspondent mean that such a man as Mr. Budd ought to be viewed in the same light as Mr. Belsham?

There is great latitude, therefore, in the question whom among his reverend brethren a minister may lawfully admit into his pulpit. We can have no hesitation in saying generally, none but those whose ministration he has scriptural reason to hope God will bless to the souls of his people. Where this rule is wilfully contravened, we perfectly concur with our correspondent that there is an unhallowed union, and a most awful violation of duty. But we think he has mistaken the facts of the case. So far at least as our knowledge extends, serious differences in doctrine among the clergy of our church are almost always a bar to an exchange of pulpits. If our correspondent hears salvation by grace in the morning, and salvation by works in the afternoon, we very much doubt whether it is by any willing arrangement between the two preachers; and so also where he has seen "the rector non-evangelical, the curate evangelical, and the reverse." We discern no objection to our correspondent's friend carrying light to his "very dark" neighbour's parish, if his dark neighbour will permit it; but his own spiritual light was not very brilliant, if he volunteered to import darkness into his own pulpit; nor are we aware that such unjustifiable exchanges are so common as to lead to our correspondent's conclusions. As to clergymen being "united in the parlour, on the platform, and in procession," it must be remembered that they have received ordination in the same church, profess to believe the same articles of faith, and to walk in the same way. This necessarily leads to occasional official communications and general intercourses of society; but it does not suppose any compromise of doctrine. It is perfectly well known that serious differences of opinion exist, and neither side endeavours to conceal them.

So much for our correspondent's remarks. But we would not dismiss the subject without adding most emphatically that neither the membership of a visible church, nor political or ecclesiastical feelings, nor any common interests of a worldly kind, must induce the servant of God to be unfaithful to his Divine Master. He must not confound light with darkness, or truth with falsehood; he must come out and be separate from the world, even where it lurks in the folds of the garments of the visible church; nor must he compliment away the souls of his people for courtesy. The offence of the cross has not ceased, and will not cease; and the faithful Christian must be willing to bear it. In these days of lax profession this self-denying disposition is especially necessary. If any Christian minister, under a notion of living peaceably, of not offending persons in his own sphere of intercourse, of not seeming to countenance extra-mural objections, or from any other timid, temporising, self-seeking motive, denies Christ before men, he forfeits his claim to hope that Christ will not deny him at the last day. If he wilfully introduces what he believes to be serious error into his pulpit, in admiration of eloquence, or learning, or from deference to high station and etiquette, or because he wishes to gain favour, or not to give offence; or that he may not be thought partial, bigotted, or party-spirited; he will be answerable before the tribunal of God for whatever mischief may ensue among his flock from his negligence or time-serving. So also, if he indolently or corruptly stand by and allow others unassisted to oppose what is wrong in doctrine or practice, when it was his duty to bear his share in the work and the obloquy of reformation; if he court those whom he believes to be abettors of error, and shrinks from those whom he knows to be contending for the truth—glad indeed that they supply his lack of service, but not willing to be seen to take them by the hand—he is treasuring up a pillow of thorns

for his dying hour. It is, alas! too true that pride, and cowardice, and selfishness, and spiritual indifference, too often afford occasion, not only to those who seek it, but to many who do not, against our beloved Church; and it does not become friends to extenuate evils because enemies may exaggerate them.

ROMANIST RUBRIC FOR PLACING CROSSES OVER ALTARS.

To the Editor of the Christian Observer.

THE Rev. P. Maurice, chaplain of New and All Souls Colleges, whom you refer to in your Number for August, p. 502, says, that in the Rev. J. Newman's church, at Littlemore, there is a cross over "the centre of the table of communion," before which the officiating clergyman kneels during the ordinary service, with his back to the people; and he ignorantly wonders what authority Mr. Newman has for thus placing that emblem. I beg leave to inform him that there is full authority, and an especial direction, for so doing in the Romanist mass-book; the twentieth rubric of which enjoins, *Super altare collocetur crux in medio.* Mr. Maurice will see that the place "over the altar," and "in the centre," is distinctly specified. DOMINIC.

CHARITY AND RUBRICS.

To the Editor of the Christian Observer.

HAVE we no discipline in our church, that so many clergymen should have been allowed, with impunity, to omit the service appointed for the fifth of November? If it can be shewn to be improper, let it be altered; if obsolete, let it be set aside by due ecclesiastical authority; though obsolete it certainly is not, for within these few months it has been solemnly ratified by the temporal head of the Church, and commanded to be used as heretofore.

The reasons for omitting it may have been various. Some clergymen may have thought it too secular for the Lord's day; others may have disapproved of its spirit; some may have disliked its strong expressions respecting popery; others, its thanking God for the Revolution of 1688, and the accession of the Prince of Orange; and some may have intended to shew their spiritual superiority to acts of Parliament and orders in Council, forgetting to ask whether this service had not also the sanction of Convocation. But whatever may have been the motive, the omission was altogether unjustifiable, and every clergyman, being willingly guilty of it, infringed his solemn vows; as I will prove, if any of the delinquents will state their reasons for the neglect.

But I have heard it replied, "Aye, but charity is above rubrics, as Archbishop Tillotson said when he omitted the Athanasian creed." Let me first correct the historical mistake in this reference. Tillotson never did omit the Athanasian creed; he read it; and he was for its retention in the church, only adding to it a rubric, stating that the condemnation did not apply to the denial of every clause of this symbol, but generally of the substance of the Christian faith set forth in it. He was not so much as alluding to "charity" in the sense of what may be called liberalism; for the occasion of his remark is thus stated by Dr. Birch, his biographer:

"The persecution of the Protestants in France, begun some years before, but now carried to its height by the repeal of the edict of Nantes, in October, 1685, was not only a fresh proof to the Dean (Tillotson) of the genuine spirit of unrestrained Popery, but an occasion of exerting his own piety and humanity towards those dis-

tressed persons who escaped thence to England, and had the peculiar recommendation of suffering for religion. King Charles II. had, as early as the year 1682, granted briefs for collecting money for the relief of these refugees; and his example was afterwards followed by his successor, who pretended, on all occasions, a tenderness and moderation in matters of religion, or more probably was in this case influenced by motives of policy for the sake of adding industrious and useful people to his kingdom. The granting of these briefs gave the Dean an opportunity of shewing his regard for the persecuted French Protestants, by promoting the contributions in their favour. And the warmth of his zeal upon this occasion is evident from an answer which he returned to Dr. Beveridge, one of the prebendaries of his cathedral, who, *from a coolness towards foreign Protestants, or an unnecessary scruple with respect to forms,* even in affairs of weight and substance, had objected to the reading of one of these briefs there, as contrary to the rubric. The Dean's reply was short and significant—'Doctor, Doctor, *charity is above rubrics.*'"

What there is in the rubrics to forbid a King's letter, in aid of a foreign Protestant church, I know not; nor, I suspect, did Tillotson. He, probably, answered only playfully to what he considered Dr. Beveridge's unreasonable and uncharitable scruple. But, be this as it may, his remark applied neither to the Athanasian creed, nor to the fifth of November service; which last Dr. Beveridge shewed his approbation of, by preaching and publishing an excellent sermon on occasion of that day, which may be seen in his works. The question is open as to the propriety of the perpetual retention of the office; and very melancholy would it be for any clergyman to convert a religious service into a political engine; but we have no warrant to dispense with appointed formularies. Let us petition, remonstrate, protest—nay, separate, if we think that duty requires it; but let us not promise conformity, and become practical non-conformists.

A CONFORMIST FOR CONSCIENCE SAKE.

THE ART OF TEACHING.

For the Christian Observer.

THE inflammation was seated at the upper part of the first joint of the left—the left what? arm? leg? thumb? finger? or what? It is clearly seen that till this word is supplied, the reader or hearer cannot even begin to form an idea; he does not know whether to be thinking of arms, legs, fingers, or thumbs. When at length the particular member is mentioned, say thumb, he has to go back, and recollect what had been said of it; namely, that the upper part of—of what? of its first joint; therefore back once more to the first joint; and now we have it; left thumb; first joint; upper part of that joint. Now through all this process of backing the mind must necessarily go, before it arrives at the idea intended to be conveyed; but in the mean time the hearer or reader may have forgotten the former words, more especially as they conveyed no tangible idea for want of the sequel. In reading, the loss may be repaired by looking back at the passage; but in listening it is irrecoverable. Should, however, the words chance to be recollected, which can be only by an irksome effort, as they did not afford any definite intelligence, still the speaker has in the mean time gone on to another sentence, and thus the mind is soon confused and wearied.

But reverse this method; first mention the member; the mind is instantly fixed upon it, waiting for the joint to be named, and then the particular portion of the joint. There is nothing to look back for; nothing can be forgotten; the hearer follows the speaker; and is ready for the succeeding sentence.

This grievous defect of teaching arises from not following the order of nature; not conveying to others an idea in the way in which it

entered our own mind: and no class of teachers errs so much in this respect as the clergy. We should think it strange to hear a mathematical lecturer say to a class of beginners, "I am about to teach you the first book of Euclid, and we will commence with the forty-seventh proposition, and work our way back to the first, and thence to the definitions and axioms." To himself, who had mastered the whole book, the forty-seventh proposition would suggest the forty-sixth; and the forty-sixth the forty-fifth, and so on through all the steps; but he did not thus acquire his knowledge. He began with the beginning, and his pupil must do so too.

Take another illustration. Suppose a clergyman wished to turn to 2 Esdras v. 1, last clause, in his Church Bible. He would first recollect that the passage is neither in the Old nor the New Testament; but in the Apocrypha. He then finds the Apocrypha; then the book, then the chapter, then the verse, then the clause. Now with his eye or his finger fixed upon that clause, if he wished to announce it to others (I suppose the Apocrypha, not to use an inspired passage as a mere illustration) the easiest way to himself would be to trace back—clause, verse, chapter, book, volume;—the second clause, of the first verse, of the fifth chapter, of the second book of Esdras. The hearer must first recollect which volume Esdras is in; not in the Old or New Testament, but the Apocrypha; he must then recollect, if he can, the clause, verse, chapter, and book; by which time the passage has probably been read, and his attention is distracted, and his mind, he knows not why, is chafed and fatigued.

"I shall first shew," said a worthy young clergyman, "the blessed effects, both in the heart and upon the life, of a right reception of that scriptural and Protestant doctrine of"—of what? What a world of backing is here. The preacher was thinking of a certain doctrine; he ascertained that it was scriptural; he also ascertained that it was protestant; he thought of the right manner of receiving it, not speculatively and so forth, but cordially, and by the power of the Holy Ghost; and then he traced it out into its effects, first upon the heart, and then upon the life. But when he wished to teach all this to others, he lost sight of the order in which his own ideas had grown up. The doctrine was prominently before his own mental eye, but he forgot, when he began his sentence, that it could not be before that of his hearers, for he had not named it; so that when he said "the blessed effects," though he was thinking of certain consequences very clearly painted on his own intellectual retina, the hearer might be thinking of rail-roads, or steam-engines, or the Queen's visit to the city of London; and could not begin to think about any of the items of the matter in question till the whole sentence was finished, when probably the greater part of the particulars had escaped the memory. In building a house we should begin at the foundation, not at the chimney-pots; we should go forward, not back: bring one truth out of another; and not vex the hearer with what he cannot understand for want of something else not being yet said which was necessary to the understanding of it. The Bible in this, as in all other things, shews that He who made it knew what was in man. Suppose that a missionary undertook to preach to the heathen upon "the consequences of the fall of Adam." The questions would arise, Who was Adam? What was his fall; and then, What were the consequences of it? and these he would have to explain in the very order in which the Bible places them before us; the commencement of Genesis answering the first two questions in their order; and the whole of the remainder of the Bible being one continued reply to the third.

I do not mean by the foregoing remarks that we may not explain truth analytically as well as synthetically. It might be as simple and intelligible to point out the effects of faith, and then to trace them to their cause, as to begin with the cause and then to shew the effects. We may either announce a proposition and prove it, or lead the way to it, so that the hearer shall announce it for himself. We might even reason back in Euclid, assuming each proposition as it was wanted, and then retrograding to prove it, though this would not be the easiest method. In moral questions it is often useful, for the sake of exciting interest; but the other is the natural order for building up truth.

But what I intended was rather to suggest the lucid arrangement of whatever matters the preacher proposed, than to interfere with the matter itself. Even in so simple a matter as announcing a text, or describing the most simple circumstance, it makes a great difference to the hearers, whether the speaker puts himself in their place and proceeds upon what they already know; or whether he sets out from where he stands himself, and goes back to meet them, instead of carrying them forward with him from the beginning. In this consists much of the difference between extempore and written discourses. In the latter the preacher gives the results of what he has been thinking of; in the former he thinks aloud, and exhibits the consecutive steps of the process. They see him as it were (to use a former illustration) turning to the apocrypha, then to the book, then to the chapter, then to the verse, then to the clause; he must do this in his own case; whereas, had he written down the result, he would perhaps have announced first, what he had last arrived at, and thus perplexed his hearers, by making them walk blindfold. The subject is capable of large illustration, but the foregoing suggestions may suffice for practical utility.

LUCIDUS ORDO.

ON BISHOP KEN, AND THE AUTHORITY OF GENERAL COUNCILS.

To the Editor of the Christian Observer.

My letter, signed "An English Catholic, though neither a Papist nor a Jesuit," has drawn from you so fair an exhibition of the real character of Bishop Ken, that every true churchman must acknowledge, on your own showing, that that blessed confessor faithfully declared and acted out the principles of the Anglican church, "as it stands distinguished from all Papal and ultra-Protestant innovations." I rejoice that such has been the result of my communication, as I am persuaded that nine men out of ten who perused the observations on Ken, in the former Number of the Christian Observer, concluded that they were designed to convey an impression that he was a semi-Romanist at heart, and that therefore his conduct was approved by the authors of "Tracts for the Times." Your omission of the latter clause of his will (which clause is printed at p. 65, in the seventy-eighth Number of the Tracts), and which would have sufficiently exhibited Ken's real opinions, was one reason why I charged you with disingenuousness; but, I must confess, under favour, that the whole of your article betrays, either grievous ignorance of the sentiments of your opponents, or a miserable predilection for misrepresentation. I now proceed to notice your remarks on that part of my letter which refers to the authority of the first six General Councils.

The expression which you condemn is as follows:—"Churchmen profess to submit, unreservedly, in all matters of faith, to the decisions

of the first four—not to the exclusion of the fifth and sixth—General Councils." This statement you venture to deny, on the dicta of Bishops Burnet and Tomline; and you affirm that "Protestants (I presume you mean the Church of England), admit, 'unreservedly,' nothing subsequent to the Apostolical Councils mentioned in the inspired Book of the Acts." Avoiding the inquiry, how far the Anglican church acknowledges Catholic tradition, I shall strictly confine myself to the matter in hand—namely, the authority which she gives to the decisions of the first Councils. It is declared by the Act of Parliament, 1 Eliz. c. i. sec. 36, that "nothing shall be adjudged to be heresy, but only such as heretofore has been determined or adjudged to be heresy by the authority of the Canonical Scriptures, or by the first four General Councils, or any of them, or by any other General Council, wherein the same was declared heresy by the express and plain words of the said Canonical Scriptures." Your readers are in possession of your exposition of the meaning and design of this Act: a few extracts from Mr. J. F. Russell's new work on the "Judgment of the Anglican Church," will show how far your observations agree with "the mind" of the Church of England, and the only legitimate interpreters of her decisions, her great standard Divines. The Convocation of 1640 denounces Socinianism, "as being a complication of many ancient heresies, condemned (by Scripture? No: but) by the four first General Councils*." Jewell, in his famous challenge to the Romanists, at St. Paul's cross, after enumerating the doctrines in dispute between himself and his opponent, says, "If any man alive were able to prove any of these articles, by any one clear or plain clause, or sentence, either of the Scriptures; or of the old Doctors; or of any old General Council; or by any example of the primitive Church: I promised, then, that I would give over and subscribe unto him." "If any one of all our adversaries be able to avouch any one of these articles, by any sufficient authority of Scriptures, Doctors, or Councils, as I have said before, so say I now again, I am content to yield unto him, and to subscribe†." Bancroft says: "Surely it is a very true doctrine, that when Councils and Synods, being lawfully assembled, and directed with God's Spirit, do resolve upon matters in question, that private men should content themselves therewith‡." Laud remarks: "We are content to be judged by the joint and constant belief of the Fathers which lived for five hundred years after Christianity, when the Church was at the best, and by the Councils held within those times, and submit to them in all those points of doctrine§." Hall observes: "Surely whosoever willingly subscribes to the word of God signed in the everlasting monuments of Scripture, to the ancient creeds, to the four General Councils, to the common consent of the Fathers for six hundred years after Christ, which we, of the Reformed Church, religiously profess to do; if he may err in small points, yet he cannot be an heretic||." Hammond says, the Church of England "understands both Scripture and Creed, according to that traditive interpretation, which the first four, or, if you will, six, or indeed any of the Œcumenical Councils, truly so called, have discovered and declared to be the sense of all the Apostolic Churches in the world, and were universally received by all churches in such their declaration¶."

After referring to the above act of Elizabeth, Heylin remarks: "Where we may see that the estates in Parliament did ascribe so much to the

* See Russell's *Judgment* of the Anglican Church, (posterior to the Reformation) on the Sufficiency of Holy Scripture, and the Authority of the Holy Catholic Church in Matters of Faith, &c. pp. 4, 5.

† *Ibid.* pp. 27, 28. ‡ *Ibid.* p. 35. § *Ibid.* p. 64. || *Ibid.* p. 75. ¶ *Ibid.* p. 88.

authority of these four Councils, and the judgment of the Fathers which were there assembled, as not to question any thing which they had determined concerning heresy, or to examine whether it agreed with God's word or not, but left the people of this kingdom totally to repose themselves upon their authority, and to take that for heresy, without more ado, which they judged to be so *." Bramhall remarks: "We (the Church of England) have a certain rule of faith—the Apostles' Creed dilated in the Scriptures, or the Scriptures contracted into the Apostles' Creed . . . as it is explained in the four first General Councils †." Jeremy Taylor writes: "The four first General Councils are so entirely admitted by us, that they, together with the plain words of Scripture, are made the rule and measure of judging heresies amongst us ‡." Stillingfleet says: "But, 'among Protestants,' he (the Bishop's antagonist) saith, 'Scripture is left to the fanciful interpretation of every private spirit.' If he speaks of our Church, he knows the contrary—that we profess to follow the unanimous consent of the primitive Fathers as much as they (the Romanists), and embrace the doctrine of the four General Councils. But if there have been some among us who have followed their own fancies in interpreting Scripture, we can no more help that than they can do in theirs §." Patrick remarks: "How, then, may some say, can heresies of long standing be confuted? The same Vincentius resolves us in this—'We may convince them, if need be, by the sole authority of the Scriptures; or eschew them as already convicted and condemned in ancient times, by the General Councils and Catholic Priests ||." Bull observes: "As for the fundamental principles of the Christian religion undoubtedly delivered in the Scriptures, and allowed by the whole Church of God, they are by the consent of all Christians acknowledged to be contained in that called the Creed, or rule of faith. This rule of faith, and that also as it is more fully explained by the first General Councils, our Church heartily embraceth, and hath made a part of her Liturgy, and so hath obliged all her sons to make solemn profession thereof ¶." Sharpe says: "We (the Anglican Church) renounce all the heresies that were condemned by the ancient General Councils; nay, we are ready to refer ourselves to those Councils, and to the primitive Fathers that lived at that time, for the trial of all the points that are disputed between us and the Romanists **." And Tenison writes: "In the Reformation of the Church of England great regard was had to the primitive Fathers and Councils . . . . The Guide in Controversies puts the question wrong in these terms—'Whether a Protestant, in refusing the submission of his judgment to the authority or infallibility of the Catholic Church in her Councils, can have, in several articles of necessary faith, wherein the sense of Scripture is controverted, as sure a foundation of his faith, as he who submits his judgment to the aforesaid authority, or also infallibility?' Here the Catholic Church is put in the place of the Roman; authority and infallibility are joined together; and it is suggested dishonestly concerning the Reformed, that they lay aside the authority of the Catholic Church in her General Councils . . . If others reject Church authority, let them who are guilty of such disorderly irreverence see to it. The Christians of the Church of England are of another spirit ††."

The preceding extracts are more than sufficient to prove that you have misrepresented the doctrine of our church respecting General Councils; and the candid reader will now perhaps be disposed to acknowledge with

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* See Russell's Judgment of the Anglican Church, p. 92. † Ibid. p. 100.
‡ Ibid. p. 115. § Ibid. p. 147. || Ibid. p. 169. ¶ Ibid. p. 189.
** Ibid. p. 191. †† Ibid. p. 193.

me, in the words of Bishop Jebb:—"In this Act (that of Elizabeth above quoted) one particular deserves, and demands, very special attention—namely, the unqualified deference paid to the first four General Councils. The latest of these Councils sat and deliberated in the year 451. A point of time, therefore, is fixed, previously to which the Church of England unreservedly recognizes the guidance of the Catholic Church, in the interpretation of Christian verities *." Therefore, when you condemn me for my "Popish tendencies," you condemn the Communion to which you professedly belong: and should you ever have an opportunity of transferring me "to Maynooth or the Vatican," you are bound to perform the same kind service to the mighty shades of all the elder Doctors and Masters of your Church. If so grave a subject may admit a playful remark, I would suggest that the priests of Maynooth, or the Pope himself, would be grievously plagued to know where to lodge his unwelcome visitors! But in sober, serious earnest, how can you so far mistake or misrepresent the doctrines of your own Church, as to assert that we (who only wish to maintain her true principles) "submit unreservedly" to the decisions of a "human tribunal?" Do you imagine that we consider a General Council inherently infallible—or that the Bible is not the standard of truth—or that we are to judge of the doctrines of the Bible by the Council? † There are two cogent reasons why the Church of England unreservedly admits the decisions of the first four ‡ General Councils. The first is because they are the repositories of all true Apostolical and (therefore) Divine tradition. This is expressly declared by Dr. Hammond, who observes, that the Fathers in those Councils "fetched their definitions regularly from that Scripture, and that sense thereof, which the several churches had received down from the Apostles; and so were approved and received *universally* in all churches, not as those which had formed any new articles, but which conserved the *deposita* entrusted to the churches (by the Apostles), and, in time of need, brought them forth and discovered them to the securing of the truth against heretics §."

The second reason is briefly stated by Mr. Russell; namely, that the first four General Councils were "duly assembled, freely celebrated, and *universally received*," and *therefore* indefectible. You will urge the twenty-first article against this statement: let us see how Mr. Russell meets this objection: "'We do not believe,' says Dr. Hammond, in the name of the Church of England, 'that any General Council, truly such, ever did or shall err in any matter of faith.' The twenty-first Article declares, that 'General Councils, when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err.' Similarly, Laud remarks—'That all General Councils, be they never so lawfully called, continued, and confirmed, have infallible assistance, I utterly deny.' And again—'That a General Council, *à parte ante*, when it first sits down and continues to deliberate, may truly be said to be infallible in all its after deliberations, I utterly deny.' The meaning of the Article, and of the declarations of the Archbishop, is, that no General Council, either collec-

* See Russell's Judgment of the Anglican Church, p. 4. note.

† We acknowledge that we unreservedly admit the interpretation of the doctrine of Scripture, given by any really General Council, so far as it regards the great Christian verities; but this is very different from the position in the text.

‡ The fifth and sixth General Councils simply confirm the decisions of the first four, so far as respects fundamental doctrine; with their other decisions we are in no way concerned.

§ See Russell's Judgment, &c. Introduction, p. xxiv. note.

tively or individually, is, inherently and *à priori*, infallible; and this doctrine (which will be shown to be in no wise inconsistent with the above assertion of Hammond, and the unreserved submission given by our Church to the first six Councils,) is maintained by all our standard Divines. The article goes on to say, that General Councils 'sometimes have erred, even in things pertaining to God;' but since this cannot be affirmed, with any historical truth, of any real œcumenical council, the article must be understood to speak historically of pretended General Councils, whose infallibility is asserted by the Romanists. A General Council, truly such (which Hammond asserts never did nor shall err in the great Christian verities), must not only, I repeat, be lawfully called, and freely celebrated, but also universally received. 'The claim of a synod to the estimation of a General Council depends entirely upon the general or universal reception of its decrees by the Catholic Church; and no council is to be accounted general or universal, whose decrees are not generally or universally received by the Catholic Church.' It is therefore the fiat of the Universal Church—the testimony borne to it by the Church throughout all the world 'by the reception of its decrees'—which renders a council general; and it is this testimony alone which invests its decisions with that infallible authority which is possessed by the first six General Councils. . . To recapitulate what has been said respecting the infallibility of General Councils. The judgment of the Anglican Church, as contained in her twenty-first Article, and illustrated by Hammond, Laud, &c. appears to be this: A council, being composed of fallible men, may err in its decisions. A *General* Council, to become truly such, must be generally recognised by the Catholic Church. It is this reception of its decrees, by the universal fold, which stamps them with infallibility; and this only so far as the Church herself is indefectible *." The indefectibility of the Church catholic is a distinct question from that under debate. I think I have proved my position, that the Church of England unreservedly allows the decisions of the first four General Councils. I have also shewn, that in doing so she does not submit to any human tribunal; but knowing the fact, that the above Councils are indefectible, she receives their interpretation of the written word in matters of faith, because she is sure that it is Apostolic and Divine.

AN ENGLISH CATHOLIC,
THOUGH NEITHER A PAPIST NOR A JESUIT.†

St. Peter's College,
Cambridge, Oct. 2, 1837.

*** In reply to the above letter, we said, in our Answers to Correspondents last month, that the writer ought to send us his name, both because he (privately) addressed his paper to an individual by name, and, also, in order that we might be sure he was not some very intimate friend of the author whose "new work" he quoted seventeen times in three pages of his letter. It now turns out that he is the identical J. F. Russell, whose "new work" he so assiduously brought forward under an anonymous signature, in order to show our readers what is the mind of the Church of England, and how grievously we mistook it. He however favours us with his "indignant contempt" if we meant "to insinuate that he wished to puff his book." Now we said nothing at all about "puffing;" we only inquired, very reasonably, whether the anonymous quoter might not chance to be some very intimate friend of the author; and it proves that he is the author himself. He however laid his plan for appearing before our readers as a third person, impartially appealing to a certain never-enough-to-be-quoted publication as the arbiter of the question between him and us; whereas he

* Russell's Judgment, &c. Introduction, pp. xxiv.—xxviii.

† I have been compelled to write this letter in self-defence, and you will of course insert it in the Observer, to prove your claim to ingenuousness. You say that the Catholics of Oxford force you to dilate from month to month on some secondary topic, as the dying avowal of Ken. Is this fair, or honest? Who forced you to remark on Ken at all? Did not your own observations give rise to my first letter?

should either have said, "A few extracts from *my* own new work," &c. or have used the passages, without reference, under his anonymous signature.

But our chief reason for wishing a real name was, that we have been unfairly dealt with by some of the defenders of the Oxford Tracts under anonymous signatures. Thus, for instance, a "Bystander" accused us of venting falsehoods in the matter of Dr. Leighton; and when we proved our words by an overwhelming weight of testimony, much of it old, and not a little now first brought to light, he had not the candour either to give his name to the charge or to retract it. So, also, when our present correspondent, Mr. Russell, accused us anonymously in his former letter, under his signature of "An English Catholic," of "lamentable ignorance," "gross misrepresentations," "unworthy insinuations," and of acting "disingenuously," so that "he could not find words to express his indignation," it might have been but reasonable, before we replied to so lordly and irascible a writer, that we should ask who he was, were it only to ascertain what his anonymous indignation, which stretched beyond the limits of expression, was intrinsically worth. We did not, however, give either him, or our readers, or ourselves, that trouble; for, passing by his exceptionable words, as though they had never been written, we replied with all calmness to the matters in his letter; explaining, at great length, what we meant respecting the theology of Bishop Ken, and also reasoning with him upon his statement that the members of the Church of England "submit unreservedly to the decisions of the first four—not to the exclusion of the fifth and sixth—General Councils;" and he admits in his present letter that we gave "so fair an exhibition of the real character of Bishop Ken," that he "rejoices that such has been the result of his communication." And yet, even now, when we silently passed over his first offence, so little is he impressed with gratitude, and so little does he know of the decencies of style, that he goes on to repeat the preposterous charge of "disingenuousness," and of "grievous ignorance," or "miserable predilection for misrepresentation;" moreover, threatening us in a private letter, that if we do not insert this libel upon ourselves, "he will take care that its contents shall be made known to the public in some other way;" so that it would seem, if the Christian Observer should reject a paper, either because it might be considered an anonymous "puff" on a writer's own "new work," or because it is couched in an offensive style, there is some hospital for incurables to take it in. We wish our accommodating contemporaries, whoever they may be, joy of their office. But Mr. Russell shall not have his way in this matter; for we are very glad to print his letter as a peg for a second and fuller refutation of his notion that the Church of England, instead of making the Bible her test of truth, "submits unreservedly" to human authority in matters of faith, and considers fallible man "indefectible." In future the "English Catholic" may keep his "contempt" and "indignation" to himself, or send it to some congenial publication; for we certainly shall not pay a printer to be insulted in our own pages; though the humblest hanger on of the Oxford Tract confederacy seems to consider himself privileged to talk of his "contempt," and anonymous "indignation," as if all other men were but "a mob of tiptops, gapes, and yawns." We have not the least notion of what the St. Peter's College "English Catholic" means by his charge of "disingenuousness" and "misrepresentation." In noticing Bishop Ken's day, we transcribed the Bishop's words precisely as they stood in the Oxford Tract for that occasion; we neither added nor suppressed; and the further words, on which we commented in our next Number, were only an additional aid to our argument. We have never happened to see the Oxford Tract No. 78, this being one of the new tracts not yet made up into volumes, and therefore not yet sent to us by our bookseller; but even if we had, how does the larger quotation which we so gladly availed ourselves of to confirm our previous remarks with regard to the precise complexion of Bishop Ken's theology, falsify our correct statement from the former tract on his canonization? The "English Catholic" is obliged to confess that we have given a fair exhibition of his character, and clearly developed his principles.

The "English Catholic" adds in a note: "You say that the Catholics of Oxford force you to dilate from month to month on some secondary topic, as the dying avowal of Ken. Is this fair or honest? Who forced you to remark on Ken at all?" The "English Catholic" has a good right to think or write what he pleases about our honesty; but he has no claim to expect us to print his impeachments, which we know to be unjust. He writes, "You say that the Catholics at Oxford;" now we beg leave to reply, that we never said any thing about "the Catholics at Oxford;" we never flattered them with any such appellation; we called them again and again by the very distinctive title of "the Oxford Tract sect;" because we did not wish to use the personal term ordinarily applied to them in society of "the Puseyites," and yet we did not choose to honour them with their self-assumed title of "Catholics," as if all the true and sound members of the Church were heretics or schismatics. We tell Mr. Russell that his assumption of the appellation, "an English Catholic," in the exclusive and invidious sense in which he uses it, is not merely arrogant and presumptuous, but is a piece of puerile affectation and foppery which only excites a smile. Let him then correct his egregious error in supposing that when we hear or read of "Christ's

Holy Catholic Church," our thoughts revert to "the Catholics at Oxford," as he calls them, or the "English Catholic" at St. Peter's, Cambridge, unless, it may be, as among the many schismatical sects which have wandered from the green pastures and still waters where the flock of Christ should delight to repose. We doubt not the pale of the Catholic Church is wide enough to embrace them, notwithstanding their unhappy errors; but we should never dream of sanctioning their exclusionism in applying the term to themselves in the way they do, any more than that of the imperious Church of Rome from which they adopted it. Think of the bland Catholicism which says that there is not a Christian in all England, or Scotland, or France, or Holland, or Switzerland, or Germany, except the members of the Churches of England and Rome. Think of the Honourable Mr. Perceval's Catholicism, who, in the Record newspaper, exposed the Church of England to so much obloquy by an insulting confession of his great mistake in having inadvertently addressed a highly-respectable minister of the Church of Scotland (Mr. Cumming) as *Reverend*, and in having even held a theological discussion with him, not being aware at the time that he was not a Christian. Think of another young "English Catholic," who addresses his own reverend father as —— ——, Esquire! Certain of these exclusives cannot in conscience call Dr. Chalmers any thing but Thomas Chalmers, Esq., not even allowing the addition of D. D., since no man who is not a member of Christ's Church can be a Doctor in it. Yet Mr. Russell seems to assume that we have admitted the claim of these bigoted exclusionists to the title of "English Catholics"—"the Catholics at Oxford."

They are liberal enough, however, where Popery is concerned; for are all our readers aware of the efforts which Dr. Pusey and his abettors have been making in the Christian Knowledge Society to prevent the circulation of the Anglican Liturgy in any part of the world where there are Roman Catholic bishops in apostolical succession, without their express permission, and under their control; because to do so is to infringe the unity of the Catholic Church? Why these very bishops scornfully repudiate his own holy orders and academical doctorate; they consider him only plain E. B. Pusey, *Esquire*, falsely called canon of Christ Church. The Rev. Hugh M'Neile, in alluding to Lord Melbourne's declaration, that "*fundamentally the doctrines of the Roman Catholic Church are the same as those of the Church of England*," remarks—"Truly the time is fully come, when the bishops and curates of the Church of England should speak out plainly—so plainly, that no future Minister of the Crown shall be able to plead ignorance of the gulf which is fixed between Christianity and Popery—between enlightened toleration and Popery—between civil liberty and Popery." We concur with Mr. M'Neile; but it is not fair that the lay peer should bear all the obloquy, when he might justly plead that he only follows humbly in the wake of Dr. Pusey.

But we have yet more to say on the self-styled "English Catholic's" note; and first, that he has garbled our words, which were (Oct. p. 659): "It is rather hard upon us, that whereas we have requested the Oxford Tract divines and their advocates to give their exposition of *the doctrine of justification by faith*, and to shew how they make it cohere with the Bible and the Church of England, they force us to dilate from month to month upon some secondary topic—such as an anecdote of Laud, or the dying avowal of Ken." Now we had great cause for this complaint. We asked Mr. Newman to cut short the discussion upon a variety of secondary points, and to tell us plainly what are the real doctrines of his avowedly non-protestant sect, upon that fundamental article which Luther justly said involves a standing or falling Church, and upon which the Oxford divines employ words which may satisfy many Protestant ears, whereas they do not use them in a Protestant, that is, a scriptural, sense; but in one thoroughly popish, making justification by faith to mean justification in infant baptism by vicarious faith. These writers shrunk from the inquiry; Mr. Newman, in particular, who had publicly pledged himself to send us a third letter upon this vital topic, saw fit to decline it, upon the ground that we did not give his letters without our own notes and comments, which we never engaged to do, and could not in conscience have done. We did, however, open our pages for their admission, and for fair discussion; whereas the Oxford Tract editors have not ventured to admit any reply in their own monthly pages. Would they indulge us, as we indulge them?

Next came on the discussion respecting the school of Laud, which Mr. Keble himself is obliged to admit was not the school of Hooker or the first reformers, but a new school, which attempted to undo much that the Reformation, in its ignorant impatience of Popery, had done. But here, also, instead of grappling with us upon substantial points, the friends of the Oxford Tracts found it more convenient to try to ruin our credit, by alleging "falsehood" against us with respect to one or two of the facts of Laud's life which we had incidentally alluded to; thus forcing us either to prove, as we did, by long historical discussion, that we had stated only incontrovertible facts, or else to be exhibited before the world, in some unscrupulous publication, as wilful falsifiers; an accusation which we should not have heeded, but for the unfair use made of such charges to injure the cause of truth, by impugning its advocates.

Next came our notice of the service for Bishop Ken's day. And was there not a

cause for our remonstrance? Are such popish superstitions, such fanatical fopperies, to be every month bruited abroad, and this, moreover, under a guise of academical authority which is already making many parents refrain from sending their sons to a university where their Protestant principles may be exposed to such imminent peril; and are the sound members of the Church of England to stand by and be silent; and if they dare open their lips or move their pens, are they to be superciliously asked—"Who forced you to remark on Bishop Ken at all?" We reply, the men who tried to force on us his canonization. Our common faith is poperized; the word of God is extruded from its office; our beloved mother, the Church, is openly aggrieved; and then, when we attempt to repel the spoiler, we are coolly asked, Who forced you to interfere? We answer, Conscience, principle, protestantism, christianity—all forced us.

But if our readers will turn to the garbled passage, they will see that what we complained of was, not that we had been forced "to remark on Bishop Ken at all" (in our Number for September)—though forced we were, as conscientious periodical writers—but that when, as in that very article, we brought forward great questions, we were called upon by the advocates of the Oxford Tracts to contend, month after month, with minor facts; "Such," we said, "as an anecdote of Laud, or the dying avowal of Ken." The English Catholic finds it convenient to omit the part about Laud, which shewed our meaning, and represents the long article on Ken, in our Number for October, as a mere gratuitous lucubration; whereas it was "forced" upon us by his having accused us of disingenuousness; and also, by his Declaration, that Churchmen "profess to submit unreservedly, in all matters of faith, to the decisions of the first four—not to the exclusion of the fifth and sixth—general councils." This last point, we readily admit, is not a slight matter; it well deserves, and shall receive, our attention; but it certainly was "forced upon us" by our correspondent; for we should never have deemed it requisite to prove that Protestants do not "submit, *unreservedly*," to any thing as "indefectible" but the word of God, if "English Catholics" had not forced us to go back to the A. B. C. of Protestantism; and, speaking seriously, to the Alpha and Omega of Christianity.

We well know what it was that gave such offence in our paper on Oxford Tract Saintology; it was, that we exposed the real cause why Bishop Ken was chosen as the first saint in the new calendar—namely, because he was a Jacobite nonjuror. Our readers are aware how prominently, in our discussion with Mr. Newman, and throughout the controversy, we shewed that the Oxford Tract writers were disguised—though scarcely disguised—enemies to the civil and religious liberties of England; and that they wished to reduce the nation to the yoke of political and ecclesiastical despotism, and to place us under such tyranny as that of the Sacheverells and Stuarts, from which, in the infinite mercy of God, our ancestors were delivered. The historical statements in our paper on Bishop Ken's day, may be referred to in this matter. No one of the Oxford Tract party ever ventured to give a reply to our inquiry, how they could appear in the house of God, as members of the English church, upon the fifth of November, to return to Him, says the service, "our unfeigned thanks for filling our hearts with joy and gladness, . . . and putting a new song into our mouths, by bringing His Majesty King William, upon this day, for the deliverance of our Church and nation from POPISH TYRANNY AND ARBITRARY POWER." The expressions respecting Popery in those parts of the service which allude to the Gunpowder plot, though not a little offensive to writers who scorn the term Protestant, and who court the church of Rome as their beloved sister, and reprobate the Homilies for calling Popery Antichrist; are not half so intensely offensive to them as those other parts of the service which speak of "the deliverance of our Church and nation" from civil and religious despotism, and "the preservation of our religion and liberties" under a Protestant dynasty.

Under these convictions of the real spirit of the Oxford Tracts, we wrote in our September Number, as follows: (pp. 584—588).

"The most marked particular which seems to have caused Bishop Ken to be canonized by the Oxford Tract writers, is his having been a Non-juror and Jacobite. His conscientiousness is not doubted; but it is not very decent in the Oxford divines to maintain (as they expressly do) that, by being a rebel to the Protestant dynasty, he 'rendered to Cæsar the things that be Cæsar's.' We will not argue the question at present, but we will quote a few remarks of the Rev. Dr. D'Oyley, in his Life of Archbishop Sancroft, which the Oxford Tract writers will do well to weigh....It was the preponderance of such moderate views among the Bishops in the days of Queen Anne, that saved the Church of England from the destruction in which the insane proceedings of Sacheverell and other non-juring Jacobites would have involved it..... A few bigoted men in the Lower House of Convocation pressed the high-flying notions to such an excess, that the House of Bishops had great difficulty in counteracting their ultraism; and this would be a source of apprehension in case of the reviving of an acting Convocation at the present moment. The great majority of the Bishops ever since the restoration have been inclined to pacific measures.... We have heard that

one or two zealous Orangemen in Ireland are in some danger from the Oxford Tracts. If so, they must discard their golden colours, and their toasts of 'the Protestant Revolution of 1688,' and 'the glorious Memory of King William,' for the Popish execrations against 'William the Usurper,' and 'the Rebellion of 1688.' We wish that some Jesuits in disguise may not be at work among us."

For writing thus we received some severe remonstrances, to the effect that we must have mistaken the views of the Oxford Tract divines. We made no reply, but waited till the arrival of the fifth of November, which, happening upon a Sunday, we thought might possibly throw light upon the question. It has done so. Mr. Dodsworth—in the metropolis itself, and under the eye of his diocesan, who is known to have declared that the clergy were bound to use the office—kept true to the Sacheverell principle, and rejected it. So again in Oxford, which ought to be the focus of orthodoxy and regularity, Dr. Pusey is credibly stated to have publicly contravened this service. The following paragraph, from the pen of a member of convocation, who declares that it is "less than the truth," has appeared in several of the newspapers, and we are not aware that it has been contradicted:—

"I cannot refrain from expressing to you the feelings of shame and indignation with which I have this day heard, from the first pulpit of the first university of this realm, Dr. Pusey, a person eminent from station and powers of mind, more eminent as the co-leader of an influential and proselyting sect, call on his audience, consisting of the chief members of the University, to humble themselves for the sins of their ancestors, in having forced James II. to abdicate the throne. I have heard him, sir, on the day on which his Church appoints a form of *thanksgiving* 'for the happy arrival of his Majesty King William for the deliverance of our Church and nation,' on this very day *deplore* that some have dared to call what *he* terms '*the second rebellion*' 'a glorious revolution.'"

What apology will those accusers now offer—and Mr. Russell was one—who said that we had maligned the Oxford Saintologists, in alleging, as one of their prominent reasons for selecting Bishop Ken for their first canonization, that he was a non-juror, and that they wished England had never been disenthralled from the civil and religious tyranny of James the abdicator. We just now quoted a recent sermon by Mr. M'Neile, in a volume of most valuable discourses upon the errors of the Church of Rome, by the Liverpool clergy. We will now quote a passage from a speech recently delivered by the same zealous Protestant clergyman at Hereford. He says:—"The bishops who went to the Tower were competent to repel the false theology, and well they did it. But another thing was wanted: and shall I hesitate to name the man who did it? No! I am not afraid nor ashamed to thank God at the remembrance of him. William of Orange did it. Now this, they say, is speaking politics, and clergymen are denounced if they meddle with politics. Sir, I am not, and never have been, an Orangeman. I am not, and never have been, connected with any political society or party of men; but neither sneer nor threat shall deter me, with the word of God in my hand, from exposing Popery in her machinations against the civil as well as the religious liberties of mankind.'"

We proceed now to the very important question whether the members of the Church of England "profess to submit unreservedly to the decisions of the first four—not to the exclusion of the fifth and sixth—General Councils." Our correspondent's adduction of proof that we do so, is threefold; first, *the Act of Elizabeth*; secondly, *the Convocation of* 1640; and thirdly, *certain statements of some of our divines*. It is important that this matter should be well understood, especially as strenuous efforts are in progress to chain the Church of England to the footstool of the Vatican. The Papists are delighted to find a new and active party among us, contending for the very principle upon which their whole fabric of superstition is founded; and Protestant Dissenters are twitting us with being only half-bred Papists. Let us see how the matter stands.

First, then, for the Statute of Elizabeth, which the "English Catholic" quotes de novo, as if we had not ourselves already mentioned it, and discussed its bearings. It will save time if we refer our readers back to the paper in our No. for Oct. p. 655—659, merely recapitulating some of its contents. First we adduced the explicit statement of the Church of England respecting "the authority of General Councils" in the twenty-first Article, in which it is said—not that they are "indefectible," but that—"Forasmuch as they be an assembly of men whereof all be not governed with the Spirit and word of God, they may err, and sometimes have erred, even in things pertaining unto God: wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." With this authoritative exposition of the Anglican creed, and with no one syllable in any one of our Church formularies which speaks a different sentiment, we might confidently leave the notion that our Church "submits unreservedly" to decisions which it expressly declares "have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture;" which is precisely the reservation we contend for. We rejoice in the blessed and orthodox testimonies of

the first four Councils; we highly value the suffrages of Catholic antiquity; but we assert against Rome and her Oxford Tract abettors, that "the Bible, and the Bible *only*, is the religion of Protestants."

Having alluded to this decisive Article, we added, that "it would puzzle a very large majority of Churchmen to ascertain in what way a member of the Protestant Anglican communion is by any, even the remotest and most flimsy, film of argument affected by the decisions, even as a mere matter of fallible exposition (for as to 'authority,' and 'unreserved submission,' they are wholly out of the question) of any General Council." The floating notions on the subject we ascribed chiefly to an unsupported remark of Bishop Burnet, in his exposition of the twenty-first Article; his work being more generally known than such detached statements as the "English Catholic" refers to. Bishop Burnet says that the Church of England "declares she receives the (first) four General Councils;" but he does not tell us when, or how, or where, she so declares; and we boldly assert, and challenge proof to the contrary, that she does not so declare. But Burnet himself, be it remembered, does not say that she receives them "unreservedly" upon their own authority; he says expressly "they are received ONLY because we are persuaded from the *Scriptures* that their decisions were made according to them." We also quoted Bishop Tomline, as attesting to the same effect: "We reverence the Councils for the sake of the doctrines which they declared and maintained, but we do not believe the doctrine upon the authority of the Councils." "We find the truth in Scripture, and therefore we believe them." This is truly Protestant doctrine. We do not say that any man is bound to submit unreservedly to the Articles of our own Church, but having proved them to be Scriptural we do admit them, and rejoice to possess them. And so of all that is Scriptural in Christian antiquity; aye, and in the Church of Rome itself; but not because Rome says it.

We went on to inquire what is the recognition which Burnet and other writers alluded to without any specification, and shewed that it is merely a clause in the first Act of the first year of Queen Elizabeth, in which it is declared that nothing shall be adjudged to be heresy but what is declared to be so directly by Scripture, or by the first four General Councils, or by some other Council wherein the same was declared heresy by the express words of Scripture; or by Parliament, with the assent of the Clergy in Convocation. (See the statutes: or Gibson's Jur. Ecc. p. 48; or Burns, or any other work on Ecclesiastical Law; or Hawkins's Pleas of the Crown, chap. ii. sect. 2, &c. &c.) Now the object of this legislative provision, we maintained, was not to decide the rule of faith, respecting which so many hundred books have been written, and much less to decide it on the Popish side of "unreservedly" settling the articles of the creed by human authority; but simply this, that whereas both Papists and Puritans injuriously affirmed that Queen Elizabeth was becoming a Popess, as if she were making articles of faith, as the church of Rome did, of matters never considered to be such in the early church; and whereas, in this very statute, like a godly monarch, she was, with the advice and authority of the estates of the realm, taking measures for the furtherance of religion; it might be distinctly understood that she was not assuming any spiritual authority, and did not make herself the referee as to matters of doctrine. In such cases, she tells the commissioners who were to take cognisance of ecclesiastical affairs, that they were not to be swayed by any secular authority, but were to appeal to Scripture; using as aids the decisions of the first four Councils, which all orthodox Christians venerate; or any other General Council which clearly adduces Scripture in confirmation of its decisions; or the authority of Parliament, with the assent of the clergy in Convocation—that is, the legislature giving civil validity to ecclesiastical regulations;—and all this, be it especially remembered, not to form a code of doctrine—far from it—but merely as a check upon the power of the commissioners in their dealing with alleged heresy: for it is simply a restraining clause; it does not exact what is truth, but it says, that if any man were charged with heresy, he was permitted to plead that he had not contravened Scripture, or that it could not be shewn that either of the first four General Councils, or any General Council upon scriptural authority, or the convocation of the church of England, had decided that the doctrine was heretical.

Such was our statement; but in that statement it will be perceived we did not so much as touch upon the question, whether this being merely an act of parliament, and having reference moreover only to a particular object, it was a general and authoritative decision of the church of England; nor upon the question whether, whatever application it had, it still applies in the present day. We were merely replying generally to the statement that the church of England "submits *unreservedly* in matters of faith" to any human tribunal; and we shewed that it was only by "the remotest and most flimsy film of argument" that the Anglican communion is affected by the decisions of any General Council, "even as a matter of fallible exposition;" for not even by so much as a film is it tied up to "authority" and "unreserved submission." This was enough for our purpose. Make the clause in the act of Elizabeth, if you please, an article of faith; make it general in its bearings, whereas it is only a regulation for the proceedings of a royal ecclesiastical commission; and

granting that it were unrepealed—which it is not—still it was at most but a restriction upon the power of the commissioners as to what they were to consider legally punishable as heresy, and it made the word of God the standard of authority.

But as the English Catholic relies much upon the statute, we are "forced" to go further into the matter than we then thought necessary; and we will shew that this enactment has no authority whatever over any person in the present day. Our readers might gather this for themselves, from the references which we gave to Gibson, Burns, &c.; but perhaps they will allow us to aid their researches.

The section of the statute of Elizabeth which mentions the first four General Councils (the 36th), is merely a qualification of the eighteenth clause, whereby the Queen and her successors were authorized to issue a commission for the exercise of ecclesiastical jurisdiction. It was on this clause that the jurisdiction of the "High Commission court" was founded; the court whose authority Archbishop Laud so greatly stretched and abused. The 36th clause is a limitation of the power of the commissioners so to be appointed. But the 18th clause was repealed, and the High Commission court abolished, by the statute of 16 Car. I. cap. xi.; and with it, the 36th section of 1 Eliz. cap. i. fell to the ground, even if it was not sooner virtually repealed. But we think it *was* virtually repealed by the statute 13 Eliz. cap. xii., requiring subscription to the Thirty-nine Articles. When those articles were passed in Convocation, A.D. 1562, or, at least, when they were recognized by Act of Parliament, they became the standard of faith to the Church of England; and the very passage in the Act of 1 Eliz. speaks of what should be, at a future time, declared heresy "by Parliament, with the assent of the clergy in Convocation." The reference to General Councils seems chiefly a protection to accused persons *in transitu*, till Convocation and Parliament should set forth the Anglican articles. With all convenient speed this was done, and the sixth of these articles declares, that "whatsoever is not read" in Holy Scripture, nor "may be proved thereby, is not to be required of any man, that it should be believed as an article of faith." Now we conceive, that since the Church adopted those articles, and the Parliament sanctioned them, nothing can be accounted heresy in our ecclesiastical courts, except what may be proved to be such from Scripture, or is contrary to the doctrinal articles so adopted. If any complaint were made against a clergyman for heresy, it would, we think, be necessary for the prosecutor to shew, that the doctrine which he imputed to the clergman as heretical, was contrary, either to Scripture, or to that exposition of Scriptural doctrine which is contained in the Thirty-nine Articles. By virtue, indeed, of the statute 25 Henry VIII., cap. xix. sec. 7, "such canons, constitutions, ordinances, and synodals provincial," then already made, which be not contrariant or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the King's prerogative royal," were left in force; and, except as altered by subsequent laws, continue in force; but, *quoad* doctrine and heresy, they were virtually abolished by the establishment of the Thirty-nine Articles, though, *quoad* discipline, far too many of this indigested mass still remain in force.

The canons also of 1603 are binding on the clergy, and would be enforced against a clergyman in the ecclesiastical courts, except in so far as they may have been altered by any statute subsequent to their date, as by the 53 Geo. III., cap. cxlix. They relate chiefly to discipline, though some of them necessarily involve matters of doctrine. But even here they refer to questions of schism, rather than of heresy, except such of them as are substantially in affirmance of the Thirty-nine Articles.

On referring to Bishop Gibson and to Burns, we find that they confirm the above view of the question respecting the construction of the statute of Elizabeth. Gibson, in his Codex, gives the statute at full length; and in a note on the 36th section, says, "This proviso *extended only to the High Commissioners, and therefore could be of force no longer than that commission continued*; but what was a rule to them, may be a good rule, in *prudence*, to others;" that is, not to hold any thing heresy except as specified in the clause; a *limitation* of their power, not a direction to hold every thing heresy which was so declared in the first four Councils.

Gibson repeats the 36th section in his chapter on "Heresie and Hereticks in the Protestant sense;" and in a note on the words, "by virtue of this Act," he says, "Which Act, so far as concerneth the High Commission court, being repealed by 16 Car. I., it follows, that this branch, which extended only to that court, is also repealed. But (saith my Lord Coke, while that commission stood,) albeit, *this proviso extendeth only to the High Commissioners, yet seeing, in the high commission, there be so many Bishops, Divines, and other learned men, it may serve for a good direction to others, especially to the Diocesan, being a sole judge in so weighty a matter.*"

In another note on the same section, the Bishop says: "The ground of making the limitation was a restrospect to the times of Popery, in which every thing was adjudged heresie, that the church of Rome thought fit to call by that name, how far soever, in its own nature, from being *fundamental*, and how contrary soever to the Gospel, and the ancient doctrine of the Catholick Church; such as speaking against *pilgrimages*, against the *worship of images*, against the *necessity of auricular con-*

fession, and the like." This is very much what we intended to express, when we said that Elizabeth did not wish to ape Popish times by making herself a popess.

What the bishop's own idea of "heresie and hereticks, in the Protestant sense," was, may be inferred from his chapter on that subject, which he commences by quoting, from the service for the ordination of priests, the question in which the candidate is asked whether he will be ready "to banish and drive away all erroneous and strange doctrines contrary to God's word;" and from the service for the consecration of bishops, the question in which the bishop elect is asked, whether he is "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word; and, both privately and openly, to call upon and encourage others to the same,"—together with the respective answers thereto. He might also have quoted a previous question from the consecration service,—"Are you persuaded, that the Holy Scriptures contain sufficiently all doctrine required, of necessity, for eternal salvation through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge, and *to teach or maintain nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved from the same?*"—and his answer: "I am so persuaded and determined by God's grace."

We now turn to Burns, who says,—"It seemeth that among Protestants heresy is taken to be a false opinion, repugnant to some point of doctrine clearly revealed in Scripture, and either absolutely essential to the Christian faith, or at least of most high importance: 1 Haw. 3." And, after noticing the statute of 1 Eliz. cap. 1, he adds,—"it hath been since generally holden, that although the High Commission court was abolished by the Statute of the 16th Car. I. cap. 11; yet those rules will be *good directions to ecclesiastical courts in relation to heresy.* 1 Haw. 4" (Burns' Eccl. Law, tit. Heresy, vol. ii., p. 301). He obviously, by "good directions," means what Gibson calls "a good rule in prudence;" a rule, not that whatever is declared to be heresy by the first four Councils is *therefore* to be accounted such, but that nothing is to be adjudged heresy *except* what may be shewn to be such "by the authority of the canonical Scriptures, or," &c.;—as in the 36th section—a restrictive, not a declarative rule. The edition of Burns which we have consulted is Tyrwhitt's, published not many years ago; but we find no note of the editor referring to any decision of the ecclesiastical courts on the point.

The references in Burns are to Hawkins's Pleas of the Crown, title Heresy, which we have also consulted. His first quotation is verbatim from the first section; the second is the substance of the second section, which in Hawkins runs thus,—"But it is impossible to set down all the particular errors which may properly be called heretical, concerning which there are, and ever will be, many intricate disputes. However, the 1 Eliz. F, which erected the High Commission court, having restrained the same from adjudging any points to be heretical, which have not been determined to be such, either by Scripture, or by some one of the first four General Councils, or by some other council by express words of Scripture, it has been generally holden that those rules will be good directions to ecclesiastical courts in relation to heresy."

How cautious are these text writers! They do not venture to affirm, with our correspondent and his friends, that the section has any stringency. They only say that "it is generally holden"—which means nothing—and not holden that the rules are binding, but only that they are "good directions." This is a mere matter of opinion. None of these writers refer to the Thirty-nine Articles as bearing on the question of heresy; but we have a strong persuasion that they settle the point. The state of the case seems to be this. Before the time of the Reformation a large mass of Canon Law was received in this country, and adopted as law by our ecclesiastical courts; and this Canon Law, we imagine, comprised the decrees of the four first, and perhaps of some other, General Councils (see Blackstone, vol. i., p. 82 et seq.). We conceive that the decrees of the four first General Councils were part of our ecclesiastical law at the time when the Act of 25 Henry VIII. cap. 19, was passed; and if (as we presume) they were "not contrariant or repugnant to the laws, statutes, and customs of this realm, nor to the damage or hurt of the king's prerogative royal;" they continued in force until the Act of 1 Eliz. c. 1, left them where it found them, neither adding to nor taking from any authority which they then possessed. We have no hesitation in saying that our correspondent is wrong in treating the thirty-sixth section of 1 Eliz. c. 1, as *giving* authority to the decrees of any General Councils—and even if it had given any such authority, the authority so given was taken away (if not before) by the Act of Charles I. abolishing the High Commission court. Nor can we help remarking, that our correspondent has misrepresented the effects of the thirty-sixth clause, as if it enacted that "nothing shall *be adjudged* to be heresy, but only such," &c.; whereas it only enacts that the commissioners to be appointed under that Act should not have authority to adjudge any matter to be heresy, but only such, &c. The difference is important, as the power to issue such commission was abolished by the Act of 16 Car. I., cap. 11.

The question recurs, Did the decrees of the first four General Councils retain any

authority in matters of faith after the Thirty-nine Articles had been agreed upon in Convocation with the Queen's sanction, and established by the Act of 13 Eliz. cap. 12, which not only enjoined subscription thereto, but punished with deprivation any beneficed clergyman who should advisedly maintain any doctrine directly contrary to any of the said Articles? We feel convinced that the sixth and twenty-first Articles deprive all General Councils of all authority whatsoever in our Church in matters of faith. The Sixth Article, as we have seen, declares that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." This is quite inconsistent with "*unreserved*" submission to the decision of any General Council. But the Twenty-first Article, "On the Authority of General Councils," is still more explicit —"When they be gathered together (forasmuch as they be an assembly of men whereof all be not governed with the Spirit and word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained of them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

This declaration takes away the authority, in matters of faith (whatever it was), which our ecclesiastical law had previously conceded to the first four, or to any other, General Councils.—If "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they are taken out of holy Scripture," then are those things to be received, not because ordained by a General Council, but because taken out of the Word of God. It is perfectly incomprehensible, that, after the twenty-first Article became the law of the land, any General Council should, on a question of heresy, retain any *authority* in our ecclesiastical courts. Whether, in point of fact, the first four General Councils have since that time been recognized as authority in those courts, we do not know; but we should infer, that they have not been so recognized, from the silence on the subject of Gibson, and of Burns and his commentator. As the decrees of those councils are in conformity with scripture, and with our articles, the question has probably not been mooted. To maintain advisedly an heretical doctrine contrary to the Thirty-nine Articles is, in a beneficed clergyman, punishable with deprivation in the spiritual court under the Act of 13th Eliz. cap. 12.

The argument by which our correspondent endeavours to escape out of the twenty-first Article, is not less singular than the conclusion against which that Article militates. "The meaning of the Article," he says, "is, that no General Council, either collectively or individually, is inherently and *à priori* infallible." This is his interpretation of the words "they *may* err."—"The Article," he adds, "goes on to say, that General Councils 'sometimes *have* erred even in things pertaining to God;' but since this cannot be affirmed with any historical truth, of any *real* œcumenical council, the Article must be understood to speak *historically* of *pretended* General Councils, whose infallibility is asserted by the Romanists." Now let us see how the Article reads with this interpretation—"They" (we mean General Councils, whether real or pretended, for *no* General Council is inherently and *à priori* infallible,) "may err, and" (we are now speaking only of *pretended* general councils, no real General Council having erred,) "sometimes have erred." If this be interpretation, we know not what can be misinterpretation. Not only is the word "pretended" foisted in without any thing in the Article to countenance it, but the same identical pronoun "they" is made to bear a totally different sense, as the nominative case of the verb "have erred," from that which is conceded to it as the nominative case of the verb "may err." And what is the assigned ground of putting on the Article this extravagant construction?—that otherwise, in the opinion of our correspondent, it would not be "*historically* true." Of its not being *historically* true of any "*real* œcumenical council," he offers not a tittle of evidence; still less has he shewn, that those who framed our articles did not believe it to be true. The matter is simply this; he cannot reconcile the plain, literal, and grammatical sense of the Article with what he deems to be historical verity; and therefore, as a consistent member of the church, he makes the Article say just what, in his opinion, it ought to say.

Further, he altogether passes by that which is the sum and substance of the twenty-first Article, namely, the conclusion derived from the premises which he so misconstrues. "*Wherefore*," says the Article, "things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." Is this to be understood only of *pretended* General Councils? If so, the whole Article is about *pretended* General Councils, and ought to be read thus: "Of the authority of [pretended] General Councils. [Pretended] General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining to God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared

that they be taken out of Holy Scripture." Less violence is done to grammar by this construction, than by merely restricting the expression "have erred" to *pretended* General Councils: but our correspondent will scarcely venture to say, that our venerable reformers penned an article, with a laboured introduction, merely to lay down the position, that the decrees of a *pretended* General Council have no authority in matters of faith, unless founded on Scripture. Whatever be the meaning of the Article when it says that General Councils *have erred*, it must be understood as speaking of real, and not merely of *pretended*, General Councils, when it declares that "things ordained by them as necessary to salvation have neither strength nor authority unless it may be declared that they be taken out of Holy Scripture." And with this declaration we are utterly unable to reconcile our correspondent's doctrine, that churchmen "profess to submit *unreservedly*, in all matters of faith, to the decisions of the first four—not to the exclusion of the fifth and sixth—General Councils." The Article, in terms too distinct to be evaded, refuses *unreserved* submission to the decisions of *any* General Council in any matter of faith; it makes the authority of a General Council's decisions to depend on their conformity with the Holy Scriptures.

There is a sophism or equivoque in the use which our correspondent makes of the word "unreservedly." Does he mean that churchmen submit to the decisions of the first four Councils in matters of faith, because, on examination, ALL those decisions are found to agree with Scripture? Or does he mean that churchmen submit to them simply because they are the decisions of *real* General Councils, without examining (to use Heylin's words, as quoted by him) "whether" they agree "with God's word or not?" If he means the former, then he yields the point in controversy; if the latter, he necessarily holds those Councils (say what he will) to have been "*à priori* infallible." If a Council be not *à priori* infallible, then before we receive its decisions we must examine, *à posteriori*, whether it be *historically true* that it has not erred: that is, we must compare its decisions with the word of God, and consequently receive them, not on the authority of the Council, but of Scripture. There is no escaping from this: we must receive the decisions of a Council, either because they are consonant to the word of God, or because the Council was "inherently and *à priori* infallible." We repeat, for at least the twentieth time, that we love and venerate catholic antiquity, and, in particular, the godly decisions of the first four General Councils; but when an attempt is made to set them up as a concurrent authority with the word of God, we reject, we spurn the intrusion. We speak too feebly when we say a *concurrent* authority; for we have repeatedly shewn that the authors of this new schism follow Rome in making them the chief, nay, the only, "guide." Mr. Newman, for instance, not only denies that private individuals have any warrant to read Scripture in order to discover the mind of the Spirit in it, but that the collective body of the faithful have no such warrant; modern synods and convocations are only to ask what certain fallible men called Fathers said, and to abide by it, using the word of God only to shew that what they said was right. The Church of England herself, he affirms, does not appeal to Scripture "as the document of proof;" she does not inquire from the Bible, What saith the Lord? No; "she hands over the office (of so doing) to catholic antiquity;" her Articles, he affirms, in what they say of Holy Scripture, "have exclusive reference to teaching;" "the sole question in them is how the church is to teach;" "it is not said that individuals are to infer the faith (from Scripture), but that the Church is to prove it from Scripture; not that individuals are to learn it, but to be taught it." This is flat Popery; only that the Papist is more consistent than the pseudo-Anglican clergyman; for the Papist very judiciously burns the layman's Bible in order to prevent him puzzling himself with two jurisdictions; whereas the "Catholics at Oxford" bid him read it, but not, says Mr. Newman, "to interpret it;" in that "the voice of catholic antiquity is to be obeyed." The most sincere inquirer has no warrant to confide "in some heavenly promise misunderstood," such, we suppose, as, "the meek will he guide in judgment—the meek will he teach his way," with fifty others;—no, he must be guided solely by "catholic antiquity." But the whole argument is futile; for what does the poor unfortunate layman—nay, often the cleric—know of "catholic antiquity?" The puzzled inquirer may justly say, "Dr. Wiseman teaches one thing; you, Mr. Newman, though in the main you agree with him, teach another; and the Christian Observer differs from you both; and how am I to judge among you?" To send the mass of mankind to primitive antiquity, even were the appeal authoritative—which it is not—would be like recommending all the beggars in the world to dine every day at the London tavern. Mr. Newman knows that the reference is absurd: and its effect is just to put the priest in the place of God. The layman will do well to reply,—"Argue as you please, I will continue to study and pray over my Bible, and I doubt not my heavenly Father will guide me into truth." We trust that, through the overruling providence of God, good will thus eventually come out of the Oxford Tracts; for when perplexed souls are wearied with tortuous wanderings, they will be the more ready, we may hope, to listen to the directions of an infallible Guide.

Before quitting the statute of the first of Elizabeth, we ought to mention that after

the Restoration an act was passed, the thirteenth of Charles II., *repealing the repeal* of the act of the first of Elizabeth, except that part of it which related to the royal ecclesiastical commission. We shall have occasion to allude to this act of Charles the Second for another purpose; we notice it here only as refusing to restore that part of the act of Elizabeth which related to the royal commission; so that the provision about their proceedings in the matter of heresy continued cancelled, and was never revived. Indeed what reason was there for a provision which had become virtually, if not legally, obsolete, from the moment when our own Articles of faith were issued; which, moreover, had been afterwards legally abolished as having reference only to a suppressed court; and which could be of no real use when we had a well-matured scriptural code of articles of our own, which rendered it worse than superfluous to try the question of heresy by the decisions of ancient Councils. Our correspondent, not content with four, adds, quite gratuitously, "not to the exclusion of the fifth or sixth." He might just as well say, so far as the Church of England is concerned, Not to the exclusion of the remainder of the eighteen which the Council of Trent recognizes.

2. Having now shewn that scriptural as were the decisions of the first four General Councils, the repealed provision of the statute of 1 Eliz. 1, even if it had made them articles of faith, which it did not, has no more force than any other temporary and repealed enactment; we proceed to notice our correspondent's second authority—namely, the Convocation of 1640.

The history of that convocation is as follows. Archbishop Laud having forced Scotland into rebellion by his tyrannical measures, the king was in such straits for money that there was no resource but to summon a parliament, which had been prevented sitting during Laud's long usurpation. Not, indeed, that either the King or the Archbishop expected much from parliament in the way of supplies, till the heavy grievances of the country were first investigated; but Laud hoped that by the power which he had obtained over the clergy he could extract a grant from the convocation, which would of course be summoned with parliament. The prelate, much as he hated parliaments, had no choice but to consent to the hazardous experiment; as he and his royal master's other ill-judging advisers had exhausted the treasury, and brought the country to the verge of rebellion; yet his defenders actually make a merit of his consent. Listen, for instance, to Mr. Lawson, who relates the matter as follows, but with such anti-constitutional feeling, that he actually thinks he is doing the Archbishop service by the statement. It is too favourable; but we will cite a portion of it, only interjecting a few explanatory words. "It was voted," says Mr. Lawson, "at the Council table, that the king should be assisted *in every manner*, if the parliament should prove refractory, and refuse supplies." "Here was a display of virtue; a preference of public good to private safety; for the very words which Laud used at the Council table, he having proposed that extraordinary supplies should be voted if the parliament proved *peevish*, were afterwards imputed to him as an enormous crime." "On the 13th of April, 1640, the parliament assembled, specifically called to consider Scottish affairs." "Notwithstanding the luminous speech of the Lord Keeper Finch, and the urgent necessity of affairs, the commons launched out into the most extravagant complaints, and insisted that their grievances should be redressed, and a committee be appointed to investigate religion (rather the cruel and illegal proceedings of Laud under its abused name) before any supplies could be granted to the king." "They debated six days upon their own affairs" [namely, the affairs of the kingdom] "without considering the object for which they were assembled," [namely, to grant the king money to coerce the Scots by force of arms into episcopacy]. "They commenced a clamorous dispute about the violation of their privileges, and insisted that the house of Lords had no right to vote supplies." "These ridiculous and unreasonable proceedings could not fail to irritate the king." At length "the temper of the parliament was too evident, and on the 5th of May it was dissolved." "The king's subsidies ought first to have been considered, before they adventured, in those times of hazard and distress, to discuss their own grievances." "The convocation nevertheless continued to sit, but not before the Archbishop had satisfied himself as to the legality of its continuance." "They had continued to sit, because having agreed to aid the king by six subsidies payable in six years, amounting in all to 120,000*l.*, the king was not in a situation to lose that sum."

These detached extracts from Mr. Lawson, Laud's most zealous and able modern defender, are quite sufficient to shew the history of this convocation, which was almost entirely under the influence of the Archbishop and his party, though thirty-six members entered their protest against its decisions. It set up seventeen canons; but the next parliament passed an act declaring them illegal and void; "For that," says Bishop Gibson, quoting their reasons, after Rushworth, "they contain many things contrary to the king's prerogative, the fundamental laws and liberties of the realm, to the rights of parliament, to the property and liberty of the subject, and matters tending to sedition." It is not necessary to discuss whether all or any of these charges were well-founded. Let the canons of 1640 be good, bad, or indifferent, we have

seen how they were got up, and we find that they were declared illegal and void by Act of Parliament.

But this is not all; for, upon the restoration of Charles the Second, when the Church of England was re-established, an Act of Parliament, as we before mentioned, was passed, to revive so much of the repealed act of Elizabeth as did not relate to the royal Ecclesiastical Commission. But even this very statute of Charles the Second —a statute in favour of the Church of England—actually went out of its way to say that it did not give any authority to the abrogated canons of 1640. And what was the reason that Charles the Second's parliament refused to revive the canons which the parliament of Charles the First had declared void and illegal? Let Bishop Gibson, whose authority stands so justly high in canon law, state it. After mentioning, from Rushworth, as above quoted, the "heads" of the reasons for which Charles the First's parliament had declared them void and illegal, he adds: "We cannot doubt that it was with a view to the same heads that the parliament under King Charles the Second, in framing the present clause, guarded diligently against the suspicion of giving credit or authority to the said canons of 1640." This is assuredly quite enough; but, to complete the climax, we will add, that the convocation of 1661, which was strongly urged by some individuals to ratify them, refused to do so; and no subsequent convocation has been more favourable.

Such is the history of the canons of 1640, which our correspondent so complacently quotes, without if or but, as if they were the recognized articles of faith of the church of England. He must have been hard set for authorities when he could find none but a non-relevant clause in a repealed provision of a statute of Elizabeth; which the king, convocation, and parliament, at the restoration refused to revive; and a temporary canon which happens incidentally to say that Socinianism is contrary to the doctrine of the first four councils; but which does not make the decisions of those councils a test of faith; and which, moreover, even if it did, was declared by Act of Parliament void and illegal, and which the church in subsequent convocations refused, as also the legislature, to revive.

But we have yet one word more about the statement of our correspondent. He says: "The convocation of 1640 denounces Socinianism as being a complication of many ancient heresies, condemned [By scripture? No: but] by the first four General Councils." Our readers will mark this significant parenthesis—"By Scripture? No; but," &c. Now let us turn to the canon itself. It says, "Whereas much mischief is already done in the church of God by the spreading of the damnable and cursed heresy of Socinianism, as being a complication of many ancient heresies condemned by the first four General Councils, *and contrariant to the articles of religion now established in the church of England*," &c. The church of England had set forth certain articles of faith based upon Holy Scripture, and being her exposition of its doctrines; and this canon finds that a complication of ancient heresies, which were condemned at the time when they arose, are hostile to those scriptural articles, and it therefore denounces them. It does not refer to those councils as authoritative; it merely states a plain historical fact that certain ancient errors were anciently condemned, and it goes on to condemn them anew, upon the strength—not of the ancient decision, though it was just,—but of the Anglican articles which professed to be grounded on the word of God. Now our correspondent most "disingenuously" (to use his own word) suppresses the substantial part of the sentence, which is the reference to "the articles of religion now established," and gives the extract as if THE WHOLE stress were placed upon the first four councils; and deceives his readers by interposing in brackets—"To Scripture? No: but," &c. In reply to his parenthesis; "To Scripture? No;" we answer "To Scripture? YES;" to Scripture, because to articles which claim no strength but what they derive from Scripture. Bishop Tomline most justly remarks, "The articles of our church in themselves form not the rule but the confession of our faith." The above is not the only place in which the "English Catholic" has omitted a very material part of passages which he refers to; for whereas he can give only two documents, an Act of Elizabeth and a Canon of 1640, he suppresses, in quoting both, the precise portion which specifically mentions the authorised, or to be authorised, Anglican articles. We have just seen the effect of this in the instance of the canon; and our remarks apply with equal strength to the other case. The provision of Elizabeth expressly includes what should be adjudged to be heresy by parliament with the assent of convocation; but our correspondent stops short when he comes to those words, and suppresses them; and the suppression is the more unfair, if, as we believe, when the Thirty-nine Articles were enacted by the legislature, with the consent of convocation, they became the law of the church, to the setting aside the temporary provisional references to other decisions, ancient or modern.

So much for the civilly and ecclesiastically repudiated canons of 1640. But why appeal to these canons at all? We acknowledge no canons subsequent to those of 1603, and we protest against the attempts of the Oxford Tract divines to bind us with burdens which neither we nor our fathers could bear. Our correspondent must

know perfectly well, that if he were to appeal to the canons of 1640, in the Archbishop of Canterbury's court, or before any other court, civil or spiritual, he would expose himself to the scoffs of every civilian present. Why then make an array of arguments upon paper which are worth nothing in fact?

3. Our third and last head relates to the extracts which our correspondent has given us from several writers, but which are merely assertions destitute of proof or authority; for if no act of convocation or parliament can be produced to shew that the Church of England "submits unreservedly in matters of faith to the first four Councils," a hundred quotations from unauthorized documents would prove nothing. We might say much of these ex-parte quotations; but as they are not arguments, it would be useless labour. Some of them are not clear as to the full opinion even of the writer; and might be confronted with other passages from the works of the same author, which speak quite a different language. Jewell's challenge cannot be taken literally as submitting his own opinion, touching the doctrines in dispute between him and his popish opponents, to the judgment of any General Council, unless he is also to be understood as submitting it to the judgment of any one of the "old doctors." The Romanists relied on antiquity: and he merely defied them to prove their controverted doctrines by any ancient authority. His opinion respecting the rule of faith he expresses thus in his Apology:—"The word which was revealed by Christ, and propagated by the apostles, is sufficient to promote our salvation and all truth, and to convince all heresies. *Out of it alone* we condemn all sorts of heresies" (cap. 3, sec. 2). "The Holy Fathers have never fought against heretics with any other arms than what the Scriptures afforded them. The Catholic fathers and bishops of those times did not doubt but our religion might be sufficiently proved by Scripture: nor durst they esteem any man an heretic, whose error they could not perspicuously and clearly prove such by Scripture" (cap. i. sec. 15). Of the ancient Fathers he says: "Were their learning and holiness never so great, yet be they not equal in credit with the scriptures of God" (Defence of the Apology, p. 59, as quoted in "The Fathers of the English Church," vol. vii. p. 658.) The passages from Hall, Hammond, Bramhall, Stillingfleet, Bull, Sharpe, and perhaps the quotation from Tenison, amount to little, if any thing, more than this; that the doctrines of our church are conformable to those of the primitive church as exhibited in their General Councils, and the writings of the Fathers. It is one thing to say, that our church holds the doctrines of the first four General Councils, and even to urge against Romanists the decrees of those Councils—and quite another to say, that *we receive* those doctrines on the *authority* of those Councils. Our correspondent's quotation from Patrick only means, that with some heretics we may appeal to Scripture, with others to the General Councils. Bishop Hall expressly says, not that the church subscribes to the four first Councils;—but "*to the word of God in them;*" a statement in which we heartily concur. What then avails a volume of such irrelevant quotations? So also Bishop Stillingfleet, whom our correspondent quotes, was one of the very writers from whom we ourselves lately quoted the following striking passage in his "Rational Account of the Grounds of the Protestant Religion," where, speaking of the alleged infallibility, or as our correspondent calls it "indefectibility," of General Councils, he says:—

"It is not saying Councils are infallible will make men yield the sooner to their determinations, unless you first convince their reason by proving that they are so. But if you aim at nothing but the church's peace, you might save yourselves this labour. Persuade men to be meek and humble, sober and rational, and I dare promise you the church shall be more at quiet than if you could prove all the Councils in the world to be infallible. For will that ever put a stop to the contentious spirits of men? will that alter their tempers, or make them delight in those things which are contrary to them? No; you only offer to apply that physic to the foreheads of men which should be taken inwards. If you would endeavour to promote true piety and a Christian spirit in the world, that would tend more to the church's peace than all your contests about the infallibility of General Councils."

There remain only, among the divines noticed by our correspondent, Bancroft, Laud, Heylin, Jeremy Taylor, and Jebb; and these might be confronted by a long list of quotations from divines of not less weight in our Church, laying it down that the Scriptures are with us the sole rule of faith.

But, besides these general considerations, we have yet another remark to make upon these testimonies. The statute of the first of Elizabeth did undoubtedly mention the first four Councils, though only in the indirect way which we have pointed out; and that act was not repealed till the year 1640, the very year in which the convocation remarked historically that Socinianism was condemned by the early Councils, which was true; and neither in that reference, nor in the reference in the statute of Elizabeth, is there any thing anti-Scriptural. Now, Jewell, Bancroft, Laud, Hammond, Heylin, Bramhall, and Taylor, all lived and flourished, and some of them died, while the High Commission Court was in power, and therefore might reasonably enough allude to the restriction in the clause of Elizabeth under which

it acted, as indicating that the Church of England approved of the decisions of those Councils, which is perfectly true; but not even then as unreservedly submitting to them, whatever their doctrine might be, as authoritative. We have seen Bishop Gibson's statement on this subject; which is quite satisfactory; and even when he mentions Judge Coke's opinion, he considers it necessary to remind the reader that Coke wrote "while that commission stood," clearly intimating that his remark did not apply afterwards; though as Coke only said "this proviso extendeth only to the High Commission, yet it may serve as *a good direction* to others," not pretending to urge that it was authoritative, there is nothing whatever in his words to bear out the doctrine of the "English Catholic," either at that time or afterwards. Later writers who use similar language, might adopt it from reading the works of those who lived in the days of Elizabeth, James, and Charles the First, without even being aware of the repeal of the statute. The statute *never* countenanced the doctrine which such men as Laud's chaplain, Heylin, the impugner of the divine obligation of the Christian Sabbath, and who, Bishop Burnet tells us, was supposed to be a secret agent of the Church of Rome, would have been glad to distil from it; but even if it had, Heylin himself lived to see it abolished; and the Oxford Tract sect have no more warrant to quote it, than they have the first imperfect and superseded Prayer-book of King Edward in favour of chrism and exorcism, which they wish to revive.

In conclusion, the questions which we have been discussing are not matters of obsolete speculation. The Oxford schismatics take good care to let the world know that if they can only get the nation to make them the judges of what Councils and Fathers determine to be truth or heresy, ecclesiastical terrors shall not long lie dormant. Mr. Perceval, in one of his letters to the Rev. John Cumming, assigns, with much of the cool supereiliousness of the Oxford Tracts, as a reason why he cannot condescend to answer Mr. Cumming's arguments, that "the second General Council, one of those to which this Church and nation (1 Eliz. i. 36) have appealed as the rule, together with Scripture, for determining heresies, declares persons in his situation to be *heretics*." Mr. Perceval is wrong in his law, his theology, and his history. We have shewn that "this church and nation" have no such appeal extant on their statute book; and he must know, if he knows any thing about the matter, that he could not get an authority either at Doctors' Commons, or at Westminster Hall, or in the text-books, to bear him out. But what we complain of is, that he makes the Church of England to declare that all the ministers of the Church of Scotland, and all the Protestant pastors on the continent, are not merely sectaries or schismatics, but actually *heretics;* and a heretic is a man who is in *a damnable error*. Every shrimp in divinity now-a-days thinks himself entitled to expel from the covenant of grace such men as Thomas Chalmers, Esq., professor of heresy at Edinburgh. We might seriously repeat our inquiry whether there are not disguised Jesuits among us, in the service of the Church of Rome, who are covertly endeavouring to provoke a feud between the Churches of England and Scotland with a view to ruin both. We are quite as staunch adherents to episcopacy as Mr. Perceval can be, and not less attached to it for not being intolerant to Christ's disciples throughout his Catholic Church; but to pretend that the second General Council proves Mr. Cumming and Dr. Chalmers to be heretics, whatever else it may prove, is just as groundless an assertion, as that our church and nation determined so by the statute of the first of Elizabeth; whereas it is notorious that Presbyterians at that very time, and long after, were not only admitted to communion in our church, but also to minister at her altars. Mr. Perceval makes our venerable reformers denounce as heretics the very men whom they constituted pastors of parishes, theological professors in our universities, and fellow helpers in drawing up the articles and regulations of our apostolical church. The first four Councils do most clearly maintain, as the convocation of 1640 stated, that Socinianism is heresy; and if we were arguing with Dr. Chalmers or Mr. Cumming, we should say that the history of those Councils forms a most powerful testimony (not authority) in favour of the orders of the episcopal church; but to assert that they "declare persons in their situation to be heretics" is idle declamation. Mr. Cumming has good cause to ask the Honourable Mr. Perceval why he does not go over to Rome as the Honourable Mr. Spencer did, instead of wearing the robes and eating the bread of a Protestant church. There is nothing essential to hinder his reconciling himself to the harlot of Babylon; for he expressly says, "I am inclined to believe, *that there is* NOTHING *in the* TRIDENTINE STATEMENTS WHICH CANNOT BE FAIRLY RECONCILED *with the* GOSPEL DOCTRINE." "It seems to me, I confess, that *it is as much in the power of every clergyman in the Church of Rome, to preach the true and saving doctrine of justification, according to the New Testament, without violating the decrees of the Council of Trent, as it is for the clergy of the Church of England to do, without violating the Articles of their Church.*" Here is another example of the Jesuitry which we have so often complained of in the members of this new sect. When we have said again and again that they do not believe the scriptural Protestant doctrine of JUSTIFICATION BY FAITH, some of our own friends, deceived by their ambiguous words, have kindly written to us, "Surely you are mistaken;—see such and such passages in their

writings." But when we have referred to the passages, we have found them hollow and sophistical; and we have, in consequence, asked, during nearly twelve months, in vain, that they would plainly tell us what they mean when they profess to believe the doctrine of justification by faith; but they have declined the explanation. They dole out, however, by little and little, as they think a Protestant nation will bear it, that they intend nothing contrary to the doctrines of Trent. We saw this from the first; but when we affirmed it, we were treated as slanderers; but Mr. Perceval is honest; he speaks his mind, and he shews us that our Luthers, and Cranmers, and Ridleys, and Latimers, and Jewells, and Hookers, were lunatics and madmen, to suffer ignominy, persecution, confiscation of goods, imprisonment, and a torturing death, for "the true and saving doctrine of justification according to the New Testament," which their dear persecuting apostolical sister held as well as themselves. If there were one relic of godly discipline left among us, Mr. Perceval would not be permitted to continue to officiate as a clergyman of the Church of England, till he had expurgated himself from the serious ecclesiastical offence of giving in his adhesion to the statements of Trent as containing nothing contrary to Gospel doctrine. Truly was it said of the mystic Jezebel, "By thy sorceries were all nations deceived." There was much better doctrine urged by some of the fathers of Trent, than by some who will have to account at the last day for the slighted privileges of Protestantism. The Bishop of Cava boldly affirmed at that Council, that in the monasteries they gave the highest degrees to those who read the scholastic doctors—Thomas, Scotus, Gregory, and others; but that those who read the Scriptures were treated as inferiors; but the order, be said, ought to be reversed; that their first and chief attention should be given to the Holy Scriptures, and then they might go the scholastic doctors.

Sifting the chaff from the wheat is an irksome process; but it is not a useless one; and, therefore, though instead of discussing these first principles, we should desire to go on to perfection, we may not complain of delays or trouble, if it pleases God to bless our feeble labours, to make known the truth of his holy word among any who are in danger from the subtle devices of our spiritual enemy.

REVIEW OF NEW PUBLICATIONS.

JOURNALS AND LETTERS OF THE REV. HENRY MARTYN.

(*Continued from p.* 806).

We now proceed with the series of extracts, which we broke off at the conclusion of our December Number.

"I have been running on at random in metaphysics—but to return. I am convinced that Christian experience in general is not a delusion. Whether mine is or not, will be seen at the last day. My object in making this journal, is to accustom myself to self-examination, to give my experience a visible form, so as to leave an impression on the memory, and so to improve my soul in holiness; for the review of such a lasting testimony will serve the double end of conviction and consolation. I pretend not to record all that I remember, and that not on account of its minuteness, for nothing is strictly so, but because in some cases it would be improper to commit it to paper. I desire to collect the *habit* of my mind, to discover my besetting sins, the occasion of calling them forth, and the considerations by which I have at any time been stirred up to duty. May God in his mercy save me from the delusions of my deceitful heart, and pardon the indifference with which I speak and think of sin, and of this record, which may be of everlasting importance to my soul."

"Read Hebrew, and the Greek of Hebrews. This epistle is not only not the most uninteresting, as it formerly was, but now the sweetest portion of Scripture I know; partly, I suppose, because I can look up to Jesus as High Priest for me. Still I may very often doubt, with reason, whether I am interested in him; yet oh, how free his love to the chief of sinners!"

"Two men from Clare Hall breakfasted with me. A fear of man, which prevented me from saying grace before breakfast, brought me into inexpressible confusion of conscience. Recovered a little by saying it after."

"Walked to Shelford, when I was in a gloomy temper from being vainly concerned about the appearance of the body. It is enough to astonish and distress me, that in spite of my convictions of the perfect nothingness of this world, of the opinion of men, and, above all, of the insignificancy of bodily appearance, I should still feel any concern about the appearance of my person. This is Mr. Simeon's birth-day. After dinner he spoke in a very edifying manner on the subject. He said he could thank

God for his creation, though so little had been done by him in these forty-four years. May I have done as much in the same time!"

"It appeared this morning as if I had been long absent from God. It is of his mercy that he restoreth my soul, and leadeth me into the paths of righteousness for his name's sake. Continued the abridgment of Edwards. Read Zechariah with Lowth. As I had fixed on two places to visit this evening, the prospect of it made me unhappy this morning. But in my walk out, I felt ashamed at having demurred at such a blessed work, as comforting the afflicted and instructing the ignorant, especially when hundreds of God's people, especially his ministers, are doing it with infinite pains and satisfaction in all parts of the globe. I perceived that the reason of my unwillingness to pray with others, arose not from any thing else, than a vain desire of the esteem of men. For were I dead to the world and the opinions of it, I should speak in prayer with composure, and have the testimony of a good conscience. Whereas the remembrance of the pain succeeding hypocritical prayers, diffuses the bitterness of gall over the day, before the duty is done. Alas! I have much unmortified pride to subdue yet. When shall I live with my thoughts wrapt up in God and heaven, and crucified to the world? How many of my days are lost, if their worth is to be measured by the standard of prevailing heavenly-mindedness!"

"But how dark and stupid is my soul in spiritual things! Oh let thy continual pity attend me still, O Lord! In the afternoon read in Law's Serious Call, the chapter on Resignation, and prayed for it according to his direction. I rather think a regular distribution of the day for prayer, to obtain the three great graces of humility, love, and resignation, would be far the best way to grow in them. The music at chapel led my thoughts to heaven, and I went cheerfully to Mrs. S. H. drank tea with me afterwards. As there was in the Christian Observer something of my own, the first which ever appeared in print, I felt myself going off to vanity and levity, but was enabled to check it a little.* Nevertheless the world, and the opinions of the world, clouded my views of God during the remainder of the evening."

"Rose at six, which is earlier than of late, and passed the whole morning in great tranquillity. I prayed to be sent out to China, and rejoiced in the prospect of the glorious day when Christ shall be glorified on earth. At chapel the music of the chant and anthem seemed to be in my ears as the sounds of heaven, particularly the anthem, 1 Chron. xxix. 10. But these joys, alas! partake much of the flesh in their transitory nature. At chapel I wished to return to my rooms to read the song of Moses the servant of God, &c. in the Revelations, but when I came to it found little pleasure. The sound of the music had ceased, and with it my joy, and nothing remained but evil temper, darkness, and unbelief. All this time I had forgotten what it is to be a poor humble soul. I had floated off the Rock of Ages into the deep, where I was beginning to sink, had not the Saviour stretched out his hand and said to me, It is I! Let me never be cheated out of my dependence on him, nor ever forget my need of him."

(The day before his ordination.) "Went in a gig to Ely with B. Having had no time for morning prayer, my conversation was poor. At chapel, I felt great shame at having come so confidently to offer myself for the ministry of the Lord Jesus Christ, with so much ignorance and unholiness, and I thought it would be but just if I were sent off with ignominy. Dr. M—, the examining chaplain, set me to construe the 11th chapter of St. Matthew: Grotius: To turn the first article into Latin: To prove the being of a God, his infinite power and goodness: To give the evidence of Christianity to Jews and heathens: To shew the importance of the miracle of the resurrection of Christ. He asked an account also of the Pharisees, Sadducees, and Scribes, the places of the worship amongst the Jews, &c. After leaving the palace I was in very low spirits. I had now nothing to think of but the weight and difficulty of the work which lay before me, which never appeared so great at a distance. At dinner the conversation was frivolous. After tea I was left alone with one of the deacons, to whom I talked seriously, and desired him to read the ordination service, at which he was much affected. Retired to my room early, and besought God to give me a right and affecting sense of things."

The next series of extracts shall be taken from his ordination to the time of his leaving Cambridge, in the spring of 1805. This comprises a very interesting and eventful portion of his short but invaluable life. Our extracts must be desultory, but they will serve to shew his habits, prospects, and feelings. We ought, perhaps, to remark, lest any weak member of Christ's flock should be perplexed by observing in this holy brother such frequent feelings of extreme dejection, that, besides his deep humility and self abasement, he often suffered under great bodily de-

* Namely the September Number; then published October 1, the date of Martyn's memorandum. There is no clue by initials, or otherwise, to the paper.

pression, and was worn down with exhausting study, ill-health, and personal and family anxieties. There was, in particular, some cause of much distressing perplexity about this period, the particulars of which are not mentioned in the printed journal; but he very frequently refers to the subject. We should also add, that often when from his own journal it appears that his mind was afflicted with a sense of guilt on account of frivolity, unfaithfulness, and other sins of demeanour and conversation, his friends were admiring the grace of God in his humility, vigilance, and heavenly-mindedness.

"At half-past ten (Oct. 23, 1803) we went to the cathedral. During the ordination and sacramental services I sought in vain for a humble heavenly mind. The outward shew, which tended to inspire solemnity, affected me more than the faith of Christ's presence, giving me the commission to preach the Gospel. May I have grace to fulfil those promises I made before God and the people! After dinner, walked with great rapidity to Cambridge. I went straight to Trinity Church, where my old vanities assailed my soul. How monstrous and horrible did they appear in me now that I was a minister of holy things! I could scarcely believe that so sacred an office should be held by one who had such a heart within. B. sat with me in the evening, but I was not humbled; for I had not been near to God to obtain the grace of contrition. On going to prayer at night, I was seized with a most violent sickness. In the pain and disorder of my body I could but commend myself faintly to God's mercy in Jesus Christ."

"In my walk, spoke to three young men who were swearing. They seemed to be much confounded, and to take deeply what I said to them. I look forward often to the time of my hoped-for mission with joy. I hope my expectation of comfort in it arises from a desire to do something for Christ, though my great unconcern for souls here may well make me doubt it."

"A day of varied emotions, of deep and painful feeling, followed by joy and peace. In my walk was in great heaviness; till, towards the latter part of it, I held fast by Christ, and seemed able to make his will mine, though still with many vain and cowardly imaginations. At seven, went to the society of young men and explained the 50th Psalm with great composure. In prayer, God vouchsafed the spirit of supplication. For the first time I found myself happy in this social exercise; my desires after God were clear and strong, and it was with great unwillingness that I left off. My joy during the rest of the evening was very great, though there were many approaches to spiritual pride."

"Employed all day in writing sermon. The incessant employment of my thoughts about the necessary business of my life—parishes, pupils, sermons, sick, &c.—leave far too little time for my private meditations: so that I know little of God and my soul. Resolved I would gain some hours from my usual sleep, if there were no other way."

"I exhorted my hearers this day (Jan. 1, 1804) to *think on their ways*. May I think of mine! On the review of my journal of the last year, I perceive it has been of late becoming a diary of my life, instead of being a register of my state of mind. And this is to be attributed, partly to sloth, and partly to having devoted too much time and attention to the outward and public duties of the ministry. But this has been a mistaken conduct; for I have learned, that neglect of much and fervent communion with God in meditation and prayers, is not the way to redeem time, nor to fit me for public ministrations. Nevertheless, I judge that I have grown in grace in the course of the last year; for the bent of my desire is towards God, more than when I thought I was going out as a missionary, though vastly less than I expected it would have been by this time. In heavenly contemplation and abstraction from the world, my attainments have fallen far short of my expectations: in love to man, I perceive little or no increase. But in a sense of my own worthlessness and guilt, and in a consequent subjugation of the will, and in a disposition for labour and active exertion, I am inclined to think myself gaining ground."

"Read much of 'Edwards on the Affections,' about humility, and was much profited. In hall, and in the combination room, I sought to exemplify a Christian spirit by mine, and found by those moments of recollection, when I was able to do it, that my usual temper and conduct differ very widely from what they ought to be. In the evening my soul drew near to the Lord, and pleaded with him a long time for understanding and strength, to fit me for a long life of warfare and constant self-denial. I prayed to see clearly why I was placed here; how short the time is; how excellent to labour for souls; above all, to feel my desert of hell; grace to enlighten my eyes in those dark and gloomy seasons of outward trouble and desponding faith; grace to enable me to despise the indulgence of the body, not to shrink from cold, and hunger, and painful labour, but to follow the Lamb wheresoever he goeth, and that he would

bring all these things to my remembrance the next, and every succeeding day. In all this I did not feel any desponding fear, against which I prayed, but the contrary. But my want of humiliation was apparent and painful. My soul longeth for perfection, but has not yet learnt the secret of happiness—a poor and contrite spirit.

"I retained on my mind the savour of last night's meditation: for humility seemed to be my object, if not my temper."

"Walked about with Professor Farish till church-time. He observed that if I went out under the patronage of the East India Company, there would be more danger of worldly-mindedness: on my own account I should prefer a state of poverty."

"To be made fit for the work of a missionary I resigned the comforts of a married life when they were dear to me, and that was a severe struggle; now again will I put forth the hand of faith, though the struggle will be far more severe. How unaccountable the providence of God appears!"

"(Sunday.) In preaching at Lolworth was more serious than usual, and felt an earnest desire to persuade them to commit their souls to Christ. After church, called at two of the cottages. In one, the man, the father of a large family, and in the other, the mother, of whom I expected better things, told me in the course of conversation that they used the belief as their favourite prayer at night. I was perfectly shocked, not only at their accounting this prayer, but also that, after having heard the gospel so long, they should not at least know better. During my ride home I was much depressed at reflecting on their extreme ignorance, yet through the miserable perverseness of my heart, instead of pitying them, I felt the strongest dislike to going to Lolworth, or to any such kind of work. What a spirit for a missionary! But I looked up steadily to Christ, and though the prospect of such uncomfortable ministerial labours damped my spirits, yet I encouraged myself with the examples of Christ and his wise and holy servants, now with him in glory, who once passed their lives in such services."

"On my ride to Lolworth, was more right in spirit than I have been for some time past. The inclemency of the weather affected me less; I found the presence of God in my heart, with which I felt that the most dark and dreary place would be pleasant. I offered up my prayers also for the poor people to whom I was going."

"Composed some poetry during my walk, which often has a tendency to divert my thoughts from the base distractions of this life, and to purify and elevate it to higher subjects."

"I took my paper and ink into the garden, looking up to God for assistance, and wrote my sermon freely for two hours. I find all the difference in writing out of doors, with quiet and pleasing objects before my eyes, and within, where I can do nothing without closing my eyes upon the things before me. If I could be always alone with God, entirely indifferent about the opinions of men, but anxious only to deliver my message from him, and waiting for the fruits of it, I should reach a state to which I aspire, but have not attained."

"Mr. K. White of Nottingham breakfasted with me. In my walk was greatly cast down, except for a short time on my return, when, as I was singing or rather chanting some petitions in a low plaintive voice, I insensibly found myself sweetly engaged in prayer."

"Rode with Mr. Simeon to Shelford; he was talking chiefly of my going to India. As I am wanted in several places immediately, he had no doubt but I should go early in the spring."

"I was grieved to find that all the exertions of prayer were necessary against worldly mindedness, so soon had the prospect of the means of competent support in India filled my heart with concerns about earthly happiness, marriage, &c.; but I strove earnestly against them, and prayed for grace that if it should please God to try my faith by calling me to a post of opulence, I might not dare to use for myself what is truly his: as also, that I might be enabled to keep myself single for serving him more effectually. Nevertheless, this change in my circumstances so troubled me, that I could have been infinitely better pleased to have gone out as a missionary, poor as the Lord and his Apostles."

"Went to the hospital, and read John iv. and at seven to the society of young men, and expounded the same chapter as last night, but with great dulness I suppose, for one of them was set fast asleep. This little event had a blessed effect on my spirit in prayer, as my heart was humbled by it. Any little marks of the contempt of men are the most wholesome diet I can use. The praises of men do not puff me up proportionably, because I am used to them; but to be despised of men is not a customary thing with me, and affects me very deeply. My pride is sensibly wounded, and I think less of myself. What may be the design of God in thus lowering me in the opinion of those who hear me, and so apparently diminishing my usefulness in the ministry, I am at a loss to conceive. Read and prayed with my bed-maker at night."

"Remembering the blessed peace I had often enjoyed in humiliation and love, my mind brightened again with these holy tempers, and foresaw fulness of bliss in the blessed exercise of them among the creatures of God to all eternity."

"(Sunday, July 29. On a journey to the West of England.) Read and prayed in the morning before service with seriousness, striving against those thoughts which oppressed me all the rest of the day. At St. Hilary church in the morning, my thoughts wandered from the service, and I suffered the keenest disappointment. Miss L— G— (Lydia Grenfel) did not come. Yet in great pain, I blessed God for having kept her away, as she might have been a snare to me. These things would be almost incredible to another, and almost to myself, were I not taught by daily experience, that whatever the world may say, or I may think of myself, I am a poor, wretched, sinful, contemptible worm.

"Called after tea on Miss L— G—, and walked with her and —, conversing on spiritual subjects. All the rest of the evening and at night I could not keep her out of my mind. I felt too plainly that I loved her passionately. The direct opposition of this, to my devotedness to God in the missionary way, excited no small tumult in my mind. In conversation, having no divine sweetness or peace, my cheerfulness was affected, and consequently very hurtful to my conscience. At night I continued an hour and a half in prayer, striving against this attachment. I endeavoured to analyze it, that I might see how base, and mean, and worthless such a love to a speck of earth was, compared with divine love. Then I read the most solemn parts of Scripture, to realize to myself death and eternity, and these attempts were sometimes blest. One while I was about to triumph, but in a moment my heart had wandered to the beloved idol! I went to bed in great pain, yet still rather superior to the enemy; but in dreams her image returned, and I awoke in the night, with my mind full of her. No one can say how deeply this unhappy affection has fixed itself; since it has nothing selfish in it that I can perceive, but is founded on the highest admiration of her piety and manners.

"Rose in great peace. God, by secret influence, seemed to have caused the tempest of self-will to subside."

"Walked to Marazion, with my heart more delivered from its idolatry, and enabled to look steadily and peacefully to God. Reading in the afternoon to Lydia alone, from Dr. Watts, there happened to be among other things a prayer on entire preference of God to the creature. Now, thought I, here am I in the presence of God, and my idol. So I used the prayer for myself, and addressed it to God, who answered it, I think, for my love was kindled to God and divine things, and I felt cheerfully resigned to the will of God, to forego the earthly joy, which I had just been desiring with my whole heart. I continued conversing with her, generally with my heart in heaven, but every now and then resting on her. Parted with Lydia, perhaps for ever in this life, with a sort of uncertain pain, which I knew would increase to greater violence afterwards, on reflection. Walked to St. Hilary, determining, in great tumult and inward pain, to be the servant of God. All the rest of the evening, in company, or alone, I could think of nothing but her excellences. My efforts were however, through mercy, not in vain, to feel the vanity of this attachment to the creature. Read in Thomas à Kempis many chapters, directly to the purpose; the shortness of time, the awfulness of death, and its consequences, rather settled my mind to prayer. I devoted myself unreservedly to the service of the Lord, to him, as to one who knew the great conflict within, and my firm resolve through his grace of being his, though it should be with much tribulation.

"Rose with a heavy heart, and took leave of St. Hilary, where all the happier hours of my early life were passed. — and —, accompanied me in the chaise a few miles; but the moment they left me, I walked on dwelling at large on the excellence of Lydia. I had a few faint struggles to forget her, and delight in God, but they were ineffectual. Among the many motives, to the subjection of self-will, I found the thought of the entire unworthiness of a soul escaped from hell, to choose its own will before God's, must bring my soul to a right frame. So that while I saw the necessity of resigning, for the service of God, all those joys, for the loss of which I could not perceive how any thing in heaven or earth could be a compensation, I said amen!"

"I walked to Truro, with my mind almost all the way taken up with Lydia. But once reasoning in this way, if God made me, and wills my happiness, as I do not doubt, then he is providing for my good by separating me from her; this reasoning convinced my mind. I felt very solemnly and sweetly the excellence of serving God faithfully, of following Christ and his Apostles, and meditated with great joy on the approach of the end of this world. Yet still I enjoyed, every now and then, the thought of walking hereafter with her, in the realms of glory, conversing on the things of God. My mind the rest of the evening was much depressed. I had no desire to live in this world; scarcely could I say, where I would be, or what I would do, now that my self-will was so strongly counteracted. Thus God waits patiently for my return from my backsliding, which I would do immediately. If he were to offer me the utmost of my wishes, I would say, Not so, Lord! 'not my will, but thine be done.'"

"Went to Exeter. My thoughts were almost wholly occupied with Lydia, though

not in a spirit of departure from God, for I considered myself as in his hands, and reposed with confidence and peace on his unerring wisdom."

"Cambridge. After dinner I had two hours in my room of prayer and meditation on latter part of Ephes. iii.; then went to a society, where I found considerable ease on a difficult subject, and thus the Lord rewards the least diligence: let it encourage me to greater exertions. Expounded to my bed-maker, at night, as usual; but all the day I have had an inward conflict between God and the world. My dear Lydia and my duty call me different ways, yet God hath not forsaken me, but strengthened me, though I determined to do his will, and if I could not find joy in him, not to seek it in any thing else."

"In my walk I indulged in the pleasing retrospection of the mornings I had passed with Lydia, and at last ceased from them without repining, as I saw sufficient in God's wisdom and love, to impart perfect satisfaction with all that he should order. I was for the rest of the time generally in peace, sometimes rejoicing."

"The pride of my heart was made manifest to me this morning in prayer, but it was a time of spiritual strengthening to me. Read at the hospital, and called on —, &c. My own heart was not the better for these ministrations, but rather puffed up with pride and arrogance. But in prayer I found myself restored to a right frame. Read in the Christian Observer. The account of a Brahmin preaching the gospel delighted me most exceedingly."

"S— gave me a letter from Mr. Brown of Calcutta, which gave me great delight on many accounts. Speaking of me, he says, 'Let him marry, and come out at once.' I thought of Lydia with great tenderness; but without pain at my determination to go out single. Found great affection in prayer for my dear brethren at Calcutta, for the establishing of Christ's kingdom among the poor Gentiles, and for my being sent among them, if it were his will."

"In my walk out I was thinking of Lydia, and the possibility of my having a competency; but I felt scarcely the least wish for a settlement of this world, and I found that I could decide between marriage and celibacy with simple reference to God's glory, and my general usefulness. In the afternoon enjoyed solemn thoughts in prayer."

"Went to my rooms, expecting to do much in the many precious hours that lay before me. I was fervent in spirit at first, but all the evening and night passed in reading a little of Hopkins, and writing for the Christian Observer."

"I continued about two hours in prayer, with tolerable steadiness, solemnity, and seriousness; and with less distraction than I have almost ever known. I began with labouring after a broken heart, but staid so long at it in vain, that I was obliged to proceed to other subjects, which were chiefly intercession for the college, nation, my two sisters, and my brethren in the ministry. Afterwards I read some Scripture and went to chapel, and from that time till supper was visiting the sick. At supper and after supper, I let slip a most excellent opportunity of speaking on an important subject, from mere heedlessness and want of thought; which so galled me when I came to my room, that I was quite unhappy."

"I learnt that Mr. Grant had no doubt of getting me nominated, but that he would let me know positively about the latter end of December. I rejoiced greatly at the prospect of a speedy departure, feeling, I thought, joy and delight at the gathering in of the Gentile souls. Yet I reasonably suspected myself. The change of scene and sight of other countries, certainly are agreeable to me; but as far as I can see, they would not induce me to resign my ease and my life: no, I believe that I lay down these, in obedience and conformity to Christ, and from love to him and his elect; and had I ten thousand lives, my calm judgment, unruffled by dangers, testifies that they ought all to be spent for Christ."

"After supper sat an hour with Sargent at the inn, who was passing on his way to be married. I rejoiced exceedingly in the portion the Lord had allotted me. While I enjoy him for my inheritance, I would not wish to be settled in the world; even with all the assemblage of blessings which S— is about to possess, which is saying a great deal. I feel no wish to live, except to be employed in that work in which Christ died."

"Sat an hour with B——, employed about Euripides; it is a happy reflection to me to perceive that in the midst of these ensnaring classics my heart felt their vanity, and prepared to think of God and read his holy law."

"After dinner Dr. Milner and Lord C—— called. I was introduced as having been Senior Wrangler, but how contemptible did these paltry honours appear to me! Ah, thought I, you know not how little I am flattered by these intended compliments."

"Preached at St. Giles' church on John iii. 3, without notes, and went through it with distinctness and correctness, though both body and mind were in a stupid state."

"The rest of the evening (Dec. 31) I enjoyed much of God's presence, and in prayer at night was full of joy; devoting myself to God's service, and rejoicing at the lapse of time. But alas! I may truly groan at the unprofitableness of the last year. For the first half, I was severely tried, and then I was but little resigned to

the righteous dispensations of God. It then pleased the Lord to deliver me, but instead of rendering him joyful service, as I expected, I seem to have more pride and lukewarmness. In two things I see a lamentable, a melancholy defect. I am not a man of prayer. I pray frequently for myself, and with fervour, but I am not found a man to stand in the gap. Secondly, I do not feel that I am performing the duties of the ministry in that part of it which respects private visiting. This evil indeed is the consequence of the former. But my soul panteth after holiness; nothing appears at all desirable to me for a moment but God. May he make his creature spiritual. So closes the easy part of my life, encircled by every earthly comfort, and caressed by friends, and never long under spiritual affliction. I may be perhaps said scarcely to have experienced trouble, but now farewell ease; if I may presume to conjecture, the next year will bring with it difficulties or death. Perhaps I shall never see the termination of another year; now, therefore, O Lord, into thy hands I commit my spirit; for thou hast redeemed me, O Lord, thou God of truth. May I be saved by thy grace, and be sanctified to do thy will now, and to all eternity, through Jesus Christ. Amen."

"I was in some doubt whether I should send the letter to E——, as it was taking a very important step, and I could scarcely foresee all the consequences. However I did send it, and may now be said to have engaged myself to Lydia."

"I sat an hour with Mr. Simeon, who much reprobated the idea of my being settled near or at Calcutta, as Mr. Brown or Buchanan would want me to take their places in the college, and I should be more than half a secular man. He said he wished me to be properly a missionary, one who should be quite dead to this world and living for another. I thought of my dear Lydia as he spoke thus, but without regret, except that I had written that letter, for my inclination entirely coincided with Mr. Simeon's opinions."

"This afternoon (January 22, 1805) a letter came from Mr. G. desiring me to sail for St. Helena in eight or ten days. The suddenness of this call produced some perturbation of spirits. As I cannot be ordained priest till after the 18th of February, it is impossible to go so soon, but I think I shall go immediately after."

"Preached at Trinity on Rom. vii. 18. I was in greater fear when I ascended the pulpit, than I ever remember to have been; but the moment I began to pray, all my fears vanished. Mr. Simeon pointed out the faults in my sermon afterwards, for it seems the lower people in general were not able to understand it. In my ride to Lolworth, was a little dejected at not having preached intelligibly, and especially as I feared I was ill calculated to instruct the poor ignorant heathen; yet surely I can, if I am on my guard, for I seem to be able to instruct children."

"An unhappy day to me for want of more solitude and prayer. I cannot live one happy hour without more or less communion with my God. What is this world, what is religious company, what is any thing to me without God? They become a bustle and a crowd when I lose sight of him. The most dreary wilderness would appear paradise with a little of his presence. How I long to be left alone, that my thoughts might wait upon God without any distraction."

"At night enjoyed much of the comfort of God in my soul at church. The account of Mr. Wilberforce's having lost the motion for the abolition of the Slave Trade, together with reflections on the pride and sins of this place, affected me deeply to-night. I longed to pour forth my complaint to God."

Copious as have been our extracts, we have brought down the series only to the period when Martyn was preparing to sail for India. Had we been detailing a narrative, our plan must have been different; but the events of Martyn's life being generally known, our chief business was to give some selections from the new matter, which is so valuable that we are unwilling that the readers of our next year's volume should not enjoy a share of it. We never continue a paper from volume to volume, and there is a special reason why we should not do so now; we therefore conclude our review, referring our readers to the work itself for the remaining contents; but hoping, in our next year's volume, to furnish another series of valuable extracts in a detached form. We need only state, in regard to one prominent part of the narrative, that after resigning all idea of marrying, as circumstances and his belief of duty prompted, and afterwards under altered circumstances desiring it, he wrote from India to the object of his attachment, who, chiefly from regard to her mother's wishes and comforts, declined the proposal. Martyn was anxious to reverse her decision, and had he been spared might perhaps have

ultimately succeeded; but he was resigned to the will of God, and went on diligently in his Master's service, till he was translated to his wished-for home. Among pathetic dying records, the last entry in his journal from Tocat, where he expired, has ever appeared to us one of the most affecting. He had for some time been dying daily in body as well as in spirit; and the last words that fell from his trembling hand were:—

"No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God; in solitude my company, my friend, and comforter. Oh! when shall time give place to eternity? when shall appear that new heaven and new earth wherein dwelleth righteousness? There, there shall in no wise enter in any thing that defileth: none of that wickedness which has made men worse than wild beasts,—none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more."

At Tocat, upon the 16th of October, 1812, he entered on his rest; the thirty-second year of his earthly life; the first of his heavenly blessedness.

VIEW OF PUBLIC AFFAIRS.

PARLIAMENT has met. The Queen's ministers' speech was ingeniously composed according to the approved rule, that in such documents an accustomed number of sentences must for form sake be put together, but so as to convey no idea, and therefore to require no reply, upon the principle that out of nothing nothing can come. The conservative opposition, seeing no danger to the national health from this bland diluted milk-and-water, allowed it to pass unanalyzed; but Mr. Wakley, on the part of the revolutionary movement, wished to add to it—to use Lord John Russell's not very graceful or parliamentary allusion to his extreme friend's professional pursuits—three packets of stimulating powder; all being in effect preparations of radical corrosive sublimate, most dangerous to the British constitution, though disguised, like Morison's No. 1, 2, 3, under the several names of ballot, universal suffrage, and annual or triennial parliaments;—as if once in seven years—practically much less—were not quite often enough for a national fever. Lord John's medical allusion provokes us to add, that if he formerly complained of the *aqua-pumpaginis* of the tories—"they throw cold water on all good measures;" he will yet have more cause to writhe under the punctures of Mr. Wakley's unsparing lancet. He opens the Pindaric of the session with Pindar's own opening exclamation Αριστον μεν ὑδωρ; and true it is, that even water were better as an ordinary beverage for the national health—though it would best thrive under something a little stronger—than the maddening doses of ardent spirits, to which, during many sessions, it has been accustomed. We cannot afford a revolution every year; for no civic any more than individual constitution, can long outlive such constant fiery stimulants; the nation asks for repose; and sober men do not send representatives to St. Stephen's chapel to vie with each other as to which shall distil the most potent intoxicating compound. Lord John Russell's pharmaceutical allusion might have been more dignified, if not more just, had the powders been described as the poisonous ingredients of the weird sisters;

"Double, double, toil and trouble;
Fire burn, and cauldron bubble;"

which, if permitted to simmer long enough, will not cease their "hurly-burly" till

"Palaces and pyramids do slope
Their heads to their foundations:"

for in sober truth the palace of our beloved Queen would soon be overturned, were the pyramid of the British constitution placed upon its vertex instead of its base; broad, coarse, unfeeling, unreflecting democracy being elevated to the clouds, and the finer and more polished materials of society—Burke's Corinthian capital—being pressed down and crushed beneath the ponderous weight.

At the date of these remarks (Nov. 24) little has transpired, except this opening feud between the ministerial and the extreme party, to shew what line of policy Lord Melbourne's cabinet intends to pursue. In its opposition to the revolutionists, it will of course meet with the support of all who, fearing "God and the king" (there is no sex in civil rule; Deborah under her palm-tree, and Solomon on his throne, are equally God's ministers,) "are not given to change;" and we would hope that it will see the selfish expediency, if not the moral duty, of moderating its own anti-Church and anti-Protestant

measures, as well as of checking the devices of the anarchists, who, from being its allies, complain of treachery, and avow themselves its opponents. We are glad even of a temporary drag on the vertiginous wheels of the revolutionary car; feeling assured that if only time be given for calm reflection, the solid good sense, right constitutional feeling, and the sober scriptural piety, which, by the blessing of God, are not feeble in the land, will not permit our invaluable institutions, in Church or State, to be dilapidated. We may add, and with equal earnestness, that this well-judging anti-destructive spirit, will afford a better augury for all salutary reforms, than rash precipitation. What forbids at this moment, that in our ecclesiastical, as well as in our civil institutions, defects should be supplied, improvements well begun be matured, and remaining abuses be corrected, but that many wise and good men are alarmed, and many party-men take advantage of their alarm, to prevent needed amendment, lest it should lead to eventual destruction.

We ought not to have omitted to remark that public attention was fixed far more upon the lips which officially pronounced Lord Melbourne's speech, than upon the speech itself. And well might this be, when we consider her majesty's youth and ingenuous demeanour; the recent civic entertainment to the royal guest, never perhaps surpassed, in ancient or modern times, in costly magnificence, in intense public interest, and above all in a national aggregate of personal affection, rather than of abstract loyalty or chivalrous fealty, as if every family were celebrating the birth or bridal day of a beloved daughter; and the unaffected dignity, and serious earnest simplicity, with which her majesty delivered the address which her confidential advisers, pledged by the most solemn oaths to counsel her well and truly as in the sight of God, had put into her lips. Her majesty had herself just called God to witness her solemn declaration against the superstitions and idolatry of Popery; and she had invoked the Searcher of hearts to attest her sincerity in that declaration that "in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ;" and that "the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous;" adding that she made every part of this declaration "in the plain and ordinary sense of the words *as they are commonly understood by English Protestants.*" Yes, "as they are commonly understood by English Protestants;"—not as they are varnished over in non-Protestant tracts; not as they are palliated by "English Catholics;" and not as they are diluted by those who see nothing in the doctrines of Trent, including transubstantiation, the idolatry of the Mass, and the invocation of saints, but what may be so explained as to present no bar whatever to communion with Rome. Will Dr. Pusey, or Mr. Newman, or Mr. Keble, dare to stand up in a pulpit before her majesty as the temporal head of the Church of England, and tell her that "the plain and ordinary sense of the words, as they *are commonly understood by English Protestants,*" is not the true Anglican sense; is not the sense of our Articles and Service-book; adding, in the language of the writer of No. 71 of these tracts (we believe Mr. Newman), that the doctrines of Trent, upon the invocation and adoration of the Virgin Mary and other saints, which she has declared in the presence of God she believes to be superstitious and idolatrous, "possibly," meaning truly, "admit of an honest interpretation;" and that with regard to the Mass, "though learned men, such as Stillingfleet, have drawn lines of distinction between the doctrines of transubstantiation and the high mystery of the Incarnation, the question is whether they are so level to the intelligence of the many [especially of a youthful king like Edward VI., or a youthful queen like Victoria,] as to secure the Anglican disputant from fostering irreverence;" "the controversy about the Holy Eucharist is almost certain to lead to profane [that is, Protestant] and rationalistic [that is, anti-Popish] thoughts;" so that according to the whole tenour of the Oxford Tracts, our good queen, if she meant what she said, and did not repeat words like a parrot, is in the direct way to become a Socinian and an Infidel. But notwithstanding these Oxford Tract vaticinations, we thank God our queen does not blush to be called a Protestant. Nor were her words lightly spoken; there was no indication that they "fostered irreverence;" all present noticed the solemnity with which they were uttered; and who could but mark, as she returned homewards after this great national solemnity, her thoughtful air—not as if she were the heroine of a pageant, or were in youthful haste to relax her brow from the responsible cares of her diadem,—but as though she felt—we speak our own impressions—the awful seriousness of the vow she had uttered, and of the scene in which she had been engaged. She has the warmest affections of her subjects; and we bless God she has the daily intercessions of all those of them who know the value and privilege of prayer.

We have warned our readers during several years to be on their guard against the probable attempt to introduce a national system of education upon ungodly

principles; and the warning is more necessary than ever, since the establishment of a Society expressly for promoting that object; the main feature of which is the rejection, not merely of human creeds and catechisms, but of the Holy Scriptures, and of all Christian instruction. We have elsewhere alluded to the Central School Society, which was formed under the auspices of Socinians, Infidels, and Roman Catholics; Mr. Wyse, a Roman Catholic member of Parliament, taking the chair on the occasion. The object of the society is to supersede not only Church of England schools, but all schools in which the Holy Scriptures are introduced; and we are threatened with the "appointment of a Minister of State for public instruction," to carry it into effect, by a godless act of legislation, at the public expense. We are glad to observe that the Bishop of Winchester, in his late excellent and valuable charge just published, has touched upon this important subject. His Lordship says:—"You are doubtless aware of the efforts long and perseveringly directed towards the organization of a general system of education for the whole country, apart from any particular religious instruction, and under the superintendence of a central board. A Bill has actually been brought into one of the houses of Parliament for the appointment of a minister and council of public instruction. As clergy of the Church of England, we should certainly esteem it a grievous evil to witness the children of our poor parishioners taken out of our hands, and a series of new school-rooms erected in all our villages, within sight of the church and parsonage, but unconnected—specially and intentionally unconnected—with either. We should augur ill for our country if we were to see the education of our youth dissociated from religion; and the families of the working classes left to collect their creed, as best they might, without direction or authorised teaching. We cannot doubt what would soon be the consequence of such an organization. The earliest impressions are the most permanent. 'Train up a child in the way he should go'—'Sow the seed in the morning'—are sound maxims."

Mr. O'Connell has strongly recommended to the Irish clergy a plan for settling the Tithe question. The composition, he says, is 600,000*l.* per annum; from which he proposes to deduct thirty per cent. for expenses of collection and losses, leaving 420,000*l.* to be paid. This charge he wishes to place upon the consolidated fund; the tithes being given up to the state to pay the Irish constabulary. Let the clergy beware of this trap. If once they relinquish their solid land, for an annuity charged upon the consolidated fund, which an unscrupulous parliament may cut down or wipe out, no man in his senses would give many years' purchase for such a tenure. The chief difficulty which the enemies of the church have always found in getting hold of the tithes and misappropriating them, is that they are "incorporeal hereditaments." Mr. O'Connell finds that the clergy have too many heads to be all decapitated, and he therefore proposes to reduce all their necks to one, that it may be cut through at one stroke. There are many other objections to the plan, such as that it would keep the income of the clergy to its present amount even if the general property of Ireland increased a hundred-fold; so that if Protestantism advanced, as we trust it will, and many thousand clergymen were wanted, the 420,000*l.* would be but a paltry pittance. But the chief objection is, that the plan commutes land for paper. Land cannot be burned—paper may. Better have the sheep than his shrivelled skin in the shape of parchment.

The Universities, we rejoice to find, are availing themselves of the power now given to them by law to re-model their oaths and declarations. We shall have occasion to refer again to this important subject. Not only ought declarations to be substituted as much as possible for oaths, but the declarations ought to be unexceptionable.

ANSWERS TO CORRESPONDENTS.

R.; J. E. P.; J. M. H.; Professor; E. L. A.; A Constant Reader; A. B.; and A Clergyman; are under consideration.

The Rev. J. B. Storry informs us that his father, the lamented Rev. R. Storry, "was the instrument of much good to Mr. Adam," and that it was he who deciphered his Private Thoughts, and he regrets that he is not spoken of in our review of Mr. Adam's life. Reviewers are among the most unhappy of men; for they rarely take up a book without offending by what their subject or space obliges them to pass over, as well as by what they introduce. We respect Mr. Storry's filial zeal, but we are astonished that he should imagine we meant

any slight to the memory of his excellent father; of whom the Christian Observer contains, we believe, almost the only public memorial extant, in the interesting memoir of him in our volume for 1814; and in which the fact of his having deciphered Mr. Adam's Private Thoughts is specially mentioned, together with the chief particulars of his holy and exemplary life and character. As recently as our volume for 1835 (p. 625) we quoted Mr. Roberts as speaking of his "truly pious memory;" and we happened to be the very parties who gave Mr. Roberts his information respecting him. In our late notice of Mr. Adam we digressed as little as possible; otherwise we must have taken several numbers to speak duly of Walker, and Stillingfleet, and Milner, and Richardson, and Venn, and many other of the excellent men who were his intimate friends, and whose names, with that of Mr. Storry, we hold in great respect.

The Rev. H. Dunn, Secretary of the British and Foreign School Society, informs us that though Mr. Allen of the Society of Friends did, as we said, join the Central Education Society, "he withdrew from it as soon as he discovered the objectionable character of its publications." As we expressed our grief that any "such men as Mr. Allen" should have countenanced the Society, we gladly express our joy that the respected individual just named has seen the unscriptural character of its principles, and has seceded. Mr. Dunn adds, though we trust the announcement was superfluous, that among the friends with whom he is associated in the British and Foreign School Society, there has never been any difference of opinion respecting the duty of Scriptural education. We are glad also to hear that he is about to publish a pamphlet, which, he thinks, will disprove our statement, that upon the principles of modern Dissent, fairly carried out, the free use of the Scriptures in schools, aided by the legislature from the national purse, is quite as untenable as an established church. We only borrowed the argument which the Dissenters themselves used respecting the Marriage Bill, and the Irish system of education. But we are not the parties who require to be convinced; it is the Dissenters of all classes, Jews, Romanists, Deists, and Nothingarians, as well as the evangelical Dissenters. Mr. Dunn should shew his pamphlet to Mr. O'Connell, Mr. Hume, Mr. Roebuck, Mr. Warburton, and the new infidel school society, before he presumes that he speaks their sentiments, and will have their vote, in and out of Parliament for Bible Schools throughout the kingdom. There is no essential difference, as respects *the principle*, between asking a Jew or Papist to pay rates for Bible Schools and for churches; he would as soon do the one as the other. The friends of the British and Foreign School deserve much respect and honour for their steady adherence to the use of the Scriptures in their schools; but they are a voluntary body; and if they united to ask the legislature to establish a national system at the public cost, they must use arguments, most just indeed and excellent, but which are also just and excellent as applied to the question of a national church establishment.

While this sheet is passing to press some discussion has occurred in both houses of parliament respecting this Central School Society; in consequence of the Bishop of London having presented a petition from Cheltenham, signed by 5,084 persons, praying that, in any national system of education that might be adopted, provision should be made to secure the reading of the authorised version of the Scriptures. The bishop condemned strongly the plan of a society whose object it was to introduce a species of education that should be entirely secular, and from which the word of God should be excluded. He also condemned the principle of compulsory education, as inconsistent with the free spirit of our constitution, and wholly inapplicable to the feelings and opinions of the people of this country. Lord Brougham denied the existence of any intention to promote any compulsory measure of education, or any measure that would exclude religious instruction. His bill should contain nothing compulsory, and nothing that could give the Church or any sect paramount dominion over education. That is, the system is to be like that in Ireland, which Lord Brougham, we suppose, would say does not exclude religious instruction, because it allows of certain selections from Scripture, and because it leaves the ministers of every profession free to instruct their own youthful flock out of school. We always lamented that the clergy so decidedly rejected, instead of amending, Lord Brougham's former bill, some twenty years ago, which placed public instruction almost entirely under the influence of the Church of England; but his Lordship's present measure is systematically infidel. The nation is much indebted to the Bishop of London for his timely warning against it.

G. H., and several other poems, are much too long for a magazine.

We are sincerely obliged to J. J. for his friendly admonitions.

The extracts which H. G. has sent us from Mr. Knox's writings do not shew what place the atonement of Christ had in his system; and, so far as they go, they corroborate all that we have said upon the subject. "The death of Christ," says Mr. Knox, "reverses primæval condemnation;" this is its "preliminary effect." But what are

its ulterior effects? Are they only to place men under what is called "a remedial law?" If so, and this we understand to be Mr. Knox's doctrine, then, after all, man is saved by "deeds of law," and faith is made void. For the sake of bringing out the exact point at issue, we will narrow it to the inquiry, *What bearing has the atonement upon the case of a person baptized in infancy?* If any of Mr. Knox's friends, or one of the Oxford Tract writers, will answer this question, briefly and categorically, and not by a host of desultory quotations, which, however specious, do not touch the point, we shall be able to judge whether Mr. Knox did really attribute to the atonement what the Scriptures ascribe to it. His own words, within a few months of his death, as published by Mr. Hornby, and alluded to by our correspondent Fontilautus, were; "I humbly trust that God will not impute to me various defects—and, I fear, neglects of duty—with which I charge myself through life, and that he will, in every respect, be merciful to me, for the sake of Jesus Christ. For to Him, I humbly hope, I am as sincerely *disposed to do honour*, as if I were of the same opinion with those who think themselves alone truly evangelical." The persons thus invidiously designated do not consider it honouring Christ to ascribe to him merely deliverance from primæval condemnation, and putting them into a salvable state; so that there are only "various defects" which they have to account for. The very phrase, "disposed to do honour," shews that the writer was conscious that his system required to be defended from the charge of disparagement.

A Dissenter (who favours us privately with his name) seems to have misapprehended our remarks. Does he for one moment suppose that we doubted the personal piety, or sincerity, or zeal, or affection, of such men as those to whom we alluded? Does he imagine that we fancied that Dr. Burder is not intensely anxious to promote the worship of God; or that Dr. Smith was not as hostile to Sunday drilling as any churchman could be; or that the Rev. J. Clayton is not sound as to the doctrine of the Trinity; or that the Editor of the Evangelical Magazine does not desire that marriage shall be celebrated with prayer and hallowed vows; or the Editor of the Eclectic Review that the Christian Sabbath shall be kept holy? Very far, indeed, from it. What we urged was, that they are practically undoing what they wish to uphold, for the sake of an unscriptural "abstract principle;" which principle, when it comes to be carried out, must reduce all public legislation to the bareness of atheism. Take the case alluded to by our correspondent. We had quoted from Mr. Westoby (Nov. p. 709) the following statement respecting Mr. Adam: "He was anxious to prevent the nation from *incurring guilt in its corporate capacity*. When a proposal was made to raise the militia, the first draught of the Bill contained a clause to enable the government to call them out to be exercised on a Sunday afternoon. Mr. Adam thought it would be an affront to God and a profanation of his holy day." Now there is no question that all pious Dissenters thought so too; nor is it questioned that they were active and zealous on the occasion. We only asked upon what principle they could legislatively object to it, "without involving those religious considerations, which duly carried out go to the whole question of a national church." Of course, as Christians they objected to it; and at that time dissent had not been so fully matured into abstract principle, but that many of them doubtless objected to it upon the very ground assumed by Mr. Adam of "the nation's incurring guilt in its corporate capacity." But our inquiry was whether "*modern* Dissenters" could consistently object on this ground, or on any ground which implied that the legislature recognised Christianity more than Judaism or infidelity. We understood the Rev. J. Burnett to teach that nations have nothing to do with religion "in their corporate capacity;" that in their corporate capacity they are to attend only to matters of civil protection, leaving all spiritual concerns, such as "incurring guilt" before God, to the private feeling of individuals. We wished not to misrepresent; this was our idea. Were we wrong?

Now to come at the matter; suppose the preamble of a Bill, to prevent Sunday drilling, began with "Whereas Sunday drilling is contrary to the commands of God, who enjoins that the Sabbath shall be kept holy, and would cause the nation to incur guilt in its corporate capacity;" would not Mr. Hume, whom the Dissenters tried to bring in for Middlesex, say that this was cant and humbug? And might not Mr. O'Connell say that among (Roman) Catholics there is no such puritanical feeling about the Sabbath, and that legislatures have no right to impose theological yokes upon the subject? And might not it be added that we are not warranted to attempt to make men religious by act of parliament? And might it not be asked, and very justly, Why, upon the principle of legislatively setting apart one day in seven as holy, which involves one seminal principle of national religion, do you not go on to provide for the worship of God and the spiritual instruction of the people. We see not where, in point of principle, the distinction can be drawn.

But our correspondent sees clearly two principles. We did not intend to go so far into the matter, but we will state them. First, he says, "As you require to be informed on what principle the Dissenters could oppose Sunday drilling, allow me,

as a Dissenter, to say, that they would do so on the principle ever recognised by them that civil rulers are appointed by God to be a terror to evil doers, and a praise to them that do well, and, as such, fully warranted, both by God and man, in promoting the adoption and execution of such laws as legitimately tend to the prevention of crime, and the maintenance of the order and well-being of civil society." This is the first argument, and it is just such a one as we expected, when we asked "upon what principle Dissenters could object to Sunday drilling;" meaning, of course, legislatively, and regarding the nation "in its corporate capacity." Our correspondent sinks those higher arguments which suppose the Divine obligation of the Sabbath; he says nothing of the "national guilt" of Sunday drilling; but he takes his stand upon the ground of certain duties being incumbent upon rulers. We, of course, believe with him that such duties are incumbent; but, then, does he not see the very inconsistency which we have all along pointed out? Imagine some one who is a consistent Dissenter rising in the House of Commons, and saying, "The honourable gentleman is pleased to lecture us upon the duties of rulers out of a book which the nation is not bound, in its corporate capacity, to introduce into its proceedings. I am an Infidel; and moreover I deny, and I defy him to prove, that a Sunday driller is an evil doer; I consider him to be a patriotic, well-deserving, self-denying citizen, who, instead of spending his Sunday in cant and humbug, is devoting his hard-earned leisure to repel a foreign enemy. Whom does the Sunday driller injure? He injures none: he benefits all; and why is his liberty to be infringed to please some Methodist conscience? The honourable member talks of 'a praise to them that do well;' yes, and the Sunday driller does well. He talks also of what is 'fully warranted by God and man.' He has a good right to tell us what man warrants, but his better informed Dissenting neighbour will instruct him that a nation is not competent to decide what God warrants; that is the principle of your established churches. I and my regiment consider it a matter of conscience to drill every Sunday, that we may be able to repel the expected invader; and what right has he to cut us and others down to his own theological standard? I am for religious liberty; and my Jewish friends ought not to be made, against their conscience, to recognize Christianity by a law against drilling on a day which to them is not sacred. He says also that the magistrate is to prevent crime; but how is crime caused by drilling on Sunday, any more than on Monday, unless you bring religious considerations to bear upon national legislation, as the Establishment people do? He says that the legislature is to make laws to maintain the order and well-being of society. I admit it; let us therefore have Sunday drilling by all means, for our well-being depends on our repelling Buonaparte; and Sunday is the best day for good order. Nay, let us also build churches and appoint clergymen; for these promote good order, and prevent much evil doing, as the honourable gentleman himself will not deny. The bigots are consistent; but these half-way bigots are at once intolerant and inconsistent. They pretend to reject catechisms, but they expect us to take their own catechism, the Bible. They ask us to legislate as Christians, whereas many of our constituents may object to such narrow-minded legislation. Let the honourable gentleman be one thing or another; as it is, he drops between two stools."

Our correspondent's second argument is, that the freedom of Dissenters would be outraged by a law requiring the violation of the Lord's day. Of course we do not think that such an outrage ought to be committed; but then, to be consistent, they must have no Saturday drilling; for that were an outrage on the conscience of the Jew; nor any drilling at all, for that is an outrage on the conscience of the Quaker. Our correspondent here puts the whole question upon the relation of civil freedom; which may be a very good argument of its kind; but then it comes precisely to what we said; it rejects all religious considerations; and places the reverence which the legislatures should give to the Sabbath, precisely upon the footing upon which we should not legislate for the Hindoo to work upon the festival of Juggernaut; not in the one case for reverence of the true God, or in the other for love of Juggernaut, but that we may not infringe the freedom of the subject. The conclusion may be right; but the argument does not soar beyond atheism. Mr. Adam spoke of "incurring guilt;" the Dissenter, of infringing liberty.

But suppose that there were no force, and therefore no infringement of liberty in the case; suppose that Sunday drilling were only permitted, not enjoined, by the legislature; that extra pay were attached to it; that no man need drill who preferred not, any more than any person needs attend the post-office on Sunday who has grace given him to starve rather than sin. What objection could then be made, except "concerning the law of his God;" which the Dissenter upon principle denies ought to be, nor can be, a rule of national action?

The argument of Mr. Adam, and of every pious churchman, is, "How shall we (nationally) do this great wickedness and sin against God?" The dissenting reply is, Legislatures have nothing to do with such arguments; you may think it a sin

against God, and I may not: this is an affair of private conscience, with which the civil ruler is not to interfere; the only sound argument is civil justice or expediency; how shall we do this great disrespect to the opinions of certain of our constituency, and sin against liberty?

ACADEMICUS should not be so warm upon us respecting an anti-slavery picture lately stitched up as an advertisement under the cover of our Magazine, among others; but which we never saw till our Number was published; though, if we had, it was not more revolting than some of the exhibitions of heathen superstition in the Missionary papers. The idea of the West Indies tread-mill, we suppose, was taken from the well-known delineation of a slave-ship, of which Hannah More says, in one of her letters, dated April, 1789: "We begin to be all anxiety now the great slave question comes so near the moment of decision." [Alas! the question was not decided for nearly twenty years after, and is not practically decided yet.] "Pray desire our abolition friends to read an excellent pamphlet, by Mr. Burgess, of Corpus," [the late Bishop of Salisbury]. "I was in a large party the other evening, shewing a section of the African ship, in which the transportation of the Negroes is so well represented to Mr. Walpole, &c., when, who should be announced but Mr. Tarleton, the Liverpool delegate, who is come up to defend slavery against humanity?"

The picture, revolting as it is, led us to examine James Williams's affecting narrative, and the other works referred to; and, we lament to say, that the reality is more revolting than the picture. The most vigilant exertions of the successors of Mr. Wilberforce are required, even yet, to prevent the apprenticeship system settling down into an interminable species of slavery, and this after the national sacrifice of twenty millions of money, to compensate the slave-proprietors for the enfranchisement of their bondsmen, which act of duty was itself a benefit to them, commercially as well as morally, even had no compensation been awarded. In the very prospect of the highly improved relations which must follow the exchange of free labourers for servile dependents, the value of West Indian estates has increased far beyond any thing that the abolitionists themselves ventured to predict; but the whole work will still be frustrated if the British legislature do not interfere to make the approaching emancipation a real, and not a parchment, manumission. We have not space left at present to open out the question; but, we fear, we shall often have painful occasion to return to it. The unwise and impracticable propositions of the late meeting, at Exeter Hall, which Mr. Buxton, we observe, declined attending, will not aid the object; but neither ought they to prejudice it. There is a great debt of justice yet to be discharged, the payment of which the West Indies will endeavour to protract as long as Great Britain will allow them.

*** Our readers will have observed in our Preface the announcement of a New Series. Should they have an opportunity of introducing the work where it is not at present known, it would be convenient if they would transmit their directions to their bookseller early before the publication of the January Number. As the year only will be inserted in the title-page, as heretofore, there will be no disarrangement in their volumes.

ERRATA.

P. 701 (second line of last paragraph), for "darkness is come into the world," read "they love darkness." And, in line seventh of the same paragraph, insert "and godly" after the word "righteously."

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Printed by Nuttall and Hodgson (successors to Mr. Ellerton), Gough-square, London.

00143051

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Government of Maharashtra
on 21 October, 2015